GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01736 6847

GENEALOGY
929.102
F91FRIA
1873-1874

FRIENDS' INTELLIGENCER.

April, 1873
July 21, 1874

EDITED AND PUBLISHED BY

AN ASSOCIATION OF FRIENDS.

VOLUME XXX.

PHILADELPHIA:
JOHN COMLY, PUBLISHING AGENT,
No. 144 NORTH SEVENTH STREET.

MERRIHEW & SON, PRINTERS, No. 135 NORTH THIRD STREET.

1873-74.

Digitized by the Internet Archive
in 2013

http://archive.org/details/friendsintellige30unse

684777

INDEX TO VOLUME XXX.

A

Advance 21
Alcohol in the medical practice 63
About making religion more religious 84
Ancient and modern times contrasted 116
A narrow-minded Christian 119
Application 165
At the foot of the ladder 166
An explanation 193
A martyr to leisure 220
Amendment of the fourth Query 227
An author's wife 255
A word of sympathy 269
Acknowledgements 274
A true lady 286
Anger 311
An old-fashioned servant 318
A call to the fountain, etc. 330
Authority, The value of 330
A day with a courteous mother 331
Ants and spiders 349
Atlantic City, Letter from 361
A word about debt 364
A mother's tact 366
Ancient letters 387
A terrible boat ride 412
An incident from the studies of Penikese 459
A marvel of the sea 463
A modern reformer 504
Ancient certificate 567
Ann Potts 569
Ackworth School General Meeting 601
Ants in India 605
Annual Report to the "Library Asso. of Friends" 623
Ancient discipline 647, 677, 731, 761, 778, 806, 822
A response 663
A plea for stillness 695
Avoid sharp corners 735
After-supper talk 751
A plea for the little folks 789
Astronomy for 1873 815
A lesson of contentment 820

B

Bank of England 14
Brief Notes 49, 129, 145, 227, 369
Besetting sins 69
Benjamin Swayne 132
Baron Justus Liebig 144
Benefits of dew 175
Baron Liebig 217
Brothers 408
Brain worry 446
Baltimore Quarterly Meeting 488
Benevolence 518
Brain work 591
Brevity 631
Baltimore Yearly Meeting 633
Books recently introduced into Friends' Library Phila. 640, 655, 672
Brute reasoning 685
Bristol Monthly Meeting 742
Borrowing trouble 759

C

Christian unity 4
Crazy Black Dick 30
Coast Survey 42
Cheerfulness 52, 351
Correction and explanation 81
Christian patience 84
Capital punishment 129, 145
Communication from B E. H. 177
Christianity in Japan 198
Carrier pigeons 223
Communication from W. 229
Communication from E. Michener 519
Contentment 246
Chappaqua Institute 263
Copy of a letter from James M. Haworth 275
Common things 293
Class distinctions 360
Conscience 369
Christian love and family harmony 501
Candor 543
Camphor-wood 551
Charity 567
Communication from W. C. H. 812
Cheerfulness 820

D

Do it now 159
Decision 215
Desire and Love 360
Deborah Clark, memorial of 385
Deer Creek Monthly Meeting 409
Disinterested service 662
Domestic service 758
Dr. Lord's Lectures 764, 775, 794, 819

E

Experience among the prairie dogs 28
Efficacy of prayer 33
Extract from a letter from a young Friend 36
Extracts from a private letter 52, 170
Extract from writings of Job Scott 133, 305, 321
Extracts from Economy of Human Life 149, 165, 182, 198, 214, 230, 278, 294, 311, 327, 348, 360, 374, 391, 408, 444, 454, 470, 583, 598, 630
Extermination or Education 155
Education of boys 192
Emulation 198
Extracts from the minutes of Philada. Yearly Meeting of women Friends 235
Epistle from New York Yearly Meeting of women Friends 257
Emphasis 284
Experiment in teaching agriculture 382
Experiments on insects 414
Eli Yarnall 417
Extract 421, 631
Elizabeth Newport, a memoir of 449, 465, 481, 497, 513, 529, 545, 561, 577, 593, 609, 625, 641, 657, 673, 689, 705, 721, 737, 753, 769, 785, 801,
Egyptian summer and second spring 477
English peasants and English land 506
Enjoy the present 655

Editorials:—

The new volume 8
A word to the wise 9
Explanation—Be courteous 24
The President's messages— 40
The causes of crime
The Penn papers— Museum at Cambridge, Mass. 72
The Indians 73
By their fruits ye shall know them 88
More light 89
The lost steamer 104
Cure of inebriates 120
Combination—The Modocs 136
Unrest—Education of American youth in Europe 152
The approaching Yearly Meet-

ing—A good work—Justice —Report of the Penn sewing school 168
Philadelphia Yearly Meeting 184, 200
One generation passeth away and another generation cometh 184
Alcohol 185
Education in Japan 201
Health--Original Christianity 216
John Stuart Mill 217
The extracts—Pleasant charities 232
The first First-day school in Philada. 232
France 233
First and second annual queries—Swarthmore College —Kindergarten 248
Co-education of the sexes—Newspapers 264
First annual commencement of Swarthmore College 280
Enjoyment 281
"A call to the Fountain" 296
Habits of thought 312
The marriage of first cousins 344
Education committee 345
Agassiz's last experiment 346
Tranquil leisure—Whither is our influence tending? 392
Prayer 424
A rural home 440
Vacation 456
New Indian agent—-Pages from the life of the Apostle Paul 472
Indian affairs 488
Education abroad, &c. 536
Boston public library 552
The ancient Hebrews—John Bright 568
The Prophets 584
Philadelphia Quarterly Meeting—One advantage of Society schools 600
Otoes and Missourias 616
The Cuban massacres—The despotism of fashion 617
Swarthmore College 632
Culture and knowledge 648
Congress 664
Marine disasters 666
The law of help 680
The death of Agassiz—The new year and the old 712
Lectures 713
Conference on the state of the Society of Friends in Great Britain 713
Thoughts for the new year—Baker in Central Africa 728
Homekeeping vs Housekeeping 744
Direct and indirect learning 745
Our Quarterly Meetings—Note 760
Meetings in the west—The world's language in the future 776
Our duties do not conflict—David Livingstone 792
Self-Culture 806
Our paper 824

F

Friends amongst the freedmen 69, 556, 679, 779
Friends boarding house association 77
Fighting and serving 117
First-day school movement; its influence 132
First-day school report 157
Fortitude 230
Fault-finding 260
Friends book association 272
Fruit in old age 294
First-day school unions 360
Friendly items 389, 406, 443
Father 391
Fish culture in China 415
Four good habits 496
Fullness of action 508
Freely forgive 511
Faith in man 519
First-day schools 548, 615, 645, 743
Faith in the Unseen 558
Friends First-day school general conference 569
Fishing Creek Meeting 570
From country to town 575
Forests, The action of 639
First-day schools 694
Fidelity to duty 745
Fog in London 749

G

Good work 43
Guard thy tongue 111
Genesee Yearly Meeting 371, 394
Gratitude 583
Growing aged together 747
Greenwich time 767, 783
Go to the ant 831

H

Hat honor 49
Household work 51
Have courage 87
Hint on hyacinth culture 110
Habits of literary men 111
Hospitable homes 142
H. W. Beecher's remarks upon reading John Woolman's journal 150
Heavenly economy 214
How plants grow 223
Henry Tyson, Memorial of 225
Hospitality 242
Hygienic knowledge 244
Hope and fear 278
Hints respecting ministers and elders 289
Humble life, The beauty of 324
Hard and bitter words 352
Husband 374
How to move the world 406
Home light 509
How to break off bad habit 527
Home culture 612
Higher education of woman 667
Home cheerfulness 759
Historical association, Friends' 778
Intelligence in farming 47

I

International Prison Congress 74
Intimacy between parents and children 10[illegible]
Imagination 12[illegible]
Ingenious boys 15[illegible]
Ignorance and devotion 178
If we would 25[illegible]
Indian Aid Association receipts 272
Indian Committee, report of 250, 265
International arbitration 328, 700
Indian land ownership 510
Indiana Yearly Meeting 537, 553
Indian report of I. Y. Meeting 553
Impurity of drinking water 623
Indian report to Baltimore Y. Meeting 650
Indian Aid Association, report from 805

ITEMS:

Flies—Turning nuisances to good account 16
Railroads—Velocity of sound —A new industry—Primary education of children 32
Color of flowers—The transit of Venus—Fires in Philadelphia 48
Museum of Natural Sciences--How to save coal—Bibliopolists—Japanese money —Curious needles 64
Prof. John Tyndall's lecture fund—Watch cats 80
Presents—Irrigation--Vienna Exposition 96
Flowers in the track of war—Japanese school teaching as an art—Primitive man 112
Remains of the polished stone age—Cosmical causes of climate—Sand engraving on glass—Ancient and modern bridges 128
Baron Justus Liebig—Earthquake at San Salvador 144
Prohibition in Maine—Revision of the Scriptures—Adirondack wilderness—Divorce in Indiana—Intemperance 160
Forest culture 176
Libraries of Boston—Improved paper curtains—Polar expeditions 192
The woman physician—Model of a harbor—Keeping potatoes--Asbestos--Peculiarities of different languages 208
The new planet—Language of animals—Ozone 240
College at Moscow—Esparto Grass for paper—Early history of plants—The Modocs 256
Discovery of a new planet—Methodist Episcopal church in Canada — Manchester working men 272
Exports and imports of bread

stuffs—Electrical phenomenon at Niagara Falls—The hippopotamus 288
Hiram Powers—Howard University—Revision of the Scriptures—Female education in Russia—Pere Hyacinthe 304
Wholsome influence of light—The deaconess—The Mennonites 320
The new comet—Repeal of the edict against Christianity in Japan—Artificial clouds 336
Grain crops of Santee agency—The British life boat service—Leaks in ships—Evangelical alliance 352
New international bridge—English arctic expedition—The new liquor law—How greenback paper is made 368
Dog bites—Artifical coal 384
Postal Treaty—New harvester—Antiquities of Egypt—Harvard college 400
Prize packages—Swedish arctic exploring expedition—Books for the poor—coal and iron—Cayenne pepper 416
New postal regulations—Japan and China—Gustavus Rose—Coal in Sweden—Severe storm—Mr. Henry Richard 432
Fur trade of Alaska—Japanese students 448
Postal cards—Social almanac—Fibres of silk—Tracing paper—Glass fabrics--Lace making 464
Transit of Venus—Prof. Agassiz—Tracing paper—Toleration in Persia 480
Loss in weight of grain by drying—Soap bubbles—Colors of the moon 496
The Shah of Persia—Rail roads—Telegraphs and rain—Newspaper influence in Germany 512
The weather signal service system--Atlantic soundings 528
The Polaris' expedition—A ships place at sea—Timber 544
The amount of moisture drawn into a plant—The Cinchona tree 560
Deep sea currents—Pure air—Distress signals for vessels—The olive tree—Growth of coral 576
Survey of the great American lakes—Atlantic University—Dear coal in England 592
Manna Loa—Ocean springs—Irish emigration—Canal boatmen 608
Pacific ocean surveys—Egyptian corn 624
Fiume—Oat meal, bone and muscle—steel pens 640
Light as a curative agent—Hints on ventilation—The Hoosac tunnel 656
American Birds—Brunfant and Glass fabrics 672
Movements of storms—Austria—Iceland—Yosemite valley 688
The Washington telescope—Malt liquors—Preservation of wood—The manufacture of paper 704
Copper—Alexander Agassiz—Welwitschia 720
The Mennonites—Power of a locomotive-Library of Congress—A simple water test 736
The diplomatic language—The aerolite 752
Miners in England—Compass deviations—Australian mails—"Uncle Tom's Cabin" 768
Tobacco poisoning—Seeds of coniferous trees—Salt a preserver of wood—Vegetable organisms in the atmosphere 784
Destitute children—Archæology—The eyes and vision 800
Gas flame—The Indian question—An old Bible—Hydrate of Chloral—Utilizing the water of coal mines 816
Protest against religion of the present day—The oldest coin—The department of agriculture—Making postage stamps 832

J

James Haughton 100
Joy and grief 294
Joseph Arch 504
Justice 535

K

Keep the heart alive 229
Kind words 230
Keep the boys busy 574

L

Local Information 7, 39, 215, 263, 329, 347, 393, 408, 423, 445, 446, 455, 471, 485, 502, 567, 742, 795
Listen 68
Letter from Dr. Thomas's son 174
" Henry W. Ridgway 247
" Priscilla Gurney 327
" Hugh Judge 387
" Peter Yarnall 387
Life in Siam 205
Little by little 231
Love and Light 278
London Yearly Meeting 290
Life a divine gift 341, 357, 372, 390
Literature and dogma 356
Lead pencils 495
Letter of E. S. O'Therne 502
" from Sybilla Griest 517, 762
Letter from Barclay White 587
" " Anna M. Stanton 779
Longfellow's aftermath 578
Limits of science 524
Let children play 541
Life in Norway 588
Learning to speak 629
Life under the ocean wave 726
Lectures 764, 775, 794
Lesson of contentment 820

M

Mary Capper, The late 20
Marriage in Madagascar 78
Mordecai Yarnall, Letter from 100
Menu 180
Modesty 182
Memorial of Nathan Shoemaker 209
Memorial of Henry Tyson 225
" Elizabeth Newport 241
Memorial of Deborah Clark 385
Modern cave-dwellers 219
Moslem schools 252
Minutes of the representative committee of Philadelphia Yearly Meeting 282
Mistress and maid 284
Matters of interest among Friends 329
Mount Desert, Fertile fields of 377, 397
Make a play-room for the children 415
Masters and servants 470
Magistrates and subjects 485
Mennonites of Russia 494
Modocs 502
Meteor, The late 734
Mothers put your children to bed 759
Mutual aid association of Friends 768
Memoir of Elizabeth Newport 449 465, 481, 497, 513, 529, 545, 561, 577, 593, 609, 625, 641, 657, 673, 689, 705, 721, 737, 753, 769, 785, 801

MARRIAGES:

Wm. B. Lippincott to Katie L. Braddock 9
Benjamin D. Shreve to Lizzie C. Jackson 42
Edward T. Andrews to Esther D. White; George M. Andrews to Caroline P. Colson; George Heritage to Lizzie Andrews; Thomas H. Spence to Sarah E. Ferris 73
Wm. F. Milton to Anna R. Miller 90
Charles T. Harrop to Anna Howard 104
Samuel P. Vicars to Eliza Gregg; George Wallace Smith to Julia Parker Durfee; Canby S. Tyson to Emma C. Newport; John C. Walton to Margaretta B. Ambler; John P. Town-

send to Catherine H. Truman 153
Charles Camille Maurice to Sarah Elizabeth Green; William Eyre to Kezia R. Bunting; Joseph A. Bogardus to Ann C. Parrish 170
William C. Newport to Anna Briggs 233
Thomas Laws to Margaret R. Shotwell 249
Walton Roberts to Edith S. Ellis 250
William Tilton to Sarah F. Sherwood 313
Freeman Watson to Clarissa Watson 408
Thomas G. Cowgill to Mary V. Freeman 425
Aaron C. Macy to Eunice Browning 443
Abraham Barker to Rhoda Roblee 504
Geo. K. Johnson, Jr., to Sallie K. Cooper; James Buckman to Ann C. Tagg 520
Joseph T. Hoopes to Judith S. Preston 601
William S. B. Preston to Elizabeth H. Hollingsworth 601
Clarkson Heacock to Libbie Barber; Brinton F. Warner to Amelia H. Blackwell 618
Howard Thomas to Ella R. Hollingshead 649
Henry Garrett to Mary Williams; John L. Bond to Ann M. Lupton 681
T. Wilson Way to Annie Sellers 729
Samuel Parry to Hannah Stubbs 777
Maurice Garrett to Virginia J. Speakman; Augustus Brosius to Mary J. Hoopes; Amos Barnard to Lizzie H. Scarlett 825

N

Nearer, my God, to Thee 67
Natural history club, Fifth annual report of 90, 105
Names 147
Nathan Shoemaker, Memorial of 209
New York Yearly Meeting 297
Nominating Committees 423
Nantucket 461, 475
Notes of a visit to the Indian Reservation under the care of Philadelphia Yearly Meeting 489, 520, 549
Need of religious Fellowship 510
Natural history club of Philadelphia 681, 698
Necessity of carefulness in old age 702
Not many wise 789
Natural history club of Philadelphia, Sixth annual report of 808 825
Norway and Sweden 813

O

On the growth of Friends' principles 38
Old age 62
Ocean life 139
Ornamental climbers 143
Our irrational teachings 182
Oriental justice 303
Only two senses left 313
Our forests 362
Origin of the word lady 407
Old newspapers and books 414
Old records 470
Only trust Him 582
Our power to obtain that which we seek 596, 613
Opening of the Hoosac Tunnel 684
Our postal system 732
Otoe agency 762

Obituaries:

Henry Wilson, Joshua King, Edith McMillan, Mary Ann Wilson, Anthony P. Morris 9
Jesse Webster, David Palmer, Sarah L. Homer 10
Sarah Pancoast, Alice D. Mendenhall 25
Jesse Hallowell, Isabella B. Webster, Dr. John Chapman, Hannah B. Chesley, Stephen Pancoast 42
Martha Irish, Tacy Shoemaker, Jane Webster, Ann L. Hammer, James Whalen Frasier, Amos Griest, Jesse T. Heacock, Mercy Vail, Ann T. Valentine, Martha E. Tyson 58
Priscilla Hopkins 73
Hannah C. Hull, Rebecca K. Williams, Walter White, Joseph Thorn, Isabella B. Webster 74
Elizabeth Lukens, Ruthanna John Myers, Elizabeth P. Aldrich, Margaret Ann Willetts 90
Barzillai Garretson, Phebe M. Irish, Sarah W. Kirk, Charles S. Wright, Harriet Bassett 104
Emily T. Pyle, Lydia M. Morey 105
Amos Peaslee Stuckey, Philena E. Mathews, Ezekiel Jenkins 121
Benjamin Swayne 132
Jonah Kelly, Virginia F. Moore, M. Louisa Bernard Walter, Esther Switcher, Jesse Webster, John S. Cliffton 137
Thomas Gwynn, Hugh Gwynn, Hannah Nichols, Henry W. Ridgway, Elizabeth S. Wilson, Sarah S. Wilson, Jonathan Beans, Allen Newman Capron 153
Champion Atkinson, Mary Webster, Elizabeth J. Bacon, Hannah Zell 170
William McCoduk, Martha L. Lippincott. Garretson Clash, Joseph Pancoast 185
Thomas Milhous, Jacob Ritter, Jane Dennis, Elma Garretson, Benjamin West Starr, Eliza P. Wilson, 201
Elwood Valentine 217
Mary Barker, Joshua Carpenter, Susan Jacobs, Joseph Kirby, Thomas R. Preston, Henry Titus 233
Phebe S. Vail 244
J. Burr Atkinson, Jesse Bond, Susanna Cleaver 250
Mahlon Garrettson, Nancy Haviland, Priscilla M. Lamb 265
Ezra Marshall 282
Francis Jane Frost, Lydia R. Skelton, Louisa Ward 297
Maria L. Fowler 313
Mary Ann Bartram, Zilpha Frost, William J. Smith 329
Huldah H. Doron, Mary Titus 347
Israel Marshall, Joshua L. Hallowell 360
Mary W. Willis, William T. Kemp, Sarah M. Warner 377
Samuel C. Collins, Francis Tomlinson, Jeremiah Moore, Susan G. Nicholson 393
Elias Hicks, Elisha Hunt, Euphemia Lundy, Daniel Mathews, Susan Vail, Amos Yarnall, Horace Peirce Wildman 408
Ruth Bassett, Deborah Marot, Harriet E. Marot, Grace Ballenger, Rosalinda Capron, Anna A. Thomas 426
Susan N. Williams, Susan Haines, Elizabeth Wallen 443
Lewis Atkinson, Mary Dillworth, Eliza Ann Kirk, Able Pickering, Euphemia Swiggett, James Wildman, Alice W. Twining 457
Jonathan Gause, Mary C. Mather 472
Caroline J. Townsend, Joseph Chandler 473
Mary J. Baily, Elizabeth Baker, Hope A. Hooker, Lydia Y. Walton, Edgar Lea Pusey, Caty Smith, Joseph Gurney 489
Elizabeth B. Hanson, Mordecai H. Mathews, Beulah Ann Tyler, Elizabeth T. Shourds, Martha P. Mather, Hannah Shepherd, Nehemiah Wright, Charles Townsend, J. Warner Johnson, Ruth Hoyle, Phebe W. Martin 504
Ophelia C. Thorne 520
Eleanor H. Wood, William H. Stone, Lydia P. Lytle, Hannah Griest, Nehemiah Hull, Abbie Woolman 536
Elizabeth H. Brinton, Robert P. Ewing 553

Jonathan W. Headley, Clark C. Barmore 601
Charles Whitall 618
Aaron Carpenter, Walter Henry Frampton 633
Phebe M. Hicks 649
John Combs, Benjamin Tomlinson 650
Hart G. Coats, Catharine Clement 666
Daniel S. Carpenter, Eliza T. Holmes, Elizabeth R. Holmes, Charles Sheppard, Henry Livezey, Sarah P. Carmalt, Philena Parry, Isaac H. Clothier, John G. Rich 681
Anna Davis, Isaac Dixon, Elizabeth Anna Branson, Thomas C. Andrews 697
James Morrell, George Oliver Evans, Hannah L. Stokes 716
Hannah Kirk, Anna M. Lukens 729
Zebulon B. Dakin, Samuel MacPherson, Mary Cooper Kaighn, Elizabeth Heacock 745
John P. Hoopes, Mary Ann Worrall, Richard W. Test 761
Emma W. Hunt, John Jones, William R. Maxfield, Emma C. Ogden, Aaron Quinby 777
Catharine Hughes, Joseph Eaves, Elizabeth H. Roberts, Ann M. Spackman, Thomas D. Smedley, Henry Zavitz, Ann J. Lewin 794
Morris Palmer, Elizabeth Tucker, Mahlon Schooley 808
Mary Ash, Phebe C. Bogardus, Ann P. Jackson, Jesse W. Newport, William Procter, Jr. 825

P

Possible criticism of coming ages 34
Points of belief connected with advancement in the higher life 65, 97
Public corruption 113
Praise children 118
Plant flowers 143
Plea for the peace policy 164
Passing events 165
Port Said 171
Professor Tyndall on America 188
Physical science as a civilizing force 191
Prudence 214
Place and work for all 224
Philadelphia Yearly Meeting 229
Phebe S. Vail 244
Preface to "No Cross No Crown" 273
Parisian rag-pickers 303
Priscilla Gurney, Letter from 327
Pity 327
Prairie Grove Quarterly Meeting, 347
Philadelphia Quarterly Meeting 394
Paralysis, Increase of 411
Preparation for social worship 422
Preparatory trial 472
Phebe W. Martin 517
Points for young teachers 527
Pawnee Indians 533
Plants in sleeping-rooms 574
Power of simple preaching 583
Penekese 590
Presence of mind, the cultivation of 637
Post-master General Creswell's annual report 653
Prudence, The highest use of 654
Part of the Third Query, 666
Probabilities 687

POETRY :—

The Quaker Meeting—Cast all your cares upon Him, &c. 13
My window—Benedicto 28
God's workmen—Two-fold 45
Sheaves 61
John Greenleaf Whittier 62
Early faith—Daily duty 77
Sunshine 78
Discontent—A Spring Idyl 93
Under the snow—Never mind 109
A mystery—At the window 124
The sleep of sorrow—Longing 142
A conclusion 157
Learning to pray 172
Be still in God 173
The poet's essay on man—Henry Timrod 190
Evening 204
From Whittier's "Chapel of the Hermits" 205
From Whittier's "Questions of Life" 221
The God of my childhood 222
The secret place of the Most High—A true story—The rest of activity 238
The golden sunset—The little acorn 254
Recompense 270
The Friend's burial—Now 286
Our quiet meeting 301
Our homestead—The troublesome baby 318
I'll wait awhile longer—The Holy name 333
Conductor Bradley—He sups with me 349
The city in spring—Disarmament 364
Boys forever 381
Alone with my conscience 396
I am not old 397
From "The Meeting" 413
Ocean rest 428
Niagara 445
From "My Namesake" 460
Rules for doing good—Treasures in Heaven—Prayer for guidance—Rejoicing in God 476
The departed Friend—The inner calm 494
Have faith in God—Compensation 509
Daily work 520
The eleventh hour—Companion piece to The Eleventh hour 524
Hymn for a little child 535
Nearer home 543
A refrain 559
Hymn of the city 560
The cheerful heart—Nobody's child 574
The idyl of the cedar—Little by little 590
Song of the brook—The Comforter 606
At sea—The city of God 621
John Underhill 638
Through the tunnel—Night musings 654
A maple leaf—Know thyself 670
The buoy bell—At thirty-five 686
A day on the sea 702
Waking dreams—The heart's home 719
The golden wedding at Longwood 734
Tears—Song of the mystic 750
Lead me—Eventide 766
The prayer of Agassiz—Trials 782
If I should die to-night—True blessedness 798
Trifles—Out in the snow 814
Prayer—My Guest 830

Q

Quietness of spirit 725

R

Reflections and suggestions 5
Race St. Meeting-house 20
Review of the weather 31, 111, 175, 207, 240, 319, 383, 478, 528, 592, 655, 735, 799.
Report of association for relief of sick and infirm poor 79
Red Sea and Suez canal 137, 153
Rest a while 191
Report of education committee of Philadelphia Yearly Meeting 234
Report of committee on fourth query 234
Report of the Indian committee 250, 265
Rest 277
Religion and science 293
Report of Indian committee to Genessee Yearly Meeting 401
Remember the living 431
Rich and poor 444
Rise and decline of Religions 468, 484
Revision of the Bible 473
Ranke, Bunson and Frederick William IV. 525
Religion 630
Reading, the habit of 814
Religious visit to Friends of Concord, Caln, Western and Southern Quarters, by Amos Peaslee, Some accounts of a, 817

S

Scraps from unpublished letters, 7, 23, 39, 55, 71, 87, 103, 119, 151, 167, 183, 199, 231, 279, 295, 311, 343, 359, 375, 391, 407, 423, 439, 599, 631, 679, 727, 743, 791, 823
Sketches of travel 11, 15, 43
Slave markets and forced labor in Egypt 17
Suggestions of a orrespondent 20
Success 86
Science and Christianity 101
Spring frogs 126
Salvation 132
Seward's travels round the world, 137, 153, 171, 201, 299, 315, 333, 716.
Santee agency, letter from 170, 777
School for naturalists 172
Sacrificial worship 196, 211
Siberian exiles 220
Sick room hints 222
Santee Sioux agency 238, 796
Skilled laborers 254
Saltaire 301
Selected extract 309
Shoes of iron and brass 310
Self reliance 310
'Scrap" 327
Silence of the forest 366
Smoking in public 381
Subject for thought 387
Safe Transatlantic voyages 399
Son 408
Sorrows of children 415
Summer recreations 436, 457, 491
Susan G. Nicholson 469
Sympathetic vibrations 572
Sins of thought 583
Sincerity 598
Study and health 602
Sun dials 607
Simplicity and sincerity 764
St. Petersburg 781
Sixth annual report of the Natural History Club of Philadelphia 808

T

The city that hath foundations 1
Those who are spiritual 3
Toleration 6
The force of prayer 10
The Society of Friends 25, 107, 635, 730
The mother 31
The Grimsel and the Æggischhorn 46
The communion of the soul with God 53
Teachers institute, Alexandria, Va. 58
The latest wonder of science 109
Truth and virtue 119
The Indiana Mammoth Cave 123
The great Indian walk 124
Thomas Clarkson, the first enemy of slavery 134
True object of life 148
The God of all comfort 150
The Tarantula 156
Temperance in high places 161
The vital principle in religion 162
The peace policy 173, 187
The Modoc tragedy 174
The cry of the children 203
The non-conformist and the English church 345
The Friends and their faith and test 246
The exodus from Egypt 259
Temperance 260
The Samaritans 261
The preservation of the beautiful 268
Teaching by toys 271
The old schoolmaster's story 287
The father's love for persons 308
The Ever-present Spirit 325
True spiritual worship 337, 353
The philosopher's wife 343
The true end of life 403, 426, 433, 453
The baby hippopotamus 367
The picturesque 409
The joy of religion 411
Taking the other hand 413
The Bessbrook teetotallers 429
The Quaker grave yard 436
Truth and error 438
The king's friend 447
Treatment of error 495
The microscope 527
The relations between Kindergarten and Quakerism 539
The empire of the Shah 573
The prophets 580
The ethical test 598
The Christian life 615
The China Sea, Singapore and the straits of Sunda 618
The despotism of fashion 622
Treatment of servants 655
The Indian concern 663
Tree planting 671
Temperance 678
The discipline of life 693, 710
The effects of the panic 703
The capital of Java 716
The Gospel of leisure 726
Training for eternity 759
The homes of Cowper 765
The interval of stillness 774
The wickedness of despair—The art of loving 790
The republic of the family 796
The habit of reading 814
The trailing pine of Siberia 815
The education of girls in Russia 882

U

Unhealthy sentiment 324
Ungrammatical use of the plain language 435

V

Value of beauty 22
Value of fear 125
Volcanic disturbance 139
Vegetation in the Tropics 203
Value of timber trees 270
Visit to Yeddo 299, 315, 333
Value of authority 330
Vanity 805

W

Whose fault 4
Wisdom omnipresent 21
What is toleration 84
William Penn 94
William Cullin Bryant, a letter from 121
Weather at the Santee agency 127, 207, 256, 400, 607, 671 831
Wild flowers in Norway 222
Walking with God 262
What a man knows 304
Woman 348
Whither is our influence tending 388
Westbury Quarterly Meeting 394
Wise and ignorant 454
Winnebago Indians, visit of Commissioner Smith 459

Y

Yokahama and its vicinity 186, 201
Yankton Indians 522

Rachel Taylor

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, THIRD MONTH 1, 1873. No. 1.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The TWENTY-NINTH Volume commenced on the 2d of Third month, 1872, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

"The City that hath Foundations,"..... 1
Those who are Spiritual..... 3
Whose Fault?..... 4
Christian Unity..... 4
Reflections and Suggestions..... 5
Toleration..... 6
Local Information..... 7
Scraps from Unpublished Letters..... 7
EDITORIAL..... 8
MARRIAGE..... 9
OBITUARIES..... 9
The Force of Prayer..... 10
Sketches of Travel, No. 14..... 11
POETRY—The Quaker Meeting—Cast all your Care upon Him for He Careth for you..... 13
Bank of England..... 14
Notices..... 16
ITEMS..... 16

"THE CITY THAT HATH FOUNDATIONS."

From a Discourse by Prof. Everett, in the Christian Register.

* * * We have been seeking for the foundation of religion. We find that in the last and closest analysis it is self-poised. It is sustained by the might of its own attraction towards that to which it presses. This is no strange result, for this is the kind of foundation that God everywhere lays. Men, as we saw at first, are always seeking for foundations. There are no foundations anywhere. The world itself has none. The heavens have none. The great world of scientific thought, in spite of its proud boasts, has none, save the mighty faith out from which it rounds itself. Religion is, in this, like all things else. The city of God, the city with foundations, the city which is the goal of the spirit's pilgrimage, where it hopes to find infinite and eternal rest, is, like the world, founded only upon the deep. The poor devices of men for its support vanish like the elephant and the tortoise and the rock which their fancy placed beneath the earth; like the complicated machinery it reared for the upholding of the heavens. It stands forth in the simple majesty of all God's handiwork. Its only foundation is the onward-pressing and upward-pressing life of the spirit; shall we not say the onward and upward-pressing life of God which is the inspiration of the spirit.

Man, then, we may say, has in him the instinct of religion. This is one of the fundamental principles of his nature. As we look about upon the world, perhaps, we should doubt this. The men and women that we see do not, as a general thing, manifest, at least strongly, the presence of this power. It is with this something as it is with the attraction of the earth to the sun. The elements about us do not seem to feel this attraction. The dust blows hither and thither with the passing breeze. We throw a stone up towards the sun, and it falls back upon the earth. Yet in the heart of every grain of matter is placed this attraction to the sun, and the world obeys its power. When we think of the world as a world, when we trace the course of its orbit, we think of it in relation to this force. So it is in life. Men are occupied with their own concerns. They are driven about by passion. They are drawn down to the earth. But the religious instinct has been one of the great guiding forces of the world's history, and to day; as at all times, it furnishes one of the chief elements in the classification of nations and civilizations.

If we analyze what I have called the religious instinct into its elements, we shall find, I think, that these, in their purest manifestation, are the recognition of goodness as the highest and most divine thing in the universe, and the faith that what is thus seen to be the highest must be actually supreme.

It is a belief in the existence and the supremacy of the perfect goodness, and an aspiration towards this. Without this, the soul feels that the universe is empty. It is a failure, an unreal thing. It longs for something to which it may trust, for something which will make music out of the discords of life; and it believes, nay, knows, that this must exist. In its loftiest moments it feels itself in the very presence of this unseen power. This faith is what has reared temples and lighted altar-fires everywhere. Every nation has uttered it, with however stammering a tongue. Prophets and teachers have striven to unfold the secret. Jesus first uttered it in clear and unmistakable tones.

In all religions, I believe that this has been the starting point. Theories of creation, or of the formation of the world, have followed, as men have sought to carry out this belief into all its relations; but I believe that the sense of trust has preceded the belief in creation. I think in late years we have complicated matters by trying to invert this relation. We seem to believe that religion depends upon proving the creation of things. The study of the relation of that which religion teaches to the formation of the wonderful world in which we live is very interesting. I believe that all theories in reference to this formation need the help of religion; that they are powerless without something at least akin to the realities of which religion speaks. But I believe that the life of religion is an ideal and a hope rather than a history. It seeks for a meaning rather than a cause. When it sees the mighty procession of life which has swept, and is sweeping, across the earth, the question that first presses upon the spirit is not whence but whither. It feels more deeply the need of a divine goal than of a divine beginning. It thus brings the thought of God to the creation rather than finds it there. The child longs for the protecting love of its mother's arms before it has dreamed that its life had a beginning; so the spirit longs for the protection and tenderness of the infinite love before it seeks for a beginning of things. Safe in its arms it looks forth upon the world, and strives to trace the relation in which it feels that this must stand to the good power in which it trusts.

We may here notice, at least in part, the help which this religious faith receives from the elements which seem powerless to furnish for it an absolute support. The science which has to do with the outward world may, as we have seen, reveal facts which it is hard to reconcile with the idea of an all-controlling Divine power; but it reveals innumerable other facts which force the thought of such a power upon the mind. Moreover, so far as science can prove anything, it proves the trustworthiness of any deeply implanted instinct. Every hungering has, somewhere, its appointed food, and the hungering of the soul cannot stand alone forever unsatisfied. When all earthly support fails, then, if not before, do the tendrils of the spirit reach forth, seeking something up which it may climb to peace if not to happiness; and he must have studied the aspiration of the plant, and the far-reaching flight of the bird seeking its summer or its winter home, to little purpose, who can bid it lie as it has fallen, for its hope is but a cheating dream.

And the soul itself, longing for the perfect love of God, feeling that it is the life of all love, that it is one all including joy and glory of the universe, need not drop its plummets into the depths to find a resting place. It may trust itself to this very longing that lifts it up, as it trusts itself, in all other things, to the truthfulness and the stability of nature. So, also, outward revelation has its place. In all matters of feeling or of action, the soul loves to lean upon some spirit stronger and wiser than itself. Then, too, the instincts often slumber till some external power summons them into life. It is natural for the bird to sing; yet we are told that a bird that has never heard the voice of song will be songless. A young bird, brought up in the nest of a bird of a different species, will tend to give the song of its foster-parents. Even the chirping-house sparrow, it is said, when brought up by the linnet or the goldfinch, has been known to catch their song. So, though a man is a religious being, as the bird is by nature a singer, yet the form of his religion, or even the manifestation of it, may depend upon his surroundings. Thus we can understand something of the nature of the work of Him who uttered for the world the truth which was implied in its religious longing and striving. Men learned from Him what their own hearts had been prompting them to say. It is natural to the spirit to raise the song of love and trust and praise. In some the impulse is so strong that they pour forth their sweet and lofty strains heedless of the silence or the dissonance around them; but most sing simply as they hear; or else are silent, because they have not heard the song that should stir their inner depths to music; or because they have not listened to it as they should.

This world of faith lies in the midst of the external relations, the material aims, the purely intellectual strivings, which make up what at first sight seems to be the entire world of actual life. It is a real world, a world of hopes and fears, of struggles and aspirations. It is a world of light in the

midst of darkness; of peace in the midst of struggle; of joy in the midst of sorrow. It is a world the light and warmth of which, stretching far out, reach those who hardly dream of its existence, the streams from which refresh those who hardly dream whence the life-giving waters flow; it is a world from which, perhaps, no one is wholly and always shut out, however much he may strive to isolate himself from it. It is too soon for any to make the claim that the world does not need the far-reaching thoughts, the infinite hopes, which religion brings to men. Even to those who hardly think of religion, who hardly know whether they believe in it or not, the truths it utters exist, at least as vague possibilities. They rise like mountains dimly and rarely seen. They thus, even by a hint of possible realities, break up the level of ordinary life; while how few are there who have never in the weariness or the blankness, in the gladness or the sorrowfulness of life, lifted up their eyes to these hills from whence cometh help. At least, those who are carrying on an intellectual warfare against the teachings of religion have no right to say that men have no need of these teachings. They stand in the presence of the mighty thoughts which religion suggests, even though they meet them only to oppose. Their spirits are refreshed by the infinite outlook which religion offers, even while they are striving to shut out this vision from the souls of men. They are like those who might be building a wall to shut out the sight and power of the ocean. As they work, its spray dashes over them, its boundless reaches stretch about them. What right have they to say that men do not need for their spirit's refreshment the presence of the sea, because they, the wall builders, do not feel the need? Not till the wall has been built high enough to shut out every glimpse of its measureless reaches, and thick enough to shut out every murmur from its breakers and its in-flowing tides, and has stood long enough for its very memory to be forgotten, can it be wholly known what would be the degree and the entire nature of the loss. * * * *

If there are in the human soul, among its deepest and most enduring instincts, an infinite faith and hope which form the chief elements in its religious life, then the church which best represents and most perfectly embodies this faith and this hope will have the firmest foundations. So far as it represents and embodies these will it be the strong and enduring church of humanity.

THE spiritual life consists in Christ everywhere active in the soul, as the blood is in the body.

For Friends' Intelligencer.

THOSE WHO ARE SPIRITUAL.

In No. 45, page 717, of the xxix volume of *Friends' Intelligencer*, there is a quotation from Samuel Fothergill, containing the following language: "While those who are *spiritual*, in spite of the surrounding deadness, are too much wedded to their fatal prejudices to admit of their suspecting anything wrong in the system, inducing them to attribute all the evil to want of individual faithfulness, or some equally vague and intangible cause."

I am aware that the author represents that Friends in England, in his day, attributed all the evil (in the Society) to the want of individual faithfulness in the observance of what he denominates a "quaint and stiff formalism, with external badges that conceal and disguise the truth, and fearfully limit the power of its professors to influence the world around them."

The great objection to his declaration is, that those who are *spiritual* should be charged with fatal prejudices, and the great error of attributing *all* the evil to "want of individual faithfulness, in the observance of a quaint and stiff formalism, with external badges that conceal and disguise the truth."

I was much surprised and disappointed in learning that Samuel Fothergill* should promulgate such an opinion—should speak so disparagingly of those who are spiritual, and of their individual faithlessness; an idea very inconsistent with the general tenor of his views and doctrines.

So it appears, according to S. F., that those who were spiritual greatly erred in their judgment, and improperly insisted on individual faithfulness to "external badges and non-essentials." But if those who are spiritual do not properly understand to what objects individual faithfulness should be appropriated, to whom shall we look for a correct solution?

While it is universally admitted that the declension in the Society of Friends has been apparent and extensive, not only in the past decade, but within the last century, who has heard minister, elder, or any other person of our fold, enjoin on our members a faithfulness in a quaint and stiff formalism, or of a compliance with non-essential peculiarities in dress, address and modes of worship, as the primary objects of their religious interests and welfare? But instead thereof the important injunctions have been, "Mind the Light,"

* The Samuel Fothergill quoted is not, as our correspondent seems to suppose, the Samuel Fothergill of historic memory who lived in the 18th century, but is a quite recent writer,—the author of one of "The Essays on the Decline of Friends in England."

"Become spiritually-minded, which is life and peace," "Obey the Spirit of Truth, which will guide you into all truth."

The testimonies to plainness of dress, address and modes of worship, have on proper occasions been urged as of secondary importance. Christ said, "For ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith—these ought ye to have done, and not to leave the other undone."

The Society of Friends have esteemed *spiritual mindedness* the weightier matter, and the testimonies as consequent to an obedience to Divine intimations. The former we should covet as the best gift, and the latter should not be omitted.

In vain do we look for the Quakerism of George Fox among those who have abandoned the testimonies to dress, address and modes of worship, those who will not bear the cross, but plead for freedom from religious restraint. The Quakerism of George Fox became deteriorated in proportion to the deviation from the testimonies exemplified by primitive Friends.

I own that many of the leading members of our Society have been good examples in the testimonies of an external character, while their hearts appeared wedded to the things of this world, but at the same time the evidence of that spirituality which characterizes the true Christian has been lacking. I am not aware that plainness has often been used as a cloak for hypocrisy, but more generally adopted through submission to the cross, in order to obtain a quiet conscience.

EZEKIEL COMBS.

For Friends' Intelligencer

WHOSE FAULT?

In the incident related in No. 41 of the *Intelligencer*, of the two aged friends in Toledo, Iowa, we realize how religious feeling ignores sectarian divisions and gives to the two or three gathered in the name of the Lord, both the blessing of His presence and the power to draw others into the fold, and illustrates, I suppose, the manner in which many of those Western Meetings have been established; first in a private house and by one or two families, followed by a gradual centering around them of those who have acquaintance with or are attracted by the peaceful solemnity of the silent hours of communion, until a meeting house has to be built and a regular meeting established.

If many of our members, situated near meetings that they seldom attend, could realize in them the same humility and comfort that comes to the earnest seeker, who meets with his friends because of a sense of spiritual craving and need, how different would our city meetings be from the dull, discouraged and discouraging gatherings they too often are.

Does the blame all rest with the absentees? Must we not bear our share? Will not the Lord's presence be known where the gathering is in His name and power? Do not the multitudes gather where His presence is felt? I know the Lord may be found in the secret place of every soul and ultimately must be found there, if that soul would have eternal life with Him, but many in the multitudes need to be taught through human companionship and instrumentality, how to find Him, *how* to wait for His appearing. Are there any greater instrumentalities than waiting before God in *living* faith and seeking, and in every day lives that sustain the test of discipleship? "By this shall all men know that ye are my disciples, if ye have love to one another."

J. W. P.

Richmond, Ind., 2d mo., 1873.

CHRISTIAN UNITY.

What do we mean by Christian unity? Every one feels that the phrase stands for something of the highest importance. It seems to represent an ideal toward which the whole body of Christians is working, and which, when fully attained, will be little short of the coming of the Kingdom of God.

Can any such significance belong simply to a mutual recognition among different sects; or even to the union of all sects into one universal church? Let us suppose the utmost accomplished in this way that any man could hope for. Suppose that every denomination of Christians recognized every other as brethren equal before the Lord; that Catholics and Greeks and Protestants of every name acknowledged each other as members of one family. Suppose, too, that the organism of the church were so adjusted that the waste and friction of the present denominational system no longer existed. That would be a great thing. Yet it would really make no radical difference in the lives of most men. We should not individually be brought much nearer to God, or our lives be made greatly sweeter, by such a change. It would be something; it is worth working and praying for. But when our Lord, in those last hours with His disciples, uttered that prayer which St. John has recorded with its intensity of sacred aspiration, "that they may be one even as we are one," he was looking to something far higher than this.

It makes a very small part of the life of any one of us, what he thinks and feels towards the Baptists or the Presbyterians or the Roman Catholics, as such. But our dis-

position toward the men and women whom we daily meet is an immense part of our lives. And this is the field for the Christian unity that is real and vital. It is not a matter of denominations. It relates to one's townsmen and neighbors and household companions. It is in a disposition toward those of sympathy, of helpfulness, of active love, that we are to fulfil Christ's desire.

The body is not a mere aggregation of head and trunk and limbs. It is a million of particles, each inseparably blent with those adjoining it. So we are joined to the Church through our union with the people whom we daily meet. If we are Christians at all, our Christianity is acted out toward them. The man who is wholly absorbed in his own concerns may be honest and truthful, and pure and brave, but he has not Christ's Spirit. That Spirit enters into the lives of other people, rejoices in their joy, sorrows with their sorrow, forgets itself in them, *mothers* them. The mother spirit is the Spirit of Christ.

If, then, one would study the fact of Christian unity, he should not in the first instance look at the action of church councils. Let him look rather at a company of Christian people who live in neighborhood and meet together as one church. How much do they sympathize with each other and help each other? One of them is struggling with business troubles that threaten to bring poverty upon him; do his wealthy brethren stand ready to help him? One is by nature coarse and disagreeable; are his faults borne with as members of a family learn to bear with one another? Some have wealth and cultivation and leisure; do they put their gifts at the service of the less fortunate, remembering Him who said, "Whosoever will be great among you, let him be your minister?" Does the rich woman send her carriage to the one who is sick and poor? If a young man falls into trouble through his own fault, can he go to those who are strong, knowing that he will find sympathy and friendly hands? If such a spirit does not exist in it, the church, be it ever so strong in numbers and wealth and position, however eloquent its preaching or large its charities, is false to its professions and to its Master. It is no true church. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

Where such a disposition does exist, it cannot be shut up within the religious society. In a dry forest, if you would kindle a fire, you may pile sticks together and light them, but the flame once started sweeps through everything. So Christian love gets its start where a few hearts are drawn together and warm each other; but, once ablaze, it catches everything near it. No man can love his fellow-Christians without loving all his fellowmen. Loving them, he will care for all that concerns them; he will instinctively seek not only to help them in goodness, but to comfort their troubles and increase their joy wherever he can do it. It is by such a temper that the world must be brought to Christ. There is little use in rousing men to "labor for the souls of others" as an isolated thing, apart from a warm personal regard for them. We must save men by loving them.

This is the Christian unity which is to be prayed for and labored for. It is something that should belong to the daily life of every one of us. It is that mystery and glory of love, symbolized by the sweetest of human experiences—the loss of self in others. Our life is a training in it, and we should be constantly rising from its lower stages to the higher ones. First, as children we are taken into the lives of our parents. Then come personal friendships; and then, in the order of Nature, the perfect union of marriage. And then is given the sublime lesson of giving ourselves to others, not for the sweetness which their natures yield to us in return, but in Christ's Spirit of pure disinterestedness. That is Christianity. When all the family of man shall have fully entered into that Spirit, then will Christ's prayer be fulfilled, "that they all may be one, as thou, Father, art in me and I in thee."—*The Christian Union.*

For Friends' Intelligencer.

REFLECTIONS AND SUGGESTIONS.

Empires may rise and fall, dynasties perish and come to naught, but Truth, eternal Truth, remains the same. It is an operative principle and power ever at work to mould the great mass of mind into its own beautiful image. May we not hope this blessed result may be achieved, although diversified agencies be employed to accomplished it, and that righteousness may yet cover the earth, as the waters cover the sea. The prophet Ezekiel saw a wheel within a wheel and the spirit of life was in the midst. So is it often with the changeful events of men in the present day. A Power unseen brings to naught the designs of those whose selfish ends would destroy the reign of the Prince of Peace; but there is a wheel within a wheel and the spirit of life is in the midst, and the strongest intellects are brought to see that the power of the Highest still causeth the earth to tremble and the wicked to flee as from the presence of the Just.

Laws and usages adapted to one period or age become null and void because of the changes which time produces. Many reflecting minds see that even now there is a demand

for the abrogation of some penal codes that were deemed in their establishment as wise and good, but owing to the advancement of the principles of mercy, justice and love, they are now looked upon as adverse to the Christian code, which teaches "love to enemies," and the forgiveness of injuries even to "seventy times seven." But shall the murderer live? We answer with the query, "What right have we to take his life?" The precepts of Jesus forbid it, and the Mosaic law contains this commandment: "Thou shalt not kill." We feel, indeed, that the time has fully come for the abolition of capital punishment. The unwillingness of jurors to bring in a verdict of guilty where life is the forfeiture, is a strong argument in favor of the repeal of the death penalty, and proof that there is need of wise legislation upon this subject. In one instance, in New Hampshire, seven hundred men were empanelled as jurors, before twelve could be found who were not conscientiously opposed to taking the life of their fellow man.

If imprisonment for life could be substituted for the gallows, many of the poor creatures who are running at large, probably increasing their guilt, might be placed where, happily, they might find repentance after having been brought to see the exceeding sinfuluess of sin. They would, at least, be left in the hands of Him who has the power to redeem from the lowest pit of pollution, and who ever rejoices in the return of the prodigal that is disposed to seek again the Father's house.

Another crying evil is a standing army in time of peace. To say nothing of the burdensome taxes which this system imposes upon all of us, we will turn to the still more objectionable features of it whereby thousands of men are deprived of the comforts and pleasures of the home circle, and are brought into contact with the abominations that are connected with a soldier's life—evils abhorent to every sensitive mind. For many to come out of this fiery ordeal unscathed is of rare occurrence, but we are glad to know that there have been some such occurrences.

Efforts are being daily made in our own land to add to the military. Unsuspecting young men from the country are excited with the idea of becoming patriots, and do not realize their mistake until they have gone too far to retract. How long shall these things be? Shall the sword devour for ever? When will professing Christians learn to realize the great truth, "That the weapons of the Lamb's warfare are not carnal, but are mighty through God to the pulling down of the strongholds of sin and Satan," and in preparing a state wherein can be sung the angelic anthem of glory to God in the highest on earth peace and good will to men.

2*d mo.*, 1873. SARAH HUNT.

"WERE not the eye itself a sun,
No sun for it could ever shine;
To God-like deeds no soul be won,
Were not the heart itself divine."

AFTER transacting some business with one of the Society of Friends, and about to take his leave, an American Envoy said:

"I admire your Society. The principle contains all of Christianity that I have any idea of; but I am sorry to see that some of you are losing your badges, and I don't see how you can retain your principles and forego your little peculiarities, your marks of moderation, self denial, and difference from the spirit of the world. You are lights; the world should come to you, and not you go to the world. You may gather them; but they will scatter you."

TOLERATION.

The great division among Christians is about opinions. Every sect has its set of them, and that is called Orthodoxy; and he that professes his assent to them, though with an implicit faith, and without examining, is orthodox, and in the way to salvation. But if he examines, and thereupon questions any of them, he is presently suspected of heresy; and if he oppose them, or hold the contrary, he is presently condemned as in a damnable error, and in the sure way to perdition. Of this, one may say, that there is nor can be nothing more wrong. For he that examines, and upon a fair examination embraces an error for a truth, has done his duty more than he who embraces the profession (for the truths themselves he does not embrace,) of the truth, without having examined whether it be true or no. And he that hath done his duty according to the best of his ability, is certainly more in the way to heaven than he who has done nothing of it. For if it be our duty to search after truth, he certainly that has searched after it, though he has not found it, in some points has paid a more acceptable obedience to the will of his Maker than he that has not searched at all, but professes to have found truth, when he has neither searched nor found it. For he that takes up the opinions of any church in the lump without examining them, has truly neither searched after nor found truth, but has only found those that he thinks have found truth, and so receives what they say with an implicit faith, and so pays them the homage that is due ouly to God, who cannot be deceived nor deceive. In this way the several churches (in which, as one may observe, opin-

ions are preferred to life, and orthodoxy is that which they are concerned for, and not morals) put the terms of salvation on that which the Author of our salvation does not put them in. The believing of a collection of certain propositions, which are called and esteemed fnndamental articles, because it has pleased the compilers to put them into their confession of faith, is made the condition of salvation.—*Locke's Letters on Toleration,*" 1688.

WHEN the heart is pure, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.

LOCAL INFORMATION.

A Friend writing from Indianapolis says: "Friends are not numerous in this city, but there are several families and parts of families, and we expect to erect a brick meeting-house here, 50 by 40 feet in dimensions, this year."

This is gratifying information, and we send an earnest greeting to our friends in the western city, and trust they will realize their best anticipations.

At Philadelphia Quarterly Meeting, held 2d mo. 4th, the proposal for an Indulged Meeting, to be held on Third-day of each week, at 10½ o'clock, in the Girard Avenue Meeting House, as brought forward by Green Street and Philadelphia Monthly Meetings, was approved, and a meeting accordingly opened on the 11th ult. It will be omitted on Quarterly Meeting days. During Yearly Meeting week it will be held on the day that body shall designate.

Scraps

FROM UNPUBLISHED LETTERS.

Since I have been prostrated on this bed of sickness, thou hast often been the companion of my thoughts, and the remembrance of my last visit to thee has been like an oasis in the desert, or a living stream from the Fountain of Life, and it was only yesterday that I seemed almost again to feel the pressure of thy hand to mine as we walked to the house of the Lord together. My sickness has been long, and to some might seem tedious, but I have not felt one sigh of complaint. It has been to me as a Sabbath of rest, "a land flowing with milk and honey," wherein I have been able to sing "Glory to God in the Highest, and on earth peace and good will toward men."

My interest is very deep in this little Meeting, and I hope there will be raised up in it faithful standard-bearers.

"In our little Meeting this morning, my spirit was so drawn in love and sympathy toward thee, that I felt it would be well to write; and now in the stillness of my own room, with the storm beating against my window, tumult without, but peace within, I take up the pen to commune with thee.

There is certainly such a thing as communion of spirits in this earthly pilgrimage; I have felt its influence and the blessing arising therefrom; sometimes it is cheering to know that our feelings have been met by others.

The daily life in our quiet home flows on smoothly and rapidly; and amid the little cares and duties, the trials, and pleasures which meet us in turn, I trust there is a desire felt to keep within hearing of the still small voice; but many times the conviction arises that we are too apt to allow our minds to be wholly occupied with these little things, and the spirit is liable to be so pressed down, there is no strength left for the gathering of the daily manna. Again and again is the resolve taken to ward off this evil; but I believe it is an hourly work, and the only safe ground is the injunction "Watch and pray, and that continually, lest ye enter into temptation." I am often reminded of the little foxes, for truly it seems to me it is the little things that throw us most easily off our watch. We are generally looking out for these little foxes at the main entrance of our vineyard, while at that very hour they may be creeping in by the breach in the hedge. O, how fully has my soul learned to know that nothing is sweet without the heavenly blessing, and everything learned in the school of Christ is of priceless value. The words of the poet come home with living truth to my spirit—

"Give what Thou wilt, without Thee we are poor,
And with Thee rich, take what Thou wilt away."

Prevented last evening by the gathering shadows from finishing my letter, I add the thoughts and feelings of one day more. As I took my seat in our Monthly Meeting this morning, where only the very few were assembled, I felt pressed down under a feeling of discouragement, seeing the little handful who month after month assemble alone, and seeing no fruits. There is no gathering—no awakening. Surely if our light shone with the required brightness, others would be drawn thereto. The cry of my spirit was for help. Would not some one be sent to com-

fort and to cheer us? But there immediately arose the answering conviction, that we had already been visited times without number, and encouraged and blessed on every hand, and the query was, is it any merit in the servants to labor only in the presence of the Master, or in sight of the promised reward? Are they not called even to greater fidelity during the temporary absence of the Master, even though their duty may be only to watch and wait?

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 1st, 1873.

NOTE.—Agents and others are requested when ordering the paper, to name distinctively the Post-office, County and State, and, in case of removal, to mention the former address. It is also desirable that they should mention whether the names sent are those of old or new subscribers.

THE NEW VOLUME.—The present issue commences a new volume of the "Intelligencer." That it is the 30th one, reminds us that nearly a generation of men has passed away since its commencement. Yet the world of thought and action still moves on; individuals are withdrawn from their spheres of usefulness, and others take their places, but our trust in the Divine benevolent purpose of the great Ruler of the universe is unfaltering. These thoughts have a tendency to humble our self-love, while, at the same time, they exalt our conceptions of the Divine Wisdom, and of that Love which, when unobstructed, is imaged in our hearts,

"As shines the sunbeam in a drop of dew."

But we have no intention of following out the train of thought suggested by the passing away of a generation, even had we the ability, for it would lead us into a boundless field. It is more within our scope to review the little corner of the field of labor *we* have been occupying.

In the first place, the members of the religious body with which we are connected, have known more of each other than would have been the case had our corner been unoccupied. As the members of a family when widely separated by distance, keep their love from languishing by frequent letters, so the denominational paper may be regarded as the family letters, not only conveying information as to the different branches, but promotive of love and interest.

Then it is good to have a common medium for the expression of individual thought. It is good to interchange thought. The pleasure and profit derived from the highest order of social converse is in this interchange. We do not, it is true, often adopt each others' sentiments, but we are stimulated, and, to some extent, modified by them; and if the fullest and freest expression of individual thought in conversation may be accompanied, as we know it may be, with mutual respect, courtesy and kindness, is there any reason that interchange of thought through the press should not be equally guarded?

As regards that department of our paper devoted to selections from gifted writers, both in poetry and prose; to the well-fed dwellers in and near large cities, who have access to the store-houses of literature, these morsels offered by the weekly visitor may be of little value; but to those more remotely situated, we have reason to know they are welcome, and we believe they have a tendency to awaken a taste for that which elevates the mind above mere material wants.

So much for what we have endeavored to do in the past; and now for what we wish to do in the future. We desire to make every department of our paper better than it has been. But in order to accomplish this, our own efforts must be aided by our contributors. Especially is this necessary in regard to Society intelligence. For matters transpiring beyond our own knowledge, we must be indebted to those who feel the importance of such information.

A few words on our rejection of articles sent for publication. We do not object to the expression of diverse opinions, for we recognize unity in diversity; but if the sentiments of a writer cannot, in a calm and candid manner, be *shown* to be untenable, erroneous, or hurtful, they had better not be attacked. Personalities, such as depreciatory epithets, surprise that such views should be held, &c., are not admissible, whether in defense of opinions we ourselves entertain or the reverse.

We receive many contributions of original poetry that we are obliged to consign to the waste-basket. We do this with regret whenever we have reason to think, that with the bestowal of time and care, the writer might have made his piece far better. The old-school copy says, "Whatever is worth doing *at all* is worth doing well;" and poetry writing is no exception. It is not true kindness, especially if the writer be young, to publish immature poetic effusions, (and this is also applicable to prose) because a tacit approval is thus given, and the standard which every writer should aim at, lowered.

A WORD TO THE WISE.—A correspondent asks us to call attention to a habit some of our ministers fall into, of raising their voices while preaching to a very high and unnatural pitch. We desire to touch the subject tenderly because we do not know how far the habit may be involuntary and not entirely under the control of the individual. If, however, it is controllable, it is certainly of importance to make the trial by checking the voice as soon as it begins to run into too high a key. A clear, deliberate, distinct utterance even when the voice is not strong is generally better understood than a loud, rapid one. We have known persons of delicate nerves to be so affected by this loud and rapid utterance as to be almost unable to sit still, particularly when their seat in the meeting was near or under the ministers. A degree of this unpleasant feeling is no doubt experienced by the audience generally, and its tendency must be to detract somewhat from the effect of the communication, however gifted the minister. If it is first ascertained that this habit can be controlled, a kind freedom should be taken to inform the individual that his voice was raised so loud as to incommode those who sat near.

There is another view of this matter which we would suggest. Is not this loud rapid utterance sometimes the means of prolonging a communication beyond its proper limits? It is easier to stop the course of a gently flowing stream, than that of a rushing torrent. One who had been a minister in our Society for more than fifty years said, when full of years and of wisdom, that when a preacher began to use interjections such as "oh! ah! yes!" at the commencement of almost every sentence, it was time for him to stop. And it seems to us there is true philosophy in this suggestion. These exclamations are generally made after the exercise with which the preacher arose has been expressed, and the mind relieved. They are therefore likely to lead to repetitions which we know are sometimes prolonged until the effect of the *real* exercise is nearly obliterated.

MARRIED.

LIPPINCOTT—BRADDOCK.—On Fifth-day, the 13th of Second month, 1873, at the residence of the bride's parents, Medford, N. J., under the care of Moorestown Monthly Meeting, Wm. B., son of Levi Lippincott, of Moorestown, N. J., to Katie L., eldest daughter of Job and Elizabeth Braddock.

DIED.

WILLSON.—At Vineland, N. J., on the 24th of Eleventh month, 1872, Henry Willson, in the 74th year of his age; a member of Plainfield Monthly Meeting.

KING.—At his residence in Morgan County, Ohio, on the 6th of Twelfth month, 1872, Joshua King, in the 61st year of his age; an exemplary member of Deerfield Monthly Meeting. In his last sickness he manifested to those around him an humble resignation of mind, and endured his severe suffering with patience. Being centered in the Divine Power he often said, "All is peace and love—I love everybody." His removal leaves a void in all the relations of life, especially in the little Meeting to which he belonged.

McMILLAN.—On the 24th of Twelfth month, 1872, in Whitchurch, Ontario, Edith McMillan, wife of John McMillan, and daughter of Joseph B. and Mary Ann Willson, in the 36th year of her age.

WILSON.—At the same place on the 11th of First month, 1873, Mary Ann, wife of Joseph B Willson, in the 66th year of her age; both members of Yonge Street Monthly Meeting and Whitchurch Particular Meeting, and the latter was for many years an Elder in that Meeting.

MORRIS.—At his residence in this city, on the 6th of Second month, 1873, Anthony P. Morris, in the 75th year of his age. Thus passed in the fullness of years from the embraces of a loving and sorrowing family, one who has left behind him an example of singleness of purpose, and of devotion to duty, which it is well to dwell upon if but for a moment. A consistent member of our Religious Society, no formality of manner for a moment obscured the play of a kind and affectionate heart, or the manifestations of a warm and consistent friendliness. There are many outside his family who can bear witness to his zealous efforts in behalf of those to whom he was attached, hence the regard felt for him by his friends and acquaintances. The following is a text he much delighted to use in his common daily expressions—"One thing have I desired, and that will I seek after. That I may dwell in the house of the Lord all the days of my life, and inquire in His holy Temple." But in his family he was best known and loved; and never was husband or parent more absolutely entitled to that affection

which was so lavishly returned by wife and children. To these children, and to the stricken partner of the joys and sorrows of more than half a century whose heart was literally one with his, his loss is the division of a tie which in this world can never be healed; but are they not authorized to look for a union which shall be perfect and forever.

WEBSTER.—On the 6th of Second month, 1873, Sarah Webster, daughter of Jesse Webster, in the 46th year of age; a member of Sadsbury Monthly Meeting, Lancaster County, Pa.

PALMER.—At his residence in Lower Makefield, Bucks County, Pa., on the 2d of First month, 1873, David Palmer, in the 69th year of his age; a valued Elder of Falls Monthly Meeting.

HOMER.—At her residence near Willow Grove, Montgomery Co., Pa., of consumption, on the 4th of Second mo., 1873, Sarah L., wife of Edwin L. Homer, in the 25th year of her age; a member of Horsham Monthly Meeting. She bore a painful illness with cheerfulness and Christian resignation, giving evidence that her spirit was preparing for a higher life. Near her close she remarked, "I have nothing to regret, but leaving the world so young, and parting with the dear ones."

THE FORCE OF PRAYER.

It has the power of sanctifying life, because it brings God into life. Twice in the day it has been for ages the habit of the race to use this talisman; once for the sanctification of the day, once for the sanctification of the night. The morning prayer chimes in with the joy of the creation, with the quick world as it awakes and sings. It ought to bind itself up with the rising of the sun, the opening of the flowers, the divine service of the birds, the glow of cloudy bars on which the rays of light strike like a musician's fingers, and whose notes and chords are color. The voice of the world is prayer, and our morning worship should be in tune with its ordered hymn of praise. But in joy we should recall our weakness, and ask his presence who is strength and redemption, so that joy may be married to watchfulness by humility. Such a prayer is the guard of life. It prepares us beforehand for temptation; neglect it and you fall. It makes us conscious of our Father's presence, so that we hear his voice in the hour of our folly or our sin. * *

That is the thing which prayer makes real. Prayer, not only in the morning watch, but prayer sent voiceless from the heart from hour to hour. Then life is hallowed, wakeful and calm. It becomes beautiful with that beauty of God which eye hath not seen. It is not left comfortless, for prayer brings the Saviour to our side. In the hour of our grief we hear the voice of Christ coming down the ages to our soul, tender as the morning light on flowers, "Come unto me, all ye that are weary and heavy laden and I will give you rest." We hear Him as we sit at business, speaking as He spoke to Matthew at the receipt of custom, "'Follow Me;" and though we know we cannot rise as did the publican, for our work is where He has placed us, yet we know its meaning. We seem to feel his hand in our in the passion of our endeavor to do right when duty and interest clash, and his grasp gives firmness to our faltering resolution. And when the petty troubles of life, the small difficulties which sting like gnats, the intrusions, the quarrels, the slight derangements of health, have disturbed our temper, and we are in danger of being false to that divine charity which is the dew of life, one prayer will sweep us back to Palestine, and standing among the circle of the Apostles we shall listen to his voice, "Love one another as I have loved you." "Peace I leave with you, My peace I give unto you."

And day being hallowed thus, do not omit to make holy the night. For whether we sleep a dreamless sleep, as if sleep had given us for the time to the arms of his brother death, or wander in the land of "footless fancies," where the brain and its servants, having escaped from their master, will play at their wild pleasure, like things without a soul, we need the presence and protection of God. In dead sleep who can tell where the spirit has been, what worlds it has seen, what lessons it has received, what thoughts have become entwined with it—thoughts of which we are not conscious, but which appear like strangers afterwards, we cannot tell from whence, within the brain.

Hallow these possible voyages by committing your spirit into the hands of God.

But still more we need his watchfulness, or, since He is always watchful, our suppressed consciousness of it, when sleep opens the ivory gate, and we flitter through the fairy life of dreamland.

It is not beauty alone which we encounter there, but mystery more mysterious than that of earth; strange words which seem to be warnings; impressions so vivid that they stamp the day; pain and pleasure so sharp that we cry or dread to dream again; noble thoughts, pure shapes of the imagination, which, unremembered in detail, yet leave behind an inspiring sense of the infinite things the soul may do; temptations to sin, cruel and impure thoughts, terror even and horror which open to us more dreadful depths of guilt and pain than we can realize awake.

Take, by the power of prayer, through this wild land of dreams, the sanctifying presence of One who loves us. Claim it every night, and it will attend to hallow the fancies of sleep, to save us from the baseness of dream-fear, to call back the wandering fancy from impurity. For prayer, continually lived in, makes the presence of a holy and loving God the air which life breathes and by which it

ives, so that, as it mingles conseiously with he work of the day, it becomes also a part of very dream.

To us, then, it will be no strange thing to nter heaven, for we have been living in the hings of heaven. They have even here be- ome realities, and when we step across the rawbridge of death, it is no foreign land we nter, but our native home. Only the com- nunion with our Father which we have felt ere through prayer, shall there be so pro- oundly greater that prayer will be no more, nd praise be all in all.—*Stopford A Brooke.*

For Friends' Intelligencer.

SKETCHES OF TRAVEL, NO. 14.

BY A. C. M.

(Continued from page 829.)

I left London with a party of American nd English tourists under the guidance of ne of Cook's agents, for Antwerp, Brussels, Cologne and some other places of interest.

We proceeded by the Great Eastern Rail- way to Harwich, 76 miles. There we took a mall steamer for Antwerp. The boat was nuch crowded, but our guide had sent on a elegram, and secured berths for us; but nany had to remain on deck during the night. On the morning of the 25th, we are making ur way up the German Sea, and find it as mooth as one of our rivers. At 5 o'clock . M., we enter the channel leading to Ant- verp, and approach the Belgian coast, which as a cheerful look. As we near the shore, he little villages, with their church spires estling among the shade trees, are increas- ng in number, which, with the attendant ind-mill with its long arms extended to the reeze, makes up a rare picture. The land long the shore is protected by dykes, and ppears to be lower than the river.

On our left is a town called Flushing. The ong lines of tall trees, extending back from he shore, by the sides of the highways, and long the creeks, give the country a finished nd interesting appearance. At length we rrive at Antwerp, the commercial capital of Belgium, containing 123,335 inhabitants. It s on the Scheldt, 60 miles from the sea, and elebrated for its magnificent docks, said to e large enough to contain two thousand ips. The streets of the city, like many ther towns in Belgium, have followed the aprices of a growing population, regardless f any plan, and a stranger has some difficulty n choosing his way. Many of the quaint ld houses are run up several stories high nd taper off to a pinnacle. The streets and dewalks are mostly very narrow; and edestrians, with loads upon their heads, gen- rally take the middle of the street. The urches here are very numerous, and ac- counted rich in works of art, having many paintings by two of the old masters, viz., Reubens and Van Dyke.

In company with another, I visited the Cathedral, said to be large enough to hold 24,000 persons. It contains many costly paintings. We ascended to the top and had a fine view of the city and surrounding country. We also visited the museum which contains many works of art, including a very large collection of paintings. Among other curiosities pointed out, is the old leather-bottomed chair, said to have been used by Reubens.

The Zoological Garden is very extensive, and well worth visiting; the exhibition falling little short of that at Regent Park, in London. The collection is extensive, and the different departments very complete. Among other things preserved, is the skeleton of a whale seventy-two feet in length.

A visit to the markets in these old cities gives one an idea not only of the products of the country, but also of the peasant population, and withal is a very interesting sight. Many of the open squares in the central portions of the city are devoted to this purpose. The people come from the surrounding country with their products, and take possession of a plot and spread out their loads. Their teams consist mostly of donkeys and dogs, driven by women and children; and these, with their earnest jargon, and wooden shoes, make up a scene not easily described. After *locating*, they leave one of their number on guard, while the others retire to one of the numerous restaurants which surround the square, to take such refreshments as they may need after their early morning travel.

These shops, at such times, present a very animated appearance. There is apparently an entire flow of good feeling with unabated enjoyment. This over, they retire to their several pursuits, and a universal chaffering commences, and is kept up until their products are sold.

Having finished our explorations at Antwerp, we take a car for Brussels, and go at a great rate of speed, through a fine, level country, highly cultivated. Large crops of wheat and rye are now ripening, and the peasants are busily engaged in harvesting, and, as in other sections through which we have passed, we see more women engaged in the fields than men. The old time sickle is still in use, and women and children are seen gleaning after the reapers, as in patriarchal days. In reference to women being so generally employed in this country in agriculture, it may be said that this is not the worst part of their labor. The poorer classes are frequently engaged in the most menial and drudging occupations.

I saw them engaged in scraping together and wheeling away the filth in the public streets of Antwerp and Brussels, and also saw them breaking stones and repairing streets and roads, and likewise carrying mortar in hods to masons; all of which is very repugnant to the feelings of most Americans. While riding in a car beside an intelligent German lady, I alluded to the foregoing subject, expressing in mild terms my regret at seeing what is before related. At first she seemed disposed to resent it, and, being rather apt at repartee, she replied, "I am told that the American women kill themselves at the sewing machine; and of the two, I think our mode the most reasonable." She was told that I did not justify *either*, stating, at the same time, that much had already been done, and was doing, in our country to ameliorate the condition of laboring women, adding, "We think them as good as men." She replied quickly, "Yes, they are better." "Very well; I will go that far, but must claim, at the same time, that if so, it is an additional reason for endeavoring to raise them out of their present condition, and extend to them the blessings of a proper education." We had a long and rather interesting conversation upon this branch of the subject, but to my mind, her apathy in regard to it was an evidence of the effect which custom and usage have, even upon intelligent minds.

There was one other subject, however, in which she was much clearer. She was asked by my travelling companion, whether the inhabitants of the wine-making districts were subject to intemperance, as the result of a free use of it? She replied emphatically, that they were, adding, that she had known a great many young men to become inebriates through this medium. We may remember, that in our own country the view is often advanced that these wines do not intoxicate.

We arrived at Brussels during the day, and found it a large place. The population in 1870 was 304,077. Besides being a much larger city than Antwerp, it is better in almost every respect. Many of the buildings are very fine, and remind me more of Paris than any other city yet visited.

As at Paris, large numbers of the inhabitants gather around their table in the open air, taking their evening meal, or other refreshments, which gives the place a very animated and cheerful appearance. Many of the streets and sidewalks in some of the older portions of the city are very narrow, but they keep them clean. The inner court-yards about the city, both public and private, are kept clean by being deluged with water morning and evening. One reason assigned for wearing the wooden shoe is, that it protects the feet of women and children from the dampness of stone or tile floors, which are very common in the old dwellings of the country. The day after our arrival here, our party (fifteen in number) took a four-horse omnibus and went to Waterloo, distant about fifteen miles, through a very beautiful country, covered the entire distance with grain ripe for the sickle. In passing out of Brussels we rode through a portion of the beautiful Boulevard, which extends almost around the city, and is one of the most pleasing features of the place.

These Boulevards are as wide as four ordinary streets. There are four carriage drives, and two or three walks for pedestrians, side by side, all of which are lined with thrifty shade trees, and extend to a large park outside of the city. This park consists of a large forest, interspersed with walks and drives, almost innumerable. In one of the drives there is a bridge of native rock over a ravine, which is a great natural curiosity. Before quitting the forest-park, on our way to Waterloo, we were beset by boys and girls along the way-side asking alms. Their persistence is wonderful. They appear in squads of from two to six, and run beside the carriage with uplifted hands and imploring looks, which induce passengers to toss them small coin to get rid of them. Afterward, when they find that they are not likely to get more, they commence the most ludicrous antics, in order to reach the pockets of tourists—frequently turning two and three summersaults beside the carriage, with such rapidity as to still keep near it. These children are probably trained to this business by their parents as a profession. The entire route to Waterloo is through a beautiful productive country. The soil is good, and the land is worked with much care.

Many long buildings by the way, which at first sight appear to be dwellings, are used for storing the products of the soil and stabling cattle. When about half the distance to Waterloo, our driver stopped at a house of entertainment, and the landlady sent out a young woman to groom the horses, a task which she performed without any apparent embarrassment. When we arrived within five miles of the monument, and at the verge of the battle-ground, we were shown through a church where many who fell upon the battle-field were buried in and around the building. Proceeding on we soon arrived at the "Lion Mount," being an artificial structure, very large at the base, and gradually lessening as we advanced upward upon well cut granite steps, with iron rods secured on both sides.

The ascent is somewhat wearisome, but when the solid granite pedestal is reached,

ne feels more than compensated for the ef-
rt. The panorama which spreads out be-
re us is indescribable. The ground itself at
is point is higher than the surrounding
ountry, and fields white unto harvest appear
ke a boundless domain. The peasants are
uietly engaged gathering the fruits of their
onest toil, while the sleep of the warriors
uried beneath is not disturbed by their
abors; and beautiful nature thus reproves
he avarice of man by teaching him that all
is reasonable wants may be supplied from
er store-house without his resorting to deeds
f violence and rapine to obtain them. A
hort distance from the monument stands the
ld brick house around which the terrible
ontest centered; and still nearer, almost at
ur feet, is another old tenement house, also
f brick, long used as a house of entertain-
ent, one portion of which has been devoted
o relics preserved from the battle-field, and
ept for the inspection of visitors. The prin-
ipal interest to the general tourist in visiting
ere must centre in the beauty and fertility
f the country in its peaceful condition,
ather than in the evidences remaining of
ireful war.

(To be continued.)

From the Advance.

THE QUAKER MEETING.

BY HARRIETTE O. NELSON.

Dear friend of old, whom memory links
With sunny hour and summer weather,
Do you with me remember yet
That Sabbath morn together,

When straying from our wonted ways,
From prayer and praise and priestly teacher,
Those kind, sweet helps by which the Lord
Stoops to His yearning creature,

And led by some faint sense of need
Which each in each perceived unuttered,
Some craving for an unknown good,
That in the Spirit fluttered,

Our footsteps sought the humble house
Unmarked by cross or towering steeple,
Where for their First-day gathering came
God's plain and simple people?

The air was soft, the sky was large,
The grass, as gay with golden flowers
As if the last night's sky had fallen
On earth in starry showers.

And as we walked, the apple-trees
Shed their white bloom for every comer;
Our souls drank deep of joy and peace,
For it was youth and summer.

Yet through the door-way, rude and low,
The plain-robed folk we followed after,
Our steps, like theirs, demure and slow,
Our life as free from laughter.

We sat apart, but still were near
As souls may draw unto each other
Who seek through stronger love to God
A nobler love to brother.

How deep and calm the silence was—
How pure and sweet those woman faces,
Which patience, gentleness and peace
Had stamped with heavenly graces.

No voice of prayer came through the hush,
No praise sang through the portals lowly,
Save merry bird-songs from without,
And even those seemed holy.

Then daily toil was glorified,
And love was something rarer, finer,
The whole earth, sanctified through Christ,
And human life, diviner.

And when at length by lips of age,
The silent hour was fitly broken.
Our hearts found echo in the words
From wise experience spoken.

Then at the elder's clasp of hand
We rose and met beneath the portal;
Some earthly dust our lives had lost,
And something gained immortal.

Since then, when sermon, psalm and rite,
And solemn organ's tuneful pealing,
All fail to raise my sluggish sense
To higher thought or feeling.

My mind goes back the winding track
Of years whose flight hath left me lonely.
Once more my soul is upward drawn,
And hears the spirit only.

Once more I see the plan that moulds
Life's piecemeal toils into completeness;
And catch, through earth's discordant strains,
The theme of perfect sweetness.

CAST ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU.

God! Thou art my Rock of strength,
And my home is in Thine arms,
Thou wilt send me help at length.
And I feel no wild alarms.
Sin nor Death can pierce the shield
Thy defence has o'er me thrown,
Up to Thee myself I yield,
And my sorrows are Thine own.

On Thee, O my God, I rest,
Letting life float calmly on;
For I know the last is best,
When the crown of joy is won.
In thy might all things I bear,
In Thy love find bitters sweet;
And with all my grief and care
Sit in patience at Thy feet.

O, my soul, why art thou vex'd?
Let things go e'en as they will;
Though to thee they seem perplex'd,
Yet His order they fulfill
Here He is thy strength and guard,
Power to harm thee here has none.
Yonder will He each reward
For the works he here has done.

Let Thy mercy's wings be spread,
O'er me, keep me close to Thee,
In the peace Thy love doth shed,
Let me dwell eternally.
Be my All; in all I do,
Let me only seek Thy will,
Where the heart to Thee is true,
All is peaceful, calm, and still.

A. H. Francke,
1663—1727.

BANK OF ENGLAND.

In 1691, William Paterson—a merchant whose philanthropy and politcal wisdom were greatly in advance of his own interests, and who, accordingly, became a pauper through his desire to benefit others—was examined before the House of Commons as to the best way of collecting and managing public loans, the National Debt being then a new thing, and its amount of £3,000,000 being apparently an overwhelming burthen to the country. He proposed that, in lieu of the occasional and unsettled mode of borrowing hitherto adopted by the Government, a fixed sum of £1,000,000, at six per cent. interest, should be subscribed by a corporation of merchants, and converted into a permanent fund, to be employed partly in meeting the pressing claims upon the State, and partly in forming a public bank, "to exchange such current bills as should be brought to be enlarged, the better to give credit thereunto, and make the said bills the better to circulate." The suggestion was demurred to by Parliament, and the old straggling ways of public borrowing continued. "When the Treasury was empty," as Macaulay says, "when the taxes came in slowly, and when the pay of soldiers and sailors was in arrear, it was necessary for the Chancellor of the Exchequer to go, hat in hand, up and down Cheapside and Cornhill, attended by the Lord Mayor and by the aldermen, to make up a sum by borrowing £100 from this hosier and £200 from that ironmonger," and for these paltry loans he had to pay such interest as spendthrifts now pay to extortionate Jews upon accommodation bills. The National Debt was thus raised from £3,000,000 to £6,000,000 in three years; and in 1694 the Government found itself in such embarrassment that it was forced to adopt Paterson's project substantially, though not quite as he planned it, for a Bank of England. To all who joined in raising a fund of £1,200,000, permission was granted to form themselves into a company, with power to deal in bills of exchange, bullion, and forfeited bonds; and, contrary to the expectations of its enemies, who combated the proposal zealously both in Parliament and in the Cabinet, the money was collected and the bank was established in the course of ten days. Thereby, and through the persistent advocacy of one great man, whose greatness is now almost forgotten. England, then perplexed with a costly war, was saved from bankruptcy, and an entire and most beneficial revolution was effected in the financial history of the country.

Four great duties are performed by the Bank of England. It has the custody of £23,000,000 in gold coin and bullion; it manufactures and keeps in circulation about £38,000,000 in bank notes; it has the management of the National Debt, now amounting to £740,000,000; and it serves as the collecting-house and centre of distribution for the country's revenue and expenditure, being some £70 000,000 a year. Each duty involves an immensity of detail, and has to be fulfilled with a nicety that can hardly be conceived.

The coin and bullion are, of course, the property of individual owners, who choose this as the safest resting-place for their wealth. The bullion sent from Australia or any other part of the world, if not required for manufacturing purposes, can, as soon as it has been purified and assayed to the sovereign standard of twenty-two carets, be either sent to the mint, there to be coined into money, or lodged in the bank. The mint returns £3 17s. 10½d. for each ounce of gold handed to it; but the delay that occurs before the coinage is completed makes it cheaper to dispose of the bullion at once to the bank, which immediately pays at the rate of £3 17s. 9d. for each ounce deposited. The bullion so received is stowed away in bars, each weighing about 16 lbs, and worth about £800, until occasion arrives for turning it into current money. The relative amount of coin and bullion, as well as the quantity of both sorts of gold in the bank, is of course forever fluctuating; but the average of both is between £22,000,000 and £23,000 000. Counting rapidly through ten hours every day, a man would be occupied for nearly three years in counting that number of sovereigns. In the bank, however, the counting is done by machine. The weight of any given number of sovereigns is known, and to count a thousand or million is as easy as to count five. It is only necessary for accuracy in the calculation that coin shall be of proper weight, and as this is also, on other grounds, very necessary, every sovereign is periodically tested by a weighing-machine, which is a marvel of ingenuity and accuracy. This machine was invented by Mr. Cotton, a bank director, in 1844. It is a square brass box, at the top of which is a long trough, filled with sovereigns, which drop one after another upon a balance carefully guarded from currents of air and everything that can vitiate the process. If the coin is of correct weight it falls into one box, if it is faulty is is jerked into another. Since 1844 not a single error has been found in the working of this machine. Twelve of them are in constant operation at the bank, and they weigh about 50,000 gold pieces every day.

It was, as we have seen, mainly to relieve the State of the embarrassments caused by its debt that the Bank of England was estab-

shed. The Nationalal Debt, amounting to me £6,000,000 when the bank was started, as grown mightily since then. Every reat war has added to it. The ten years' rife with France and Spain, ending with 750, caused an addition of £31,500,000; nd the expenses settled upon prosterity by ie fighting of the next seven years amount- g to nearly £60,000,000. The American ar, prior to 1786, cost about £90,000,000; nd the long and ill-managed war with rance under George III. and Pitt, fruitful t domestic misery of every sort, causing arvation to the poor and poverty to the rich, ncreased the debt by £600,000,000. When eace was declared in 1815, it amounted to 861,000,000, and the retrenchments of more an half a century have only reduced it by quarter. The bulk of this debt is known s Consolidated Stock, or Consols, of which ere are some 270,000 holders, for each of hom a separate account has to be kept, and nterest reckoned up and paid every half ear. All this business, complicated by fre- uent transfers, has to be conducted by the ank of England, which receives in payment r the trouble £300 for every £1,000,000 of ebt. The payment covers all losses through ccidents and fraud. The defalcation of stlett cost the bank £340,000, and its losses y the frauds of Fauntleroy were still great- r.

The operations of the bank in collecting nd distributing the national revenue are uite as complicated. All the receipts of ax-gatherers, and all the proceeds of custom nd excise duties, and other sources of reve- ue, find their way into the bank; and, in eturn, it has to meet the demands of all the ublic departments for their several expenses, hese demands being frequently made long efore the funds to meet them have been re- eived. In 1810 the nation's account with he bank was overdrawn some £16,000,000, nd in 1814 the balance on the wrong side mounted to £30,000,000.

The great war with France, involving con- tant drains on the exchequer, which the bank ad to meet, brought it to the verge of bank- uptcy; so much gold being required by the overnment, that hardly any was left for the se of merchants and the public. In Octo- er, 1795, the directors informed Pitt that hey could not hold out much longer, and ther messages followed till February, 1797, hen the bank was authorized by the Privy ouncil to refuse each payment for its notes, r the issue of any coin in sums larger than wenty shillings. In the following May an ct was passed enforcing that resolution, and anctioning an almost unlimited supply of otes. The arbitrary law lasted for four and twenty years, and by it the bank notes were depreciated in value more than a fourth, that is, all creditors of the State were compelled to accept fourteen or fifteen shillings for every pound owing to them. A better state of things began with Sir Robert Peel's Act of 1819, which still allowed the bank to issue as many notes as it chose, but compelled it to exchange them for gold on demand, and thus virtually prevented it from giving out more than the public were willing to take at the full price of their equivalent in bullion. The Bank Charter of 1844 completed the reform, or, at any rate, brought it to its present condition, by limiting the quantity of paper money issued in excess of the amount of gold held by the bank to £15,000,000, which the State is pledged to make good in case of need.

Many stories are told of frauds upon the Bank of England. The first forger of bank notes was Richard William Vaughan, a linen-draper, of Stafford; and though his offence was soon detected, in 1758, he had many imitators. During the thirty years previous to 1832, when capital punishment for forgery was abolished, 1,816 men were convicted of the crime, and of these 628 were hanged. The horror caused by these executions was found to have only the effect of making forgery more common, as many victims of the fraud, with clear proof against the culprits, chose to suppress it rather than cause their death. There was quaint sarcasm in the words with which one judge concluded his remarks in passing sentence of death upon a man who had uttered a spurious one-pound note: "And I pray that, through the mercy and moderation of our blessed Redeemer, you may there receive that mercy which due regard for the paper currency of the country forbids you to hope for here." Since 1832 forgery has been very much less frequent, this being partly due to the cessation of one-pound notes, and the greater care taken in the manufacture of those of higher value.

The bank's losses are not all through forgery. In 1740 a rich director took home a £30,000 note, with which to pay for an estate he had bought. He placed it carelessly on a table, and thence it mysteriously disappeared. It could nowhere be found, and thinking it must have fallen into the fire, he obtained next day a duplicate note from the bank, pledging himself to restore the original if he could find it, or to supply the money should it be presented for payment by any one else. Nothing was heard of it for thirty years, when to the amazement of the bank authorities, it was handed across the counter by a man who stated that he had received it from abroad in a lawful way, and who thus

appeared to have a legal claim to the money. In the end it was found that the document had really fallen upon the fire, but, without being burnt had been taken up by the draught, and had lodged in a corner of the chimney, where it was discovered and stolen by a builder employed in partly pulling down and repairing the house. The director to whom it had been given had died long before, and the bank was unable to make good in law its claim upon his executors for a return of the value of the duplicate handed to him.—*Bourne.*

NOTICE.

At a meeting of men and women Friends, held pursuant to notice, at their meeting-house, corner of Wood and Mark t Streets, in the borough of Bristol, Pa., on the afternoon of 2d mo. 19th, 1873, it was declared to be the unanimous sentiment of those present that feeling a deep and earnest desire for the progress of Temperance as the cause of order, morality and true prosperity, they hail with joy the opportunity afforded by the approaching election on the subject of Local Option to give public expression to their convictions, and (such of them as are entitled to vote) record at the ballot-box their testimony against the use and traffic in intoxicating drinks, and their unqualified disapprobation of that license system which gives the sanction of law to those usages so destructive to the best interests of the community. And further, that all who cannot vote, may use their moral power and exert such an influence on those who can, that their votes may be cast in favor of Temperance. On behalf of the meeting, SAMUEL SWAIN, *Clerk.*

NOTICE.

The Central Employment Association appeals to a generous public to assist it in carrying out its object, which is, to give employment in sewing to poor women, remunerating them therefor. All articles thus made are distributed to the destitute. The funds being nearly exhausted, its labors must close for the season unless aid is extended. Donations may be sent to Margaret S. Conard, Treasurer, No. 821 Marshall Street; Lydia T. Hallowell, No. 2014 Ogden Street; Elizabeth F. Williams, No. 617 Franklin Street.

FRIENDS BOOK STORE.

A sufficient amount of stock subscriptions having been reported to warrant it, a meeting of the subscribers is called for Sixth-day evening, 3d mo. 14th, at 7¼ o'clock, at Race Street Monthly Meeting Room, to consider the draft of a charter previous to applying for the same. Friends having subscriptions to report will please forward the names promptly to John Comly, 144 N. 7th street, or to the undersigned,

JOS. M. TRUMAN, JR., *lerk pro tem,*
413½ Franklin Street.

ADJOURNED MEETING.

An adjourned meeting in reference to an establishment where Friends in limited circumstances can obtain good board at a moderate rate and convenient to meeting, will be held on Sixth-day evening next, 7th inst., at 7½ o'clock, at Race Street Monthly Meeting Room. The Constitution of the proposed Association to have the management thereof and other business will be considered. This is a concern that should claim the attention of Friends generally. All are invited and urged to attend.

JOS. M. TRUMAN, JR., *Clerk pro tem.*

INDIAN COMMITTEE.

The Committee of Philadelphia Yearly Meeting will meet on Sixth-day afternoon, 3d mo. 14th, at 3 o'clock (same day as representative committee) in the Monthly Meeting Room at Race Street.

JACOB M. ELLIS, *Clerk.*

ITEMS.

AMONG the resolutions adopted by the "Park Commission" in reference to the death of Jesse George, who died in this city on the 14th ult., is the following:

Resolved, That as he was a member of the Society of Friends, we think we shall most fittingly show our highest respect for the beautifully simple and good life and character of Jesse George by avoiding all outward tokens of mourning other than to attend his funeral, which we will do in a body at the time and place appointed.

THE very important suggestion was lately made by Prof. Leidy, to the Philadelphia Academy of Sciences, that flies are probable agents of communicating contagious diseases to a greater extent than is suspected. He had recently noticed some flies greedily sipping the diffluent matter of a certain fungus, and upon catching several, and examining with the microscope the liquid which filled their stomachs, and which they exuded from their probosces, he found it to be swarming with the spores of the fungus. From what he had observed in a military hospital during the late war, he thought flies should be carefully excluded from wounds, to prevent the communication of hospital gangrene.

THE Earl of Shaftesbury, the distinguished English Christian philanthropist, is building a new town for working people, a short distance out of London, where laborers can live economically, and have fresh air, good water, plenty of room, and their own dwellings, instead of the confinement and squalor of crowded tenement houses.

TURNING NUISANCES TO GOOD ACCOUNT.—Ponds on a farm are generally considered as so much space taken from arable land, but the Commissioners on Inland Fisheries in Massachusetts say that these water reservoirs may be made more profitable than all the remainder of the farm by the cultivation of fish. The Commissioners say that there are in the State of Massachusetts ponds covering nearly 2,000 acres, or three square miles, all of which may be stocked and made to contribute to the supply of food.

THE coronation ceremonies of the new King of Sweeden met with an unexpected obstacle. The Swedish Parliament recently had a debate on this subject, and a majority of the members expressed great unwillingness to sanction the proposed ceremony. The principal speaker said that the engagements entered into by the King with the people would not be strengthened by untimely, unpleasant and ridiculous ceremonies, and that a respect for royalty could not be inspired by theatrical shows and vulgar amusements. Several other speakers expressed the same sentiments, and finally the question was referred to a committee to report on the subject.

A WOMAN in Des Moines, Iowa, brought suit lately against a liquor-dealer in that city for furnishing liquors to her husband, and recovered $2,500.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, THIRD MONTH 8, 1873. No. 2.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The TWENTY-NINTH Volume commenced on the 2d of Third month, 1872, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Slave Markets and Forced Labor in Egypt 17
The late Mary Capper 20
Suggestion of a Correspondent 20
Race Street Meeting-house 20
Wisdom Omnipresent 21
Advance 21
An Inquiry 22
The Value of Beauty 22
Scraps from Unpublished Letters 23
EDITORIAL 24
OBITUARIES 25
The Society of Friends, No. 5 25
Sketches of Travel, No. 15 27
POETRY:—My Window—Benedicto 28
Experience among the Prairie Dogs 28
Crazy Black Dick 30
The Mother 31
Review of the Weather, etc 31
Notices 32
ITEMS 32

From the [London] Friend, dated 2d mo., 1873.

SLAVE MARKETS AND FORCED LABOR IN EGYPT.

Dear Friend:—One of the members of the American Presbyterian Church Mission in this country has kindly placed at my disposal some very remarkable facts, which came under his own observation, relative to slavery and forced labor in Egypt. I now send extracts from his letters, which I trust may find a place in *The Friend.* They need no comment from me, beyond saying that I have full reliance on the writer's qualifications as a truthful and experienced observer.

Thine truly,
SAMUEL DARTON.

"A trifle over a month ago, a curious piece of Egyptian superstition, common to most of the sects, came under my notice in this manner:—About sunset I was sitting in the cashier's room of a mercantile house in Cairo. Just as the sun went down the unusually hazy air was suddenly filled with a golden light of uncommon brilliancy. A Coptic clerk exclaimed, with considerable earnestness, 'The world has turned yellow. A bad sign for the Viceroy. He started to-day for Stamboul.' (It was a false report). 'Did he?' asked the Jew cashier, shaking his head; then an old Moslem solemnly chimed in, 'Sure enough, it is a sign of his death.'

"Not caring to discuss the Viceroy's prospects, I pursued another subject which had already been mooted with the Coptic clerk just mentioned. I said to him, 'Could not one of you, who knows the city thoroughly, go with me to-morrow morning to some of the slave-pens of Cairo? I have been here about three years without seeing them; and if any one asks me about them, I should like to give him more than mere hearsay.' My friend said he was very much engaged, or he would be happy to go with me and show me, not one place only but half a dozen, in most of which we would find black servants, and in one place, at least, white women. But the old Moslem, he said, could go if he was willing. I promised him a dollar for two hours' assistance, and was to call for him in the morning. In the morning, however, the old man refused. The business was somewhat contraband. He was afraid I would raise a report that would have to be silenced by money, and he would be brought into bad odor both with his employers and their customers. This was discouraging, and there was little comfort in the Coptic's assurance that the next day, or day after, he would bring me a slave-broker, who would be glad to earn a dollar or two by showing the trade in all its branches. I must be off that afternoon, so there seemed nothing for me after all but hearsay. Happily my Coptic friend was communicative. The trade in white slaves ('fancy girls') is in the hands of Turks, and of this he professed very little

knowledge, but with the trade in blacks he was quite familiar. They are now seldom brought in large companies to Cairo, but they are brought so from the Soudan to Ossioot and other places up the river. From these points from one to five at a time are brought to Cairo on grain boats and other vessels. If any questions are asked, the captains, with a little bucksheesh to confirm their story, can easily pass so small a number of supernumeraries as wives, children, servants, or sailors. From Boulac, the port of Cairo, these slaves are retailed as there may be opportunity to persons who require their services. If the vessel must move before such opportunity occurs, they are sold to a dealer, who buys cheaper than the retail purchaser. My friend told me that he had a number of black slaves, but said he had allowed them to marry, and had given them free papers; that their service with him was voluntary; and in the event of his death they would be safe from the claims of heirs and creditors. It is common for Egyptians, who know that almost all Christendom oppose the institution, to make such apologies to Frank acquaintances, but in this case I believe the statement was correct. The white slave women he reckoned as worth a thousand to fifteen hundred dollars each, but a common black slave of either sex can be bought from the dealer for prices ranging from seventy-five to one hundred and fifty dollars. Of course, when they have been kept to a service till they are skilled in some particular employment, they are much more valuable. This conversation had the usual effect—it increased my curiosity, and strengthened the determination to see a Cairo slave-pen, if possible. To accomplish my purpose, I made application to another native friend. He said, 'No, I am too well known; but I will lend you my coat, and you will pass for a Levantine; and there is a young man here can show you round—that coat of yours looks too English.' We exchanged coats, the young man and I mounted donkeys, and in ten minutes we had left the Frank quarters and were winding our way through the narrow, crooked, dark, dirty streets of a thoroughly Arab neighborhood. Suddenly my companion called a halt, and said one of the buildings we had just passed was sometimes used for a pen, and he would inquire if they had a stock at present. He came to me in a minute, and told me if the dealer pressed any of his women on me I must object that they were too old, that my wife wanted a girl young enough to be trained to take intelligent care of the children. This was his plan for us to get away without revealing the real nature of our business. Entering the court of the building we were met by a dirty but rather polite Arab, who conducted us up stairs for a look at his property. In our way up we passed, at one of the landings, four or five young men and boys, who seemed no way remarkable except for blackness, dirtiness and scantiness of clothing. A little farther on we were shown four young women. It would be hard to tell their ages with much precision, but they were probably between eighteen and twenty-five. They were very black, were said to be from the Soudan, and evidently knew very little Arabic. They were manifestly savages, appeared to be from different tribes, and probably in their ordinary costume. Except some slight covering for the head, and some glass beads on the necks and wrists, each wore only a single ragged garment; two wore the radiating headgear described by Dr. Livingstone. Though we at once objected to all of them as too old, and asked for a girl of twelve or fifteen, the dealer still insisted that we should see them all, and called them from the rather dark little room, in which they were huddled, to the light for our closer inspection * * * With one exception, all seemed stupid and quite indifferent to the rough and brutal handling of the dealer. We, too, were offered an opportunity to inspect the soundness of their teeth, the firmness of their flesh, &c., but we declined. Though we could have had our choice of the lot for about a hundred dollars, we persisted in our objection. When we got out, my guide offered to show me other places, but I assured him I had seen enough, unless he could show me the white girls also. He said he could not, and, indeed, that was a thing he had not undertaken. Some of the preceding details are disgusting; but how else can a resident of this country protest against the flattery which the European press is constantly lavishing on the 'present enlightened ruler of Egypt?' A decent regard for truth leads me to write this for the better information of Americans who, on Oriental subjects, are too often served with a repetition of British nonsense. The Viceroy professes a wish to break up the slave-trade, and says that he is mainly hindered by rascally foreigners: yet these things which I have detailed are done in his own capital.

"It may be objected that all this is very contrary to the popular idea of the work for which the Viceroy has given unlimited command of a powerful expedition to Sir Samuel Baker. So it is. But it can be pretty nearly, if not quite, established by facts already known to the public, and which need only to be properly put together. Sir Samuel Baker does not undertake to scour the Nile. He made his preparations at Alexandria and Cairo, and sent his force to Khartoum from

he latter city. He went himself to the Red ea, and from Souakim overland to Khar-oum. There he might make his headquar-ers, and damage the slave-trade considera-ly; but instead he expects to find his dis-ected steamers reconstructed, will give some inishing touches to the preparations, and it ill take him ten days' steaming to reach ondokoro, where he proposes to establish he base of operations. Now mark, between hartoum and Gondokoro he leaves the oudan, the great seat of the slave-trade, the egion which the Arabs calls Bebad-el-Abed, r country of slaves. Once settled on his ew base it is expected that with his superior eapons he will soon subdue many tribes to he language and religion of the Arabian eoples, and render new provinces tributary o the Viceroy's hungry treasury. Now I do ot imagine that the world will be made uch worse by the expedition, or that the avages of the interior will lose much by ex-hanging their own anarchy for a sudden onquest, and their own petty despots for the iceroy's deputies; but I do think it a mis-ake for the press of Christian countries to ommend it as a philanthropic project wit' vangelizing tendencies." * * *

Some months afterwards the writer visited Ossioot, when he had an opportunity of seeing art of the "Zellaba," or caravan which ame every spring from the interior to Ossioot ith slaves and other merchandise. "We ade," he says, "some inquiry about price; ut the masters did not appear to care about elling the women, and my companions told e they had few chances, as boys and girls ot fully grown were much preferred in the ssioot market. Of boys and girls we saw ore than forty. The boys, we were told, ould be had for a hundred dollars, the girls r seventy five apiece. Perhaps few of them ere under eight years of age, and scarcely y over twelve. Those a few years older ad been already sold for higher prices."

With respect to forced labor, another spe-es of slavery for which the Viceroy is solely sponsible, the writer goes on to give us some ery startling particulars.

"Our good friend, Mr. W., took us in his n Nile boat from Ossioot to Minieh. On r way down we had a call from an intelli-nt merchant of Ossioot, who had been at hoda on business and was returning. In urse of conversation one of our party men-oned the statement he had seen in English d American papers that forced labor had en abolished in Egypt. Our visitor, who as good opportunities for knowing the exact uth, smiled, ran over the names of districts the upper country, and at the same time unted up certain numbers on his fingers. Then, as the result of his calculations, he said, 'the Viceroy has now in his service above Beni Sooch *ninety-one thousand forced laborers.*' Next day, lying at Minieh, we had a good chance to pick up more facts on the same subject, as a number of steamers and barges brought up and landed on the shore there not less than two thousand squalid la-borers. After dark I went out to the crowd and easily found a number too cold to sleep, and ready enough for conversation. I will give you some of my questions and their an-swers. 'Where have you been?' 'To Mog-hagha.' 'What were you doing?' 'Digging a canal.' 'What for?' 'To water the Vice-roy's sugar plantations, so he can make more sugar for your Queen—the Queen of the Franks.' Their foreign intelligence is very limited, and they doubtless alluded to the Empress of the French, who visited some of the factories when in Egypt. 'How long have you been at work?' Their answers varied, ranging from thirty days to thirty-five. 'What wages do you get?' 'Nothing;' and they laughed sadly at my apparent ignorance. 'What rations did you get?' 'One day we got four loaves apiece.' These loaves are small, and without other food they would be only one day's rations. How did you live?' 'We took with us bread for forty days; here take a piece, and taste the food of the Fella-heen!' and he gave me a bit of hard, dry, coarse brown bread, an unattractive but tol-erably wholesome article of diet. 'Don't you have better times now when the Turks have gone, and the Viceroy has set Egyptians over his business?' 'No; the Turks gave us a little rest; but when the Fellaheen drive the Fellaheen we get no rest. The Turks let us stop for dinner; but now our drivers say, "Eat while you walk."' 'How far is it to your home?' The answers varied, from two to five days' journey. 'Will the steamer take you home?' 'We don't know: commonly men are taken to their work and get home what way they can; we expect to start for ourselves in the morning.' One of them com-pared his present experience on this work with what he did a few years ago on the Suez Canal: then, he said, he got from one to three francs a day, according to the nature of the labor; had, moreover, sufficient rations, and a reasonable time at noon for eating and rest-ing. Next day, on the railway, I met with an engineer from the works at Moghag-ha, and asked him what had become of the cotton-factory they were fitting up three years ago. He said it did not pay, and the build-ing is now used for a cow stable. The sugar factory, which is now the prominent feature of the place, he said, is the largest in Egypt. To the question, 'Does it pay?' he answered,

'Well, it has hardly paid, there has been so much expense raising water by steam-power, and so much trouble with the engine; but now the laborers have just finished a canal that will bring in the water without pumping, and it is expected to prove profitable.' This canal was the work of the poor fellows we had seen at Minieh. The foregoing facts are not exceptional sensational items, they are only random specimens of the common experience of the numerous poor in Egypt, so common that the sufferers have ceased to expect anything better, and are surprised when they see anybody who thinks their condition worthy of remark."

THE LATE MARY CAPPER.

James Backhouse thus writes, after having made a call on Mary Capper: "In the course of conversation she informed me that she had adopted the principles of total abstinence as regards intoxicating liquors; that though on the first mention of the subject, she had doubted its propriety, yet on reflecting upon it, and considering the numbers led away into inebriety, and that all these began their course of drunkenness by taking intoxicating liquors in what had been thought to be moderation, she came to the resolution, that no one should be able to plead her example for taking them at all. At the time she left them off she was upwards of eighty years of age, and in the practice of taking a single glass of wine daily with her dinner; and having been for many years unable to take animal food, this glass of wine had been thought almost essential to her existence, especially as she had been accustomed to it from an early period of her life. She told me she expected to have something to suffer in making this change, and that she might probably have to endure a greater sense of feebleness during the remainder of her days, but the welfare of those by whom she was surrounded, and on whom her example might have some influence, she considered to be of much greater importance. On making the trial, she was however agreeably disappointed, for though she felt some languor for a few days, she soon became sensible of an increase of strength, and was more vigorous without the wine than she had been with it, so that she had cause to commemorate the goodness by which she had been enabled to make this little sacrifice. And I believe that her example in this respect, as well as her Christian practice, exhibited in a great variety of other points, had a beneficial influence on many."—1841.

Copied from Mary Capper's published life. She died at Birmingham, at the advanced age of 90, in the year 1845.—*British Friend.*

SUGGESTION OF A CORRESPONDENT.

I have been wishing for a good while that some one would invent and propose an appropriate and respectful term by which to designate the recently recognized class of our fellow-citizens. "Colored people," from its past remembrances, naturally has associated with it what is not quite agreeable, and this will probably be the case for a long time to come. "Freedmen" is not appropriate to all; "of African descent," besides being long, is not definite, for they are such whether born in America, England, France or the West Indies. I propose, therefore, the term "Afric-Americans," to designate the whole class of colored people in our country, till a more suitable one is offered. The same prefix can be applied to those of other countries, as Afric-English, Afric-French, &c.

We can then say with propriety, and it would be felt to be respectful on both sides "Afric-American Senator," "Afric-American Member of Congress," "Afric-American Governor," or any other officer, and "Afric American population" of the different States. In writing, the term would soon be abbreviated to "A. A., &c.

B. H.

For Friends' Intelligencer.

"RACE STREET MEETING-HOUSE."

How familiar has that name become; and how pleasant the associations it brings with it. As our weekly and *most welcome* visitor *Friends' Intelligencer*, reaches us, we always expect to find the notice for some gathering at Race Street Monthly Meeting-room.

Methinks its doors must ever stand ajar, the seats in waiting for their accustomed occupants and the walls listening for the well known voices so long and so often heard there. The objects for which they meet seem almost unlimited, including not only those concerning the business of the Monthly Meeting, which *must necessarily* claim attention, but also literary, scientific and charitable, the latter, perhaps, claiming the most prominent place. Charity Fuel Association, Home for Aged Colored People, Appeals for the Freedmen and the Indians, and last, but not least, is the call for a Home or Retreat for Friends in limited circumstances.

How grateful must this be to those amongst us, who, often from causes beyond their control, find themselves of this number. And to any sensitive mind, the necessity of calling upon Society from year to year to supply their daily wants must be trying, to say the least; and when such aid is given, many have no real home in which to enjoy it, but must stop with one family as long as convenient, then go to another, feeling like a marine

with no definite port in view. How cheering, then, the prospect of a home where all shall be upon an equality, with the privilege of attending meeting and occasionally having their friends to call upon them.

Ah! by how many who have passed the zenith of life and are now nearing its sunset, would this provision be hailed with joy and looked forward to as a blessing from Heaven brought by instrumental means; the good Father having put it in the hearts of his children to make such a proposition. Blessed, yes, thrice blessed and happy are those who have the means to carry out so noble and righteous an undertaking; while those not thus favored may at least wish it success. And although many who were once active and earnest laborers in every such benevolent work, have finished their mission here and already heard the language, "Well done good and faithful servant, enter thou into the joys of thy Lord," we need not doubt that others will be raised up to take their places and accomplish what was designed by Him who is ever mindful of the wants of his little dependent ones.

In conclusion, I would say, may this suggestion meet a hearty response, and the joint labors of the aged and youth in so good a cause be abundantly blessed. E. H.

It is no matter how heavy the burden, if God gives a shoulder to bear it. It is no matter how bitter the cup, if God gives courage to drink it off. It is no matter how hot the furnace, if God gives power to walk in the midst of it, all is love.—*Thomas Brooks.*

WISDOM OMNIPRESENT.

"Wisdom is omnipresent. The greatest truths meet us at every turn. Jesus came to reveal the Father. But is God, the Infinite and Universal Father, made known only by a single voice, heard ages ago on the banks of the Jordan, or by the sea of Tiberias? Is it an unknown tongue that the heavens and earth forever utter? Is nature's page a blank? Does the human soul report nothing of its Creator? Does conscience announce no authority higher than its own? Does reason discern no trace of an intelligence that it cannot comprehend, and yet of which it is itself a ray? Does the heart find in the circuits of creation no friend worthy of love and trust? Oh, yes! God is on every side, not only by His essential, invisible Presence, but by His manifestations of power and perfection. We fail to see Him, not from want of light, but from want of spiritual vision. The same remark may be extended to Jesus' doctrine of immortality, though with limitation. The future world indeed is in no way laid open to the senses. But the idea of it is one of the most universally recognized among men. The thought of immortal life preceded Jesus. We meet glimmerings of it even in the darkest and most barbarous times. The germ of this great truth is in our nature; in the conscience, that includes as one of its elements, a presentiment of retribution; in the reason, that beholds in the present an incomplete destiny, needing to be continued for the fulfillment of its end; in the thirst for happiness, that is too deep to be satisfied on earth, but opens into aspiration towards an infinitely Blessed Being; in the love of moral goodness and beauty, which in proportion as it is cultivated, awakens the ideal of spotless virtue and a desire of community with the All-Perfect One. The voice of our whole nature, indeed, properly interpreted, is a cry after higher existence. The restless activity of life is but a pressing forward towards a fullness of good not to be found on earth, and indicates our destination for a state more brightly beautiful than we can now conceive. Heaven is in truth revealed to us in every pure affection of the human heart, and in every wise and beneficent action, that uplifts the soul in adoration and gratitude. For heaven is only purity, wisdom, benevolence, joy, peace, in their perfected form. Thus the immortal life may be said to surround us perpetually. Some beams of its glory shine upon us in whatever is lovely, heroic and virtuously happy in ourselves or in others. The pure mind carries heaven within itself, and manifests that heaven to all around."—*Channing.*

The taste for emotion may become a dangerous taste; we should be very cautious how we attempt to squeeze out of human life more ecstacy and paroxysm than it can well afford. —*Sydney Smith.*

ADVANCE.

We note with great satisfaction these remarks from the "Ledger," pointing out one particular in which our civilization is showing itself to be indeed progressive. We have recently had so many causes for national sorrow and humiliation, that the testimony of the pleased Englishman in regard to our hotels is indeed acceptable:

What a tourist through a country usually notes are the things to which he is least accustomed. A recent English traveller "gives the preference to American hotels over those of other countries." He travelled from New York to San Francisco, stopping at the best hotels in leading cities, and says: "The supplies of food at all these houses were simply

enormous. * * * But the best feature at the American hotel tables is that relating to drinks. On every table large jugs of iced water are placed." This notice of the fact that American tables are furnished with water, as accessible as the salt, will at once recall the experience of American travellers in Europe. At hotels there special provision has to be made to supply the unexpected demand of the "American cousin" for a glass of water. "Tea and coffee," our English authority announces, "can be had at every meal; but though the bill of fare generally has a wine list printed on the back, there is no positive obligation to drink, and custom does not enforce the habit of taking wine and strong drinks with meals. The dinner table is free from that slavery and exaction often seen and felt at English tables, where some old 'heavy wet' manages to get into the chair, calls for wine, and holds all responsible for equal shares; and if any one dares to object he is regarded as mean and exceptional."

The present usages at hotel tables in this country are, however, a change from old customs. Within the memory of every man who travelled fifty, or even forty years ago, down the centre of the dining table stood decanters at convenient distances, filled with every alcoholic variety, and the price of the dinner included as free a resort to contents of the decanter as to any constituent of the meal. On the ocean packets the same custom prevailed, and the wine and liquor tax included in the passage money forced those who did not drink to pay their share nevertheless. At length remonstrance produced a change, and wine and spirits became a personal charge to those who used them. The same traveller whom we are quoting, on board of an American Pacific steamer, heard an English gentleman ask an officer of the vessel to take wine with him. "The officer replied, "I never drink wine at the table." This marks another of time's wholesome changes. Years ago, when steamboat explosions were at their maximum, officers and men had strong drink, unrestricted. On some Western boats the whisky stood "on tap" on the deck, free to all comers. It is popularly supposed that Congressional legislation has done everything which has made these disasters less frequent. No doubt legislation and inspection have done something, but the change in drinking usages has produced its share of the exemption of steamboats from accident. Perhaps if, in spite of public opinion, some steamboat and railroad employes did not even now disqualify themselves by drink, there would be fewer accidents still.

To return to our pleased Englishman's notes on the hotels. He says: "I saw at the hotel in New York about two hundred ladies and gentlemen seated at tables, and I could only see a single glass containing beer, and not a single bottle of wine. I asked an intelligent waiter what was thought of such exceptional drinkers. He said, 'They are either English or come from the South.' The same general absence of strong drink characterized all the hotels we visited, and I felt it must be a great relief to travellers to be freed from the obligation to "drink for the good of the house,' or to avoid the trouble of being marked. Those who think they 'cannot do without it' get 'the drink,' and in its use constitute the exceptions. The respectable hotel keepers of America offer no inducements to drink at public tables, and never treat with disesteem those who altogether refrain."

If, as we are fairly to conclude, the things our tourist marks are American peculiarities, it is much to be desired that they remain so no longer; not, however, by American disuse of abstinence, but by such a general following as shall cause non-drinking at public tables to cease to be a remarkable thing everywhere.

AN INQUIRY.

Can some one, through the *Intelligencer* inform how the number of Friends and others who attend Friends' Meetings on First-days, in your city, compare with the number who attended forty or fifty years ago?

J. C.

New York.

THE VALUE OF BEAUTY.

BY THOMAS MEEHAN.

At a recent agricultural meeting in Pennsylvania it was discussed whether it was worth while, from a monetary point of view, to ornament farm grounds. It is remarkable that, of the great number of things discussed, no question seemed so very interesting. One would think that such a subject needed no discussion; but when we drive through the country and see so many farmhouses not only without beauty, but absolutely without comfort—and even in defiance of all beauty, as if a cheerless, miserable condition were actually preferable—it is clear that the question was not at all a pointless one.

One speaker at that meeting put the matter in a practical light in this way: If, he asked, we are buying apples in the market, and have two samples before us—both large, both of equally excellent flavor, both in fact precisely the same in every respect except that one is of a green, uninviting tint, and the other red and rosy—which do we take?

* * * * *

To make our homes beautiful should be ne of the objects of our lives. The mere aking money is all very well. It is indeed ne of the virtues. He who is willing to ork, and is anxious to make and to save oney by his hard labor, may have vices; ut he is seldom so coarsely bad as the shift-ss spendthrift who, while ridiculing the aving habits of parents or friends, is yet will-ng to borrow from or spend money for them. ut too often these praiseworthy, frugal, and aving habits degenerate into a rule of life, nd very little happiness or good in any shape esults from the money made. A very little f these savings—a very little time spent on eautifying one's home—put a new phase on xistence; and we really believe men would ive an average of ten years more than they o if they were to say once in a while "be-one dull care" in the mere matter of money-aking, and devote a little time each day or o to making a sort of Eden of their home nd the surroundings. But it is not so much f the mere pleasure that we would speak. here is actual money in beauty. As the peaker above said of a beautiful apple, so it s of a beautiful farm. As a general rule, a lace in which taste is exhibited, and every-hing is kept up in nice style, will bring dou-le that of one in which misery and ruin ules complete. It is to be noted, however, hat these pretty places are seldom for sale. hose who cultivate these tasteful habits with he view of selling their places in conse-uence of improving them, seem to thrive nconciously in every other way; and in time ome to the conclusion that they can afford t, and may as well enjoy life in the midst of eautiful surroundings as to sell out for other eople to enjoy.

Mr. Dunlap, the able agricultural corres-ondent of the Chicago *Tribune*, recently re-narked, in a speech at Indianapolis, that in llinois not many years ago it was very easy o find some one who would sell a farm, and t was easy to find enough money to buy; ut we find few farms for sale now, because he tastes of the people are becoming elevated, nd homes are made more attractive than ormerly by the addition of such things as nake them pleasant. This is precisely our wn experience. A pleasant farmhouse al-vays pays. It pays us in pleasure as we go long; it pays us in good habits, which ring us money in many incidental ways; t pays us in the good moral effect and cheer-ul contentment it gives to our families; and, f we want to sell after all, it will bring in louble what it would if we had neglected all hese things.—*Press, Feb.* 20.

THE purest joy is unspeakable, the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold.

Scraps

FROM UNPUBLISHED LETTERS.

I by no means "ignore a retired state of mind." It is my soul's daily food, enjoyed oftener than I take my meals; like Abraham returning to, or retiring to, the "altar at Bethel, where God met with him at the first." This I regard as a spiritual condition, to be reached with the quickness of thought, when every feeling and every desire are brought into the divine harmony, or assimilated to the Divine nature and are thus prepared for His service, doing His will, whatever it may be.

Happily, this retired state of mind may be experienced wherever we are, if only we avail ourselves of the privileges our good Father vouchsafes to us. It is my abiding conviction that we need not separate ourselves from our fellow creatures in order to serve God. The injunction, "Rejoice evermore, pray without ceasing, and in everything give thanks," can be fulfilled, perhaps, in the best possible manner and the most fully, when we are surrounded by those whom a daily interchange of kindnesses has trained to a familiarity with thoughtful cheerfulness and occasional mental retirement.

I would caution against fixed places and times for such engagements, as being in my view as hurtful to the soul, and coming as far short of the social duties designed by the Good Father as retirement to a cloister, monastery, or nunnery. * * *

For social worship, which I regard a high privilege and a healthy and strengthening engagement of the soul, as several have to meet, *a time* must *necessarily be fixed.*

---

* * * When I began my note I thought I had a few words of cheer for thee, but no ability is found to give the feeling expression. The poet truly says:

> "Thought is deeper than all speech;
> Feeling, deeper than all thought.
> Heart to heart can never teach
> All that to itself is taught."

Our late Quarterly Meeting may, perhaps, be called a profitable meeting. I allude to the first meeting. The second was an interesting one. It was large on our side, there being many young people present whose interest seemed unabated to the last, though

the meeting did not close until, I think, near 3 o'clock.

There is surely encouragement in the oft repeated evidences of a growing interest among many young Friends in the testimonies held by us as a people. They appear to be wanting a more intimate knowledge of these, having in many cases merely held them traditionally, without much, if any, experimental knowledge of their excellency—their life and power. These young people are looking with wide open eyes on the movements of the older members. I do not mean with desire to ensnare them, but rather to be convinced that the ground of our profession is firm ground, and able to sustain us.

Surely it is important that we take heed to our steps, that so we cast no block of stumbling in the way of the young traveler.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 8th, 1873.

EXPLANATION—It has been with reluctance that we have given place to some of the strictures of T. H. S. in his series of essays. We are aware, too, that they have given uneasiness to Friends for whose judgment and concern for the best interests of our Society we have a high regard. But we cannot see our way clear to reject his articles, impressed as we are with his sincerity, and his attachment to the Society of which he is a member. As the conductors of a journal which is a medium of comunication among our members, we shrink from the responsibility of suppressing the utterance of any concerned member merely because his views differ from our own, or because of criticisms on some of the usages of our Society. We have an abiding faith in the great principles and testimonies which are the distinguishing features of the religion professed by Friends, and a candid inquiry as to whether any of our existing customs and usages have obstructed the spread of these principles and testimonies will, we trust, do no harm, but may be productive of good by causing examination and reflection.

"BE COURTEOUS."—In connection with this exhortation, given by the Apostle Peter to one of the churches formerly, and with the acknowledgement of its excellency, our thoughts naturally turn to our own people with the inquiry, "Do we, as Friends, obey it?"

On a cursory view, we may be ready to answer affirmatively. But let us pause before doing so, and examine, not how it is with us when we are mingling socially or religiously with those with whom we see eye to eye (a circumstance which would favor the active exercise of courtesy), but how is it when we meet with brethren who, though of the same household of faith, tenaciously hold on to views differing from those to which we adhere, with at least equal tenacity?

What becomes, then, of our courtesy? Where is it? How much of it shines out through our forbearance and brotherly condescension? How much willingness do we feel to allow to others what we claim for ourselves, or even, as Paul says, "in honor *preferring* one another?" Would we not, in such an examination, often be found wanting?

Ah, "tell it not in Gath, publish it not in the streets of Askelon," that, notwithstanding our high profession, we are, in the hour of proving, found lacking in this Christian virtue.

The Apostle Paul, in one of his epistles, uses this language: "For I say, through the grace given unto me, to every one of you, not to think more highly of himself than he ought to think." He evidently gave this exhortation under a consciousness of the consideration due from one to another, as alike members of a body which claims Christ for its Head. He also exhorts the members to "be kindly affectioned, one to another, with brotherly love."

It may be well for us to examine our present state as a religious Society, and also seriously to enquire what effect would a general observance of these exhortations have upon its condition. What would be its condition did we enough remember the apostolic testimony, "that God hath set the members, every one of them, in the body, as it hath pleased Him."

We have need to be reminded that those members of the body, which seem to be more feeble *are necessary*, and God hath given more abundant honor to that part which lacked. And why? That there should be no schism

n the body, but that the members should ave the same care one for another, whether ne member suffer, all the members suffer ith it, or one member be honored, all the embers rejoice with it.

This is the blessed result of being "the ody of Christ, and members in particular," ound together by the cord of true unity. A eeling under which the eye cannot say unto he hand, "I have no need of thee;" nor gain, the head to the feet, "I have no need f you." Let us, then, practically acknowldge "that there are diversities of gifts, but he same spirit—differences of administration, ut the same Lord, and differences of operaions, but it is the same God, which worketh ll in all."

True Christian courtesy does not require a acrifice of our judgment. It does not reuire that we should turn away from what we ave received as the revealings of Truth, but that speaking this Truth *in love*, we may row up into Him in all things who is the Head, even Christ;" "putting away all bitteress and wrath, and anger, and clamor, and vil-speaking, with all malice."

DIED.

PANCOAST.—On the 10th of Second month, 873, Sarah Pancoast, in the 93d year of her age; member of Philadelphia Monthly Meeting, (Race Street.) In the family circle, this dear friend by her kindness, unselfishness and goodness, retained hrough a long life the love and respect of those vith whom she daily mingled. Strictly temperate nd moderate in all things, she often denied herself awful indulgences, in order to assist others; and he obeyed the injunction, not to let her left hand know what her right hand did. She was a constant attender of her religious meetings while able o go. For the last three years of her life she was confined to her chamber by the effects of a fall. A patient uncomplaining sufferer, she frequently spoke of the goodness and mercy of her Heavenly Father, in giving her so many blessings and comforts, and to her kind attendants she often expressed her gratitude. A short time before her death she said to a friend at her bed-side, that she "felt nothing in her way;" and a life of unobtrusive goodness was closed calmly and peacefully.

MENDENHALL.—On the 19th of Second month, 1873, Alice D. Mendenhall, aged nearly 70 years; a member of Whitewater Monthly meeting and an Elder about 30 years. She was born in Huntingdon County, Tennessee, on the 5th of Third month, 1803. In 1829 she removed to Ohio, and thence with her family, in 1853, to near Richmond, Indiana, where she remained much beloved by many friends and neighbors, endeavoring faithfully to discharge the various duties allotted her agreeably to her convictions of right. Her life closed in tranquility and peace.

THE SOCIETY OF FRIENDS.

No. 5.

Causes of Declension Continued.

The propositions next to be enlarged upon relate to the prevailing standard of merit in membership, the relations of members one towards the other, and the individual duty of each.

In times past, when a much lower standard of general morality prevailed than now among members, as well as in society at large, it was proper and necessary that there should be elders and overseers, and that they and others desirous to maintain good order and elevate the moral standard should strengthen their hands by concert of action. It was in consonance with this that there were established what are termed Select Meetings, or Meetings of Ministers and Elders, and Meetings for Sufferings, which have since been maintained as a distinct part of the organization. These meetings were confined to those constituting the respective bodies, and so privately held that their proceedings were scarcely known to the members generally.

This duplicate organization, and the need that gave rise to it, were the offspring of circumstances peculiar to the early days of the Society, but it is easy to see that a tendency to combination for upholding it, being once established among the leading members, however meritorious the aim and object, might readily become an evil if, instead of sustaining practical and valuable principles and rules of conduct, the combination should, by gradual and unconscious degeneracy, become perverted to the maintenance of a lifeless formalism. Such, it is feared, is the state of things now existing in greater or less degree throughout the various branches of the Society; the concert of action which obtains among the active members in maintaining a standard of acceptable membership which keeps the control in their own hands, forming an almost impossible barrier to true progress.

In support of these views we may further quote from the essay of William Logan Fisher. He says: "Meetings were organized like wheels within wheels; Meetings of Ministers and Elders; Meetings of Overseers; Second-day Morning Meetings, each having a distinct authority and constituting an organization of its own. In addition to these, there was a Meeting for Sufferings that represented and exercised the powers of the Yearly Meeting when that body was no longer in session; all these were secret societies, the members of which were able by their influence to suppress all sentiments different from their own, and thus to control the Society. In this way an oligarchy was formed in reality, though not in name, which took away the

rights of the members by a power created by themselves, and which was in direct violation of the first principles of the Society."

We can better illustrate, however, the particular point designed to be presented by a quotation from a writer in the Philadelphia (Orthdox) *Friend*, of First mo. 30th, 1869. He presents in very clear language the sentiment and feeling which prevails to a great extent among the ruling class of Friends everywhere, and the error of which it is our purpose to endeavor to show. He says: "It has appeared a plain fact to the writer, that the feeling of open or secret opposition to those testimonies of truth which distinguish Friends from the world in general, and which feeling seems to pervade so large a portion of our members, was exerting a highly baneful influence among us, and is a potent cause of the weakness and decay that has spread like a pall among our several congregations. It seems to draw a sharp line of distinction in our meetings for discipline, between those who are concerned to live consistently with their profession and those who do not; cutting off with the latter class from almost all participation in the services of the church, a body of young men and women of noble and cultivated intellects, as well as high moral and social worth, whose help is sorely needed within its pale, but whose attire and manners are not such as to give evidence of preparation for service. This class, even if they attend disciplinary meetings for a time, very naturally feel but a feeble interest in affairs that they cannot participate in; and although many of them profess, and doubtless feel, a strong desire for the spread of Christianity in the world, they gradually decline to frequent such assemblies, and the church is paralyzed in its exertions through their defection."

The sentiments here put forth are scarcely wanting in any of the characteristics which mark the degeneracy into which the Society has fallen through the mistake, unconsciously on their part, we are glad to believe, of the class to which this writer belongs. It is not enough that the young people are of noble and cultivated intellects; as well as high moral and social worth, * * and feel a strong desire for the spread of Christianity in the world," so long as they do not conform to "those testimonies of truth which distinguish Friends from the world in general," that is to say, do not give that evidence of "preparation for service" in the church, which can come only from compliance with the prescribed standard in the matter of "*attire and manners.*" They are from this cause not considered worthy to participate in the affairs of the Society, and are practically excluded therefrom. What can be more discouraging to any than to feel that their talents, their culture, and their conscious goodness pass for nothing because they are not clothed in garments of a particular cut, and do not feel called upon to bring their "*manners*" to a certain indefinable standard gravity and sobriety.

These criticisms are called forth by a quotation for which but one particular branch of the Society is responsible, but the errors which it makes manifest pervade all in some degree. A certain circle of members, secular in views, is generally found acting together, and thus controlling the action of the respective meetings; and when the cause of this comes to be scrutinized, it is found that little importance is attached to intellectual culture, and moral and social worth of themselves, but that the chief passport lies in certain formal observances, such as regularity in the attendance of meetings, the cut of garments, a peculiar gravity of deportment, &c., things some of which may be harmless, and others commendable, in themselves, but which become positively injurious by the undue estimate placed upon them.

The maintenance of select or private meetings of Ministers and Elders, and the undue influence exerted by Meetings for Sufferings and similar bodies composed of the elder and more influential class of members, is believed to be one of the principal causes of the unfavorable state of things before alluded to, and the reason of it is plain. With an already strong predisposition to concerted action in the members, these meetings tend to foster and keep alive a sentiment peculiar to themselves, and the members being governed by this sentiment when they come to form part of the open meeting for discipline, and thus acting together, they exert an undue influence, and prevent the expression of what would otherwise be the more healthful and progressive sentiment of the general body.

The religious principles of Friends are in the highest degree democratic in their nature and tendency. They recognize in the fullest extent the truth of the several declarations that, "One is your Master, even Christ, and all ye are brethren;" that, "God is no respector of persons;" that, "The grace of God, which bringeth salvation, hath appeared unto all men;" and that the Light which John was sent to bear witness to "was the true Light which lighteth every man that cometh into the world." Hence Friends cannot acknowledge that any one can be the recipient of Divine favors that are withheld from others, or that there is any but one kind of inspiration, that which comes in response to a prayerful desire for guidance and assistance in the line of individual duty, and which

s' open to all alike. These principles are ometimes lost sight of by an undue looking o and dependence upon the ministry in our ociety, an error nearly akin to that of de- endence upon a ministry professionally ed- icated and paid. When rightly interpreted here is much in the hackneyed accusation, he oft repeated phrase, " want of individual aithfuluess." Individual faithfulness cannot roperly be construed to mean other than aithfulness to *individual convictions*, a duty vhich cannot be rightly fulfilled by a servile mitation of others, treading in their foot- teps and depending upon them, or follow- ng in the beaten paths of tradition. It is or each one to maintain and develop his wn individuality, regarding the Light of Truth in his own mind as indicating for him he path of duty, superior to all the teach- ngs of other men in times past or present, nd rejecting all forms, traditions and usages hat appear not to be in consonance there- vith.

T. H. S.

For Friends' Intelligencer.

SKETCHES OF TRAVEL, NO. 15.

BY A. C. M.

(Continued from page 13.)

After our return to Brussels we visited the all of the Mayor and Council, where we saw nany valuable paintings some of which are 00 years old. We also ascended to the top f the tower, where we had a fine view of the ity. There are many gardens here contain- ng extensive collections of plants and flowers.

The next morning I visited the markets nd found as usual that those held upon the pen squares give the best idea of peasant ife. The products themselves do not com- pare favorably with those offered in the regu- ar market houses, the latter being filled with hoicer productions. Observing here also a ery large number of dog-teams in use, not nly in the city at large, but also connected vith the market, I found it a favorable time or counting them, as, the weather being very varm, they were resting from their labors in he shade of the buildings surrounding the quare. I found there were 130 teams with wo dogs before each vehicle, in most cases ; n a few instances there was but one.

From Brussels we proceed on our way to Cologne. Our route is through a very fine gricultural country. The plains over which ve pass are beautifully covered with wheat, ye and oats, as well as with beets and car- ots, the latter being raised abundantly for eeding cattle. As we enter Prussian terri- ory the lands become more uneven. Our rain passes through several tunnels, but at ength we come to open plains, which appear, in soil and productions, much like the Bel- gian Province. The buildings, however, are mostly of stone.

At length we arive at Cologne. We find it a very fine place indeed, but do not think it equal to Brussels. Cologne is a city and fortress of Prussia, situated on the Rhine, and has a population of 122,200, of whom 12,000 are Protestants. It has 20 churches, 8,500 houses, 19 gates, 33 squares and 270 streets. There is a bridge across the Rhine resting upon 39 boats, anchored in the river, with a draw-bridge for the passage of water craft. It is a place of brisk trade, from its situation on the Rhine and its connection by railways with the chief cities of the continent.

We put up at the " Hotel De Belle Vue," on the opposite side of the Rhine and facing Cologne. Our room being in the fourth story we had a very extended view of the city and also of the Rhine ; and when night approached and the lights were all lighted along the quays, across the bridge, and upon the numer- ous craft, and these were reproduced in the water by reflection, it seemed more like fairy land than a scene of reality.

We visited the Cathedral here, which is a wonderful structure, being 511 by 231 feet. It was commenced in A. D. 1248, and is not yet finished. This building is of colossal pro- portions ; the height to the ridge of the roof is nearly 250 feet, and the two towers of the west front when finished (there is only one at present) will be more than 500 feet above the level of the square.

Like all other churches of this description, there are many carved images of the Saviour, of Mary and of many of the Apostles. The representation of the crucifixion, both in stat- uary and paintings, appears to be the prevail- ing feature in nearly all the churches upon the continent.

At half past 8 o'clock A. M. we leave Co- logne for Mayence. The weather is warm, but the breeze set in motion by our little steamer is very grateful, while the awning over her deck renders it very comfortable. Directly after leaving Cologne we see many fortifications, and in the vicinity of the forts men were drilling for the military service.

As we advance we find the shores lined with cities and villages. Our first stopping place is at Bonne, 18 miles from Cologne. At this place the scenery of the Rhine may be said to begin, and the observant tourist will have full employment, from this point onward to Mayence, in remarking its varied beauties. The lands along the shore are very highly cultivated.

At length we come to rising ground and to what is called the "Seven Hills," upon most of which there are monuments. The shores

are becoming bolder and more diversified, but wherever there is any soil between the rocks, the industry of man has made it productive.

After passing many towns and villages of less note, we are now at Coblentz, a very large fortified town. Fort above fort rises to the summit of a lofty hill. At this place, as at Cologne, there are two bridges over the Rhine, one being a bridge of boats. We have met with several rafts of timber by the way, floating down from the mountain districts; also great numbers of small craft loaded with produce of various kinds from the upper country. As we ascend we discover that nearly all the hillsides, (situations which in our country would be deemed almost useless), are covered with the grape-bearing vine.

Such is the industry of the inhabitants that no opportunity in the way of agriculture is left unimproved. Terraces have been made along the mountain sides, extending upward to the top, in some instances to the number of thirty and forty, to enable them to plant the vine. And when we take into account not only the labor of building the walls, but also the filling in of the earth, much of which must have been performed by hand labor, we are led to marvel at its being done. It is, however, the accumulated labor of many ages, and being now covered with healthy vines, adds greatly to the beauty of the scenery. It may truly be said that along the shores of this river, from Cologne to Mayence, "the turreted towns, castelated ruins and vine-terraced hills, succeed each other in picturesque profusion." At Marxburg is a very old castle upon a high rocky eminence. Near this we saw trains passing on both sides of the river, adding much to the life of the scene. Soon after we came to Rheinfels, where there is a magnificent ruin covering several acres. Opposite this, high up among the rocks, are many old ruins, which may have been forts. Near at hand is a village of considerable size. At one point in a bend of the river, which forms a semi-circle, there is a very remarkable old tower, standing about half the distance up the hillside, with 24 terraces surrounding it, covered with grapevines. Bingen, which is nearly opposite this, is a pleasant place with many beautiful flower gardens, which, with other choice scenery, make this point very attractive.

(To be continued.)

MY WINDOW.

Once a worker for the Master,
Seeking some poor wandering one,
Found a little cripple prisoned
In a cobwebbed garret lone.

Want and woe were rife about him,
Yet he sat with smiling face,
Seeing but the golden splendor
Filling all the outer space.

Perched beside the dusty casement,
Proud as miser of his pelf,
"Only think," he said, "a window!
A whole window for myself."

Sad heart, pent within thy prison,
Where earth's dusty cobwebs lie,
Thou, too, in thy drear surroundings,
Hast an outlook clear and high.

What though, heedless of thy sorrow,
Pass the busy crowds below?
Cool across thy lifted forehead
Sweetest winds of heaven blow.

What though grief and gloom enfold thee?
Thou hast still this treasure-trove;
Faith's glad window, opening ever
To the radiancy above.

—*Selected.*

BENEDICTO.

BY EMILY HUNTINGTON MILLER.

Toward the saffron gates of sunset
Goes the sweet day;
Slowly the crimson flushing of her footsteps
Fades from the hills away.

Home from the ruddy fields of clover
Troop the brown bees,
And small birds brood beneath the leafy shadows,
Among the orchard trees.

Behind the westward-looking mountains
Sinks the red sun,
And voices wander through the twilight, saying,
"Peace! Peace! the day is done."

Oh! weary day, take hence thy burdens,
Thy haunting care;
We would commune alone with our hearts' treasures,
And tell them o'er in prayer.

God bless you all, O well-beloved;
He knoweth best
To heal your losses with His great consolings,
And give his children rest.

Soon shall this little life be ended,
And that begun;
And angels chant, above your quiet sleeping,
"Peace! peace! the day is done."

EXPERIENCE AMONG THE PRAIRIE DOGS.

Our friends of the Natural History Club send the following essay, recently read at one of their regular meetings, by Anna M. Hunt.

Scattered in isolated spots over the far West are large towns, which, though not incorporated, are nevertheless populous communities, older than Omaha or San Francisco, or Chicago—yes, older than Cincinnati. The first white pioneers into these solitudes found them side by side with the wild Indian and the buffalo, differing from these their natural companions, in that they seemed anchored to a fixed spot, while the others roved the land at will.

A special representative from one of these

communities stands in our midst this evening, and being a stranger to some, it will be but an act of courtesy to introduce him at once to the "Club." In common parlance he is called "Prairie Dog," "Praire Marmot," or "Squirrel," or "Wish-ton-wish;" but through the generosity of Ord, he rejoices in the cognomen of "Spermophilus Ludovicianus," which, had he ears to hear, I doubt if he would recognize. The same author describes him as reddish brown in color, upon the back mixed with grey in a vague manner. Abdomen and throat greyish white, the short tail clothed with hair the color of the body, excepting the tip, which is of a greyish white, forming a kind of brush; cheek pouches rather small; incisor teeth large and protruding; length of animal exceeds 16 inches, tail little more than 3 inches long.

Our first introduction to this curious village, was one fine June morning. Light fleecy clouds were floating over just sufficient to veil the sun's fiercest rays, while a breeze, fresh enough to have come from the Sierras, kept our bodies comfortable, and our horses from tiring, as they traveled over the flower-covered prairie 22 miles from Columbus to the Pawnee reservation. The former place is 100 miles due west from Omaha, on the Union Pacific Railroad, which here follows for many miles the bed of the river Platte.

This being our first prairie ride, everything had the freshness of novelty, to the enjoyment of which our uncovered wagon added not a little.

Convolvulus, prairie rose, and the beautiful Phlox Drumondii, in variety of color, with numberless other flowers ran riot through the grass, while numerous birds, flitting hither and thither, made us wish the Ornithologists of the "Club" were present to enjoy this fulness of nature with us.

About half-way along, the road leads directly through this so-called Dogtown. I am sorry I cannot tell accurately its dimensions, but we stood up in the wagon, and far as the eye could reach on either side could be seen the little creatures hopping about, standing erect on the mound, or skirmishing hither and thither.

In the distance, they seemed careless of our presence, but on approaching nearer than 40 or 50 yards, a peculiar twinkle of little feet and a whisk of tail was all that was left to identify the inhabitant.

The prairie dog is a burrowing animal, occupying a link between the squirrel and marmot. The burrows, after being made at an angle of 40°, for a short distance run horizontally, or even rise towards the surface. The mound itself is a truncated cone 2 feet wide at base, seldom rising more than 18 inches above the soil, with the entrance either at top or on the side beaten down, externally resembling a much used foot path.

The village is entirely honeycombed with such mounds, in close proximity, some almost touching each other. Wood asserts, and like many another author on the authority of another, "there is a kind of order in these dog-towns, the affairs of the community being regulated by a single leader called the Big Dog or Mayor, who sits before the entrance of his burrow and issues orders from thence to the community." Of this I cannot say, as we were not long enough in the town to become acquainted with its municipal arragement. But I have thought it might do us no harm to imagine the individual in our presence this evening as his mayorship. He certainly looks old, grey, and weather-beaten —bowed with the weight of years, and the possible rebellion of his subjects, who would insist on retaining a condemned bridge, or who would have the public buildings in the wrong place.

Seated on many of these mounds were stupid looking owls, little and grey, like statues, undisturbed at our approach.

This owl, according to American Ornithology, by Wilson, Bonaparte, and Jardine, is the Strix canicularia, by others, Surnia canicularia—"is 9½ inches long, 2 feet in extent, bill cream-color, paler on the margin—in color light bright umber, spotted with white." He says the note of the owl is strikingly like the cry of the marmot, somewhat resembling cheh—cheh, in rapid succession. Instead of sailing forth heavily in the obscurity of the evening or morning twilight and moping away the intervening hours, our owl enjoys the broadest glare of the sun, searching for food in the cheerful light of day. He may be seen moving briskly about, or in flocks scattered among the mounds, falling an easy prey to the rifle."

Of the rattle-snake, we cannot speak from observation, though the inhabitants tell emphatically of its presence—and we understood that it was made a sufficient reason for locating the public school in a place, otherwise not so suitable, because the children dare not pass through dog-town.

I made numerous inquiries respecting this strange but not *unparalled* association, but learned nothing very satisfactory; the best was the statement of the trader at the Pawnee Reservation, William Walton, whose business led him through the village very often.

He writes: "The idea is generally maintained that the dog, snake and owl inhabit the same burrow; but from a close observation of three years among them, I am convinced this is false, and the snake only occu-

pies the deserted holes—and as the snake is a deadly enemy of the dog, often feeding on their young, it is not reasonable to suppose such to be the case."

Regarding the hybernation of the marmot, authors differ; some asserting that it does hybernate, while others testify to its being out at all times during the mild days of winter. Judging, however, from the coldness of the climate, the thermometer often falling as low as 20° below zero, it would seem most plausible to adopt the view of the Nat. Godman, who says, in 1826 "he passes the winter in a state of torpidity, closes the mouth of his burrow, constructing at the bottom of it a neat globular cell of fine dry grass, with an aperture at the top sufficiently large to admit the finger."

The range of this little creature does not extend very far south, being principally on the Missouri and its tributaries, especially on the Platte; though Audubon mentions them in limited numbers in Sonora, and on the sandy hills in parts of California.

And Kendall, in his narrative of the Santa Fe Expedition, says he met with them in considerable numbers on the Wachita, one of the tributaries of the Red river. The kind of soil selected is generally a sandy, flat, somewhat barren spot, supposed to be on account of its being easy to burrow, and the villages, with the exception of certain well-beaten roads, are covered with a scanty herbage, composed of grassy and herbaceous plants.

Lewis Clark's Expedition says, they poured five barrels of water into one of the holes without filling it, but dislodged and caught the owner.

After digging in another of the holes for 6 feet, they ascertained by running in a pole that they were not half-way to the bottom, but found two frogs, and killed near it a dark rattlesnake, which had swallowed one of the dogs.

Kendall, in Santa Fe Expedition, says "We remained for three hours in the town on Wachita river, watching the movements of the inhabitants, occasionally picking off the unwary; no less than nine were got by the party. One pitched himself on the pile of earth in front of his mound, sitting up for a fair mark—his companion's head was seen poking out of the entrance, too timid, perhaps, to trust himself further. A well directed ball from my rifle, carried away the entire top of the former's head, knocking him two or three feet from his post.

While re-loading, the other came boldly out, seized his companion by one of the legs, and before we could reach the hole had drawn him completely out of sight. There was a touch of feeling in this little incident which raised the animals in my estimation, and ever after I did not attempt to kill them, except when driven by extreme hunger.

He also says, he found the meat exceedingly sweet, tender and juicy, resembling the squirrel, but much fatter, and though very difficult to shoot, well-repaying for the trouble.

Around the particular warren we saw, settlers had closed on all sides, and man in his greed for land has waged a war of extermination, not only on the Indian and buffalo but even towards these little creatures. The buffalo, driven by the shrill whistle of the locomotive, and by the out posts of civilization, has gone to the grassy plains of the far South and West to find its feeding grounds ever beckoning the Indian onward, for in the mournfully emphatic language of Eagle Chief in the council—"No more buffalo, no more Indian!" And it would seem his doom is sealed; for the paltry remnants of the once powerful tribes are in such small detachments that they must either be swept away or engraft themselves on the white race.

Our Prairie Dog seems more difficult to irradicate, various efforts having been resorted to without much effect. They are apparently harmless, except for the food they feed upon, consisting of the roots of grass and corn, and the companions they foster are looked upon with fear by the inhabitants.

CRAZY BLACK DICK.

Crazy Black Dick was the name by which a benevolent negro who died the other day, in Harrisburg, Pa., was known. He was an idiot, or nearly an idiot. He seemed to have but one impulse, and very little mind. How he lived we do not know, but he should have had a pension from the State and a gold medal from the Royal Humane Society and all the orders ever invented to reward those who devote themselves to the public welfare. For Crazy Black Dick gave his whole attention to warning people off the railway track when a train was coming. How many lives he saved can never be known, but he was faithful to his self-imposed duty. Once some officers of the road offered him a free ride to Pittsburg, and Dick accepted it. But when he got back he was grieved to hear that a child had been killed in his absence, and Dick never afterward left his post until relieved by death. To us there is something exquisitely pathetic in such a life. Very few ideas could get into Dick's poor head, but the self-sacrificing life of the poor fellow with the clouded intellect was immeasurably more sublime than the most brilliant life of self-seeking in the world. Here was an intellect scarcely superior to

hat of a brute, ennobled by a purpose as sublime as that of an angel.—*Hearth and Home.*

"THE MOTHER."

In Rock Island, Illinois, there was, a few years ago, and perhaps she is there yet, a woman who had been put in prison for insanity. It is the inhuman custom of people in some parts of the country to confine lunatics in jails. At the time we saw her she had been there for years, and we could not find that anybody knew to whom she belonged or at whose instance she had been confined. This old woman did not have a cell in the women's department, but in the men's. She was called "The Mother," and wore around her neck a clumsy wooden cross, that had been whittled by some prisoner. Her whole time was employed in caring for the prisoners; she patched their clothes and darned their socks and nursed them in sickness. The hardened criminals venerated her, and if any man had dared molest "The Mother," she would have found plenty ready to defend her. Her cell door stood open, and she walked out among the men who were congregated in the corridor, looking on them all as her sons. Here was an intellect clouded and a moral nature unimpaired. The blessed old sister of charity had all the sweet mother-love in her heart, and she was a very angel of mercy to these outcasts.

How many women of culture there are who, failing of the natural objects of motherly tenderness, grow only to care for themselves! How much poorer are they in spirit than this old insane creature, who overflowed with love and blessing to those in prison!—*Hearth and Home.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

SECOND MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	5 days.	3 days.
Rain all or nearly all day	0 "	2 "
Snow, including very slight falls	4 "	8 "
Cloudy, without storms	4 "	2 "
Clear, as ordinarily accepted	16 "	13 "
	29 "	28 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Second mo., per Penna. Hospital	33.02 deg.	30.57 deg.
Highest point attained during month	54.05 "	47.00 "
Lowest do. do. do.	13.00 "	1.00 "
RAIN during the month, do	1.18 in.	5.60 in.
DEATHS during the month, being for 4 current weeks for 1872 and 4 for 1873	1,942	1,318

The deaths by small pox during the same period of 1872 having been 615, it will be seen there is very little difference in the mortality.

Average of the mean temperature of 2d month for the past 84 years	30.82 "
Highest mean of temperature during that entire period, 1857	41.03 "
Lowest mean of temperature during that entire period, 1815, 1838	24.00 "

WINTER TEMPERATURES.

Mean temperature of the three winter months of 1871, 1872	31.56 "
Mean do do 1872, 1873	29.49 "
Average of the winter temperatures for the past 83 years	31.47 "
Highest winter mean occurring during that entire period, 1827 '28, 1850 '51	38.33 "
Lowest winter mean occurring during that entire period, 1814 '15, 1835, '36	26 66 "

COMPARISON OF RAIN.

	1872	1873
First month,	1 26 in.	6.04 in
Second month,	1.18 "	5.60 "
	2.44	11.64

Doubtless many will be disappointed at the result of the comparisons for the *Second month*, but all such will have the entire winter to fall back on: the *mean* the present season having been about *two degrees below the average for the past eighty-three years*, though by no means the lowest experienced during that period.

The extreme low point noted above for the month occurred on the 24th. On the same day we had accounts from *Germantown* from 4 to 6 degrees *below* zero, and from *Chestnut Hill* 8 degrees *below!*

In reference to *snow*, like our neighbors far and near, we have had abundance. In response to enquiries made at the Pennsylvania Hospital, we have been very kindly furnished with the following information for the entire winter months:

"The first heavy snow measured	12 inches
The second " "	6 "
The third " "	9 "

"The lighter snow falls were only measured *as rain* when melted.

"There has not been as much snow recorded during any one season since the commencement of our records."

The compiler does not remember the date above alluded to, but knows it covers a period of between say thirty-five and forty years. The early day in the week on which the *Intelligencer* goes to press, and the fear of encroaching too much on its limited space, prevents the addition of other matters of interest. It may be well, however, to refer to the great increase in the *rain falls* this year

J. M. ELLIS.

Philadelphia, 3d mo. 3d, 1873.

FRIENDS BOOK STORE.

A sufficient amount of stock subscriptions having been reported to warrant it, a meeting of the subscribers is called for Sixth-day evening, 3d mo. 14th, at 7½ o'clock, at Race Street Monthly Meeting Room, to consider the draft of a charter previous to applying for the same. Friends having subscriptions to report will please forward the names promptly to John Comly, 144 N. 7th street, or to the undersigned,

JOS. M. TRUMAN, JR., *Clerk pro tem*,
413½ Franklin Street.

ALTERATION OF MEETINGS.

Farmington Quarterly Meeting held Second month 5th, 1873, united with the proposition that Rochester Monthly Meeting be held at Rochester, in the 3d, 6th, 9th and 12th months, instead of the 1st, 4th, 7th and 10th months as heretofore.

The following Circular Meetings were agreed to:

4th	mo.	27,	South Farmington,	3 P. M.
5th	"	25,	Junius,	3 P. M.
6th	"	29,	Collins,	11 A. M.
8th	"	3,	Orangeville,	3 P. M.
8th	"	10,	Boston, N. Y.,	11 A. M.
9th	"	28,	Wheatland,	3 P. M.
10th	"	26,	Galen,	3 P. M.
11th	"	30,	Rochester,	3 P. M.
12th	"	28,	Buffalo,	3 P. M.

CHANGE OF CIRCULAR MEETINGS.

Hereafter the Circular Meetings at Whitemarsh, Montgomery County, will be held 3d First-day in 3d and 9th months, at 10 A. M., and at Gwynedd, same days at 3 P. M.

CIRCULAR MEETINGS.

3d	mo.	16,	Haverford, Pa.,	3 P. M.
3d	"	16,	Whitemarsh, Pa.,	10 A. M.
3d	"	16,	Gwynedd, "	3 P. M.
3d	"	16,	Ellicott City, Md.,	3 P. M.
3d	"	23,	Wetheredsville, Md.	3 P. M.
3d	"	23,	Centredale, Iowa,	3 P. M.
3d	"	30,	Octorara, Md.,	3 P. M.

LIBRARY ASSOCIATION.

Committee of Management will meet on Fourth-day evening, Third month 12th, at 8 o'clock, in the Library Room, Race Street.

JACOB M. ELLIS, *Clerk.*

MUTUAL AID ASSOCIATION.

Stated Meeting on Second-day evening, 10th instant, at 8 o'clock, in Race Street Monthly Meeting-room. The propriety of changing the night of meeting will be considered.

ALFRED MOORE, *Secretary.*

PHILADELPHIA FIRST-DAY SCHOOL UNION.

The next Monthly Meeting will be held in the Monthly Meeting-room at Race Street, on Fifth-day evening next, 13th inst., at 7½ o'clock—business to be proceeded with at 8 P. M. The subject of First-day School literature will be continued for consideration. Essays are always acceptable. Friends generally are invited.

BENJAMIN HALLOWELL, JR.,
ANNE CALEY, *Clerks*

CIRCULAR MEETING.

Committee of Philadelphia Quarterly Meeting will meet on Sixth-day afternoon next, 14th inst., at 4 o'clock, in east school-room, first floor.

WM. EYRE, *Clerk.*

INDIAN COMMITTEE.

The Committee of Philadelphia Yearly Meeting will meet on Sixth-day afternoon, 3d mo. 14th, at 3 o'clock (same day as representative committee) in the Monthly Meeting Room at Race Street.

JACOB M. ELLIS, *Clerk.*

ITEMS.

THE United States is said to have a mile of railroad to every forty-three miles of its area; Great Britain, a mile to every eight miles of area; Belgium a mile to every nine miles of area; the Netherlands a mile to every fifteen miles of area; Germany, a mile to every seventeen miles of area; Switzerland a mile to every eighteen miles of area; France, a mile to every nineteen miles of area; Italy, a mile to every twenty-nine miles of area; Denmark, a mile to every thirty-four miles of area; and Austria, a mile to every forty miles of area. The percentage according to population is very largely in favor of the United States over all the countries of Europe.

A LITTLE discussion has been going on in an English journal regarding the velocity with which sounds, as of the implements used in mining, are transmitted through the solid blocks of coal on which the miners work. It is calculated to be between six and seven times the velocity in air, or about 7,000 feet per second. In connection with this, a curious fact is noticed. If the ear is placed against the wall of a gallery in the mine, twenty or thirty yards from a miner at work, the listener will hear two distinct sounds for every blow of the collier's pick—the first being transmitted through the coal, the second more slowly through the air. It is almost impossible not to believe that there are two men at work instead of one.

A NEW INDUSTRY.—The St. Louis *Republican* devotes considerable space to a description of a new industry which has been in operation in that city for eight months past, being an ammoniacal manufactory. Some time ago several enterprising St. Louisians conceived the idea of turning into profit the gas water running waste for many years from the St. Louis gas works. This water, flowing in a pretty respectable stream from the manufactory, was known to contain, in solution, a very large per cent. of ammonia. It was proposed to tap this stream on its way to the sewer, and separate from it the ammonia held in solution, besides reaping from the same a fair profit. The services of C. C. Parsons, son of the law professor of Cambridge University, were secured to superintend the erection of the works, put in machinery and begin manufacture. The enterprise was successful from the start. The first sulphate of ammonia manufactured was of superior quality, and found ready sale, the demand exceeding the capacity of the works. The article is almost entirely consumed in the Mississippi Valley, although orders are received from points as far east as the Alleghanies, as far south as Charleston, South Carolina and New Orleans.

THERE is a dreadful state of things declared by Dr. Schwabe, president of the Statistical Board at Berlin, to exist in that intelligent city. Children, he says, though much improved by public instruction, "are strangely deficient in the knowledge of Nature and natural phenomena. From about 1,000 children examined before being admitted into school, 777, never saw any rainbow; 633, a field of potatoes; 602, a butterfly; 583, the sun set; 462, the rising of the sun; 460, a meadow; 406, a cornfield; 387, a flock of sheep; 364, a forest; 264, an oak tree; and, lastly, 167 had never heard the song of the lark." No wonder this statement, made, as is reported, "a great sensation." What prospect of a happy or useful life to children brought up amid all the advantages of a great city, and yet ignorant of so simple things as "cornfields," and "flocks of sheep," and "the song of the lark," and all the rest? Well may everybody in Germany be convinced that "something is still to be done to fill those voids in the primary education of children."

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, THIRD MONTH 15, 1873. No. 3.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri-ers receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at e beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, OR O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ill be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond. Ind.*

CONTENTS.

The Efficacy of Prayer 33
The possible Criticism of Coming Ages 34
On the Growth of Friend's Principles 38
Local Information 39
Scraps from Unpublished Letters 39
EDITORIAL 40
MARRIAGE 42
OBITUARIES 42
The Coast Survey 42
Good Work 43
Sketches of Travel, No. 16 43
POETRY:—God's Workmen—Two-Fold 45
The Grimsel and the Æggischhorn 46
Intelligence in Farming 47
Notices 48
ITEMS 48

For Friends' Intelligencer.

THE EFFICACY OF PRAYER.

"If ye abide in me and my words abide in you, e shall ask what ye will, and it shall be done unto ou."

These words of Jesus have doubtless been ariously understood by the professors of hristianity, and have been the means of any and varied petitions being offered to he throne of grace, containing a multiplicity f antagonistic requests, believing that the nchangeable God would condescend to grant em. But in reading the sayings of this truly reëminent Son of God, we too often forget is declaration, "My words, they are spirit nd they are life;" we do not enough realize he truth, that the efficacy of prayer consists *ot* in changing the Father's *purposes* con-erning us, but in conforming *our* wills to *is*. This was the effect of that agonizing rayer of Jesus in the garden of Gethsemane, or though he earnestly prayed that the bit-er cup might pass from him, yet as he abode the spirit of supplication, he was enabled o say "Thy will not mine be done." Be-old the goodness and mercy of the Father thus providing the means by which the ried and afflicted soul may be brought to sub it cheerfully to the various dispensations of is Providence

Those who humbly abide in Him will not e found using many words, thinking that ey will be heard for their much speaking, r they dwell in and near the Father, who knoweth what things they really need before they ask Him. He pours into their souls the spirit of supplication, hence they ask what the Holy Spirit dictates, which is ever *with* them, to help their infirmities, and moves them to ask for *that only* which is consistent with Divine Wisdom to grant. He gives to these also the spirit of reconciliation which conforms their wills to His.

To abide in Jesus, therefore, is to live the same life in the flesh that *he* lived, to look continually with trusting faith to the same loving Father, and, as *His* words were not his, but the Father's that sent Him, thus to his disciples in all ages the Father is mouth and wisdom, tongue and utterance. So the humble disciples of the Divine Master thus find that whatsoever they ask the Father in *his name* is granted unto them.

Thus hoping and trusting, they pursue the journey of life with an eye single to that source whence cometh every perfect gift; and though their earnest petitions change not the purposes of God concerning them, nevertheless their spirits are brought into harmony with His. They are daily and hourly delivered from danger and temptation, and directed by an unseen hand even in temporal affairs.

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," was the exhortation of the Master, from which we infer that the *reception* of the g d

gifts of the Father *depends* on our asking, the *finding* of His hidden treasures on our *seeking* for them, and the *opening* of His storehouse on our *knocking* at the door. A dear Friend, in a late number of the *Intelligencer*, says, "That the object desired will never be realized as a consequence of prayer, if it is best for us to have it, it will be received with or without prayer." I am satisfied that man by prayer cannot change the purposes of God, nor alter His eternal decrees, still, prayer opens heaven, lets down a stream of light into the soul, brings the creature into the sunshine of God's special favor, sanctifies His gifts unto him, and blesses him with the *desired object*, which never would have been realized, only as he was qualified through prayer to receive it. Truly the love of the good Father flows forth to all, but it warms and blesses *him only*, who opens the windows of the soul to receive it. Hence the *desired object* is ofttimes the legitimate effect of prayer; for it is *through* prayer that we are brought into harmony with the mind and will of God, and led *so* to live and *so* to act, that the desired object is realized.

If it be a delusion to believe that many things are vouchsafed to man as the direct answer to prayer, in accordance with God's eternal decree, that "They who ask shall receive," I am almost ready to say, may I never be awakened from so happy a one.

Though God is a God of order and governs His universe by unchangeable laws, though all prayer, to be effective, must be in harmony with His purposes, that "we *must pray in action* and *live* religion," abide in that *name* or *power* which alone qualifies the soul to commune with the good Father, yet those who believe as I believe, that the laws of physical nature are never changed by prayer, but that man is brought to suit himself to them, should be careful lest by any word or deed they unsettle the simple, trusting faith of any devoted soul. It is good to pray; it arms the soul with power, though man in his ignorance of physical laws may ofttimes ask for impossibilities. The Father knoweth what we have need of before we ask Him, and opens His treasure-house unto us, and we are made to rejoice in the Lord, and joy in the God of our salvation. W. M. Way.

Fulton, Pa., 2d mo. 27th, 1873.

THE POSSIBLE CRITICISM OF COMING AGES.

Herbert Spencer, in a late essay on Social Science, which we find in the *Popular Science Monthly*, after enumerating some of the absurdities and inconsistencies of mankind among less civilized races, and of our own race in less civilized ages, thus imagines the critical judgment of an independent observer in the far future concerning the England of to-day. If these post-glacial antiquarians should extend their investigations to this continent, we fear they will also find some astonishing absurdities revealed in the relics we shall leave under the ice-fields of the perennial winter. [Eds.]

"Though the diagrams used for teaching make every child aware that many thousands of years ago the earth's orbit began to recede from its limit of greatest eccentricity; and though all are familiar with the consequent fact that the glacial epoch, which has so long made a large part of the northern hemisphere uninhabitable, has passed its climax; yet it is not universally known that, in some regions, the retreat of glaciers has lately made accessible tracks long covered. Amid moraines and under vast accumulations of detritus have been found here ruins, there semi-fossilized skeletons, and in some places, even records, which, by a marvellous concurrence of favorable conditions, have been so preserved that parts of them remain legible. Just as our automatic quarrying-engines occasionally turn up fossil cephalopods, so little injured that drawings of them are made with the sepia taken from their own ink-bags; so here, by a happy chance, there have come down to us, from a long-extinct race of men, those actual secretions of their daily life, which furnish coloring matter for a picture of them. By great perseverance our explorers have discovered the key to their imperfectly-developed language; and in course of years have been able to put together facts yielding us faint ideas of the strange peoples who lived there during the last preglacial period.

"A report just issued refers to a time called by these peoples the middle of the nineteenth century of their era; and it concerns a nation of considerable interest to us—the English. Though until now no traces of this ancient nation were known to exist, yet there survived the names of certain great men it produced—one a poet whose range of imagination and depth of insight are said to have exceeded those of all who went before him; the other a man of science, of whom, profound as we may suppose in many other respects, we know definitely this, that to all nations then living, and that have since lived, he taught how the Universe is balanced. What kind of people the English were, and what kind of civilization they had, have thus always been questions exciting curiosity. The facts disclosed by this report are scarcely of the kind anticipated. Search was first made for traces of these great men, who, it was

684777

supposed, would be conspicuously commemorated. Little was found, however. It did, indeed, appear that the last of them, who revealed to mankind the constitution of the heavens, had received a name of honor like that which they gave to a successful trader who presented an address to their monarch; and, besides a tree planted in his memory, a small statue to their great poet had been put up in one of their temples, where, however, it was almost lost among the many and large monuments to their fighting chiefs. Not that commemorative structures of magnitude were never erected by the English. Our explorers discovered traces of a gigantic one, in which, apparently, persons of distinction and deputies from all nations were made to take part in honoring some being—man he can scarcely have been. For it is difficult to conceive that any man could have had a worth transcendent enough to draw from them such extreme homage, when they thought so little of those by whom their name as a race has been saved from oblivion. Their distribution of monumental honors was, indeed, in all respects remarkable. To a physician named Jenner, who, by a mode of mitigating the ravages of a horrible disease, was said to have rescued thousands from death, they erected a memorial statue in one of their chief public places. After some years, however, repenting them of giving to this statue so conspicuous a position, they banished it to a far corner of one of their suburban gardens, frequented chiefly by children and nursemaids; ann, in its place, they erected a statue to a great leader of their fighters—one Napier, who had helped them to conquer and keep down certain weaker races. The reporter does not tell us whether this last had been instrumental in destroying as many lives as he first had saved; but he remarks, 'I could not but wonder at this strange substitution among a people who professed a religion of peace.' Not, however, that this was an exceptional act, out of harmony with their usual acts: quite the contrary. The records show that, to keep up the remembrance of a great victory gained over a neighboring nation, they held for many years an annual banquet, much in the spirit of the commemorative scalp-dances of still more barbarous peoples; and there was never wanting a priest to ask on the banquet a blessing from one they named the God of love. In some respects, indeed, their code of conduct seemed not to have advanced beyond, but to have gone back from, the code of a still more ancient people from whom their creed was derived. One of the laws of this ancient people was, 'an eye for an eye, and a tooth for a tooth;' but sundry laws of the English, especially those concerning acts that interfered with some so-called sports of their ruling classes, inflicted penalties which imply that their principle had become 'a leg for an eye, and an arm for a tooth' The relations of their creed to the creed of this ancient people are indeed difficult to understand. They had at one time cruelly persecuted this ancient people—Jews they were called—because that particular modification of the Jewish religion which they, the English, nominally adopted, was one which the Jews would not adopt. And yet, marvellous to relate, while they tortured the Jews for not agreeing with them, they substantially agreed with the Jews. Not only, as above instanced, in the law of retaliation did they outdo the Jews, instead of obeying the quite opposite principle of the teacher they worshipped as divine, but they obeyed the Jewish law, and disobeyed this divine teacher in other ways—as in the rigid observance of every seventh day, which he had deliberately discountenanced. Though they were angry with those who did not nominally believe in Christianity (which was the name of their religion,) yet they ridiculed those who really believed in it; for some few people among them, nicknamed Quakers, who aimed to carry out Christian precepts instead of Jewish precepts, they made butts for their jokes. Nay, more; their substantial adhesion to the creed they professedly repudiated was clearly demonstrated by this, that in each of their temples they fixed up in some conspicuous place the ten commandments of the Jewish religion, while they rarely fixed up the two Christian commandments which were to replace them. 'And yet,' says the reporter, after dilating on these strange facts, 'though the English were greatly given to missionary enterprises of all kinds, and though I sought diligently among the records of these, I could find no trace of a society for converting the English people from Judaism to Christianity.' This mention of their missionary enterprises introduces other remarkable anomalies. Being anxious to get adherents to this creed which they adopted in name, but not in fact, they sent out men to various parts of the world to propagate it—one part, among others, being that subjugated territory above named. There the English missionaries taught the gentle precepts of their faith; and there the officers employed by their government exemplified these precepts—one of the exemplifications being that, to put down a riotous sect, they took fifty out of sixty-six who had surrendered, and, without any trial, blew them from the guns, as they called it—tied them to the mouths of cannon, and shattered their bodies to pieces. And then, curiously enough, hav-

ing thus taught and thus exemplified their religion, they expressed great surprise at the fact that the only converts their missionaries could obtain among these people were hypocrites and men of characters so bad that no one would employ them.

"Nevertheless, these semi-civilized English had their good points. Odd as must have been the delusion which made them send out missionaries to inferior races, who were always ill-used by their sailors and settlers, and eventually extirpated by them, yet, on finding that they spent annually a million of their money in missionary and allied enterprises, we cannot but see some generosity of motive in them. The country was dotted over with hospitals and almshouses, and institutions for taking care of the diseased and indigent; and their towns were overrun with philanthropic societies, which, without saying anything about the wisdom of their policy, clearly implied good feeling. They expended in the legal relief of their poor as much as, and at one time more than, a tenth of the revenue raised for all national purposes. One of their remarkable deeds was that, to get rid of a barbarous institution of those times, called slavery, under which, in their colonies, certain men held complete possession of others, their goods, their bodies, and practically even their lives, they paid down twenty millions of their money. And not less striking was the fact that, during a war between two neighboring nations, they contributed large sums, and sent out many men and women, to help in taking care of the wounded and assisting the ruined.

"The facts brought to light by these explorations are thus extremely instructive. Now that, after tens of thousands of years of discipline, the lives of men in society have become so harmonious—now that character and conditions have little by little grown into adjustment, we are apt to suppose that congruity of institutions, conduct, sentiments, and beliefs, is necessary. We think it almost impossible that, in the same society, there should be daily practised principles of quite opposite kinds; and it seems to us scarcely credible that men should have, or profess to have, beliefs with which their acts are absolutely irreconcilable. Only that extremely rare disorder, insanity, could explain the conduct of one who, knowing that fire burns, nevertheless thrusts his hand into the flame; and to insanity also we should ascribe the behavior of one who, professing to think a certain course morally right, pursued the opposite course. Yet the revelations yielded by these remains show us that societies could hold together notwithstanding what we should think a chaos of conduct and of opinion. Nay, more, they show us that it was possible for men to profess one thing and do another, without betraying a consciousness of inconsistency. One piece of evidence is curiously to the point. Among their multitudinous agencies for beneficent purposes, the English had a 'Naval and Military Bible Society'—a society for distributing copies of their sacred book among their professional fighters on sea and land; and this society was subscribed to, and chiefly managed by, leaders among these fighters. It is, indeed, suggested by the reporter, that for these classes of men they had an expurgated edition of their sacred book, from which the injunctions to 'return good for evil,' and 'to turn the cheek to the smiter,' were omitted. It may have been so; but, if not, we have a remarkable instance of the extent to which conviction and conduct may be diametrically opposed, without any apparent perception that they are opposed. We habitually assume that the distinctive trait of humanity is rationality, and that rationality involves consistency; yet here we find an extinct race (unquestionably human, and regarding itself as rational) in which the inconsistency of conduct and professed belief was as great as can well be imagined. Thus we are warned against supposing that what now seems to us so natural was always natural. We have our eyes opened to an error which has been getting confirmed among us for these thousands of years, that social phenomena and the phenomena of human nature necessarily hang together in the ways we see around us."

For Friends' Intelligencer.

The following is an extract from a letter received from a young friend. I offer it for publication in the "Intelligencer." W. G.

Second month 23d, 1873.

I was very much interested in reading Benjamin Hallowell's article in the "Intelligencer" of yesterday week, and I can feel a unity with many of the sentiments, but I am unable to see the consistency of some of his views with the principles of Friends, as I understand them. In an article published last fall, B. H. says, "A perfect guide, such as is needed in life, must be able to take in a view of the whole journey, not only the past and present, but the future also. This cannot be man. It cannot be a book or books; such a Guide can only be the Omniscient God." This appears to me a clear and beautiful statement of a fundamental principle. Now if this only reliable Guide is God Himself, then before we can become followers of it, we must become acquainted with God. It is not sufficient to admire or love His attributes; for if we should endeavor to put them in

practice without the immediate guidance of our Heavenly Father, we only call in use our imitative powers, endeavoring to imitate what we with our limited understanding conceive to be in accordance with justice, love, mercy, &c., thus in reality making our own conceptions our guide. I think our friend is also right in saying that our heavenly Father blesses and strengthens every effort to do good; but as inferred in the above quotation, we are entirely unable to do good except we are guided therein by God, and the primary motive of all right endeavor, is to become acquainted with and do His will. Again he says, "The great danger is, lest instead of remembering that in both the physical and spiritual world, God blesses and helps our efforts and reasonable aspirations, we look for some mysterious qualification—something supernatural, &c." Yet God is supernatural, and He is above declared to be our only safe Guide. Is it then dangerous to wait to receive a qualification from Him, which we can obtain nowhere else? It seems to me his remarks on Lady Guion would apply with equal force to early Friends; for although she continued to practice many of the forms of her education, her peculiar principles were almost identical with Friends. She proclaimed the necessity of entire resignation to the Divine will, as manifested in the heart. They preached the necessity of obedience to the Light of Christ revealed within; and they both taught that it was only as people were guided by this Divine monition that they could make any progress in religious growth. If the principles of Lady Guion or of early Friends either are to be measured by the number of inventions produced by them, calculated merely to add to the comforts of the flesh, or by their researches into the laws of mechanics, mathematics, &c, doubtless they will be found wanting; but if they led her to seek and take no rest until she found acceptance with God, and could truly call Him Father, what greater blessing could they lead to? That she was made unhappy, is directly contrary to her own declaration; and forbearing to act except when she felt a direct requirement, was so far from destroying her usefulness, that if our account of her be true, she probably exerted in France a greater influence for good than any other person of that day of whom we have any account. It would seem very important that we should keep our eye steadfastly on those things that pertain more especially to our soul's peace. Of what avail are the questions which convulse the scientific world? The solution of them cannot change our relation to our God. Doubtless the manifestation of His Spirit to Enoch of old was as evident, and the reward of obedience as satisfying to His soul as it is to those of this day. And though we can ride with railroad speed, and converse with the opposite side of the earth in a few moments of time, these things cannot carry us to Heaven; and the apostles who lived ages ago, had the same access to the Throne of Grace as we have.

These things doubtless have their place, and their place is on the earth, and while we remain, they are all to be used under the limitation of the Spirit of Truth.

We frequently hear it stated that scientific investigation is calculated to inspire us with nobler sentiments and more exalted ideas of Deity. That there may be many scientific men with correct ideas of their religious duty, is very probable, but that scientific research especially speculative research, has a tendency to make men more attentive and obedient to the immediate manifestations of the Divine Spirit to the mind, I very much doubt. It may produce a sense of wonder and amazement at the intricate and perfect arrangement of Nature's works, and consequently may beget a certain feeling of awe for the Author thereof. It may, perhaps, produce a refinement of the intellect, and cause its devotees to esteem but lightly the more sensual pleasures of this life, and thus far may seem to be nearly allied to religion. But while we are contented to limit our knowledge of God by our capacity to perceive Him in His outward works, and by our imaginations founded on our understanding of these things and admiration of their beauty, we shall probably never attain to that unity with the Divine Spirit, which state is said to be hid with Christ in God. I have heard it said that one of the most celebrated scientific men of the present day declares his belief, that the day will come when it will be shown by science that all the phenomena of Nature can be so demonstrated, as to render it unnecessary to suppose the existence of a God. By this I understand him to mean, that the laws of the Creator are so fixed and immutable, that they must go on without aid, and after making those laws and starting them in operation, the Creator might have passed out of existence; and if He does still exist, He must merely stand by as a spectator, without power to alter or change. If this be so, then all the miracles must be explained away. Moses never saw the burning bush, and the plagues of Pharoah are but the fruits of some diseased brain. The prison doors never opened without human aid in the time of the apostles, and the serpent which fastened on Paul when shipwrecked, was not of a venomous kind. The accounts we have of the interposition of Providence for the protection, encouragement,

and support of His faithful servants in every age of the world, have been the product of some disordered mind. This view, fully carried out, seems even to make immediate Divine revelation, according to the Christian idea of it, simply impossible, and yet B. H. seems to express something very much like it near the close of his article. How necessary it is that we should remember that the Kingdom of God cometh not with (outward) observation, but is within.

For Friends' Intelligencer.

ON THE GROWTH OF FRIEND'S PRINCIPLES.

Almost every subject has its dark and its bright side, and it seems to me an easy matter to dwell too much upon the dark side of this subject, and thus overlook or neglect the remedy.

Suppose we turn our attention to the means for the prevalence of Christianity as professed by the Society of Friends. Are they not ample? To say they are not, would be to charge the Almighty with imperfection, or that our religious profession is erroneous. It seems to me that the right application and improvement of the means is the only things wanting. Vital, saving Christianity is not confined to the Society of Friends. It embraces all such as "fear God and work righteousness," of "every nation, kindred, tongue and people." Have we not evidence that light is increasingly spreading over the nations? Has not a great step forward been taken on the subject of slavery in these United States? Is not increasing labor being prosecuted for the prevention of war with its enormous evils by substituting just, peaceful and rational measures for the settlement of national differences? Also, see the efforts wide-spread for abolishing capital punishment, and for the improvement of prison discipline, so that its object shall be reformatory. And although the Society of Friends, at some periods, does not seem to be increasing in numbers as it should be, we may still be grateful, and encouraged, that the divine Principle is increasingly prevailing in the great family of man.

The religious Society of Friends has always been distinguished for its reformatory character, and for bearing testimony against all evils; and I see no good reason why the Society should not be enlarged, if its professors are but sufficiently concerned to live out and make practical the principles they profess. What a wonderful improvement would be effected if Friends, standing in the responsible stations of parents and guardians, were to abide so near the root and life of divine Truth in themselves, as to witness a qualification for training the children to walk in the way in which they should be found when they attain to maturity. It was the testimony of one of the wisest of men, "Train up a child in the way he should go, and when he is old he will not depart from it."

As before observed, Friends are noted for their testimonies against the various evils prevalent among men, as war, slavery, intemperance, and vain and changing fashions, which have their origin in pride and vanity. Now the amount of importance that parents attach to these and the like testimonies, will be seen in their efforts to impart them to their children, whom they love. Thus a qualification, and right concern for training the children to choose the path of virtue, very much depends upon the parents' holding all our Christian testimonies in proper estimation, and confirming them by example. "'Tis education forms the common mind; just as the twig is bent the tree's inclined."

We know that parents cannot confer grace upon their children, yet there is a great responsibility resting on them in regard to the right training of those committed to their charge; let this service be faithfully attended to, and I trust the divine blessing will not be wanting, not only in enlarging the borders of our Zion, but in making it a benefit to the community at large. Right labor in a good cause never fails to receive a blessing from on High. Parents and children may be surrounded by bad examples, but there is no necessity for joining in with them—no necessity for Friends to turn their children loose to float on the current of pride and popular opinion. All necessary restraint is so far from diminishing, that it increases true and substantial enjoyment.

We have yet to learn that the principle professed by Friends in regard to the observance of "plainness of speech, behaviour and apparel" may be violated by the youth with less loss and injury than by those of riper years; indeed these violations by the young have often proved the first step to wider and wider departures from the path that leads to peace. Although a testimony for plainness falls far short of embracing all the Christian virtues which our profession enjoins, still, does it not, as a general thing, with the youth of our Society when rightly complied with, prove as a hedge about them, and as a beginning of the fulfilment of other Christian duties? For he that is unfaithful in the little cannot expect to be made ruler over more. If Friends desire an enlargement of our principles, have we not, as one of the most efficient means, to train up the young, not only in the observance of our testimony for plainness, but such others, as the truth, or

he witness for God in the soul enjoins? Then ve should have reason to hope for a succes- ion of standard-bearers. D. IRISH.

Quaker Hill, Dutchess County, N. Y., 15th of Second mo., 1873.

LOCAL INFORMATION.

Blue River Quarterly Meeting.

Blue River Quarterly Meeting convened n the 22d of the Second month, at Benjamin- ville, McLane Co., Illinois.

Notwithstanding the inclemency of the weather (mercury ranging from zero to 14 degrees below), it was largely attended by as many as the house would comfortably seat. The Quarterly Meeting is held here once a year, and is looked forward to with much in- terest as a time of social reunion and religious fellowship. Ann Haycock, a minister with a minute from Wapsenonock Monthly Meet- ng, Iowa, accompanied by her husband, John Haycock, were acceptably in attendance with us. Wm. Starr and Wm. W. Foulke, from Richmond, Indiana, members of the Yearly Meeting's Committee to visit Blue River quarter, were here to strengthen and encour- age us. We are glad to know that we are not forgotten by this Committee, for as often as our Quarterly Meeting occurs some of them are here to gladden us by their presence and counsel. We believe that they also feel that it is good for them to be here to mingle with many who do not often get to meeting owing to the distance. "He that watereth shall himself also be watered."

A request was read from Friends of East Jordan, Whitesides Co., Illinois, to establish a Monthly Meeting there. A committee was appointed to meet with them for that purpose on the third Seventh-day of the 4th mo. next.

The subject of a new Yearly Meeting again claiming the attention of this meeting, the Committee not being fully prepared to report, they were continued with some additions until next meeting.

The meeting on First-day was large, and many interesting communications were offer- ed, and, I trust, reached the witness in many minds.

At 4 o'clock the First-day School met and organized by the appointment of Clerks and an Executive Committee. Our friend Wm. Starr addressed the conference with an inter- esting communication. The meeting closed after a prayer to the throne of divine grace for guidance and protection. D. W.

Wenona, 2d mo. 27th, 1873.

"THERE is an evil abroad, and that evil is poetry." If ninety-nine out of every hundred aspirants for literary fame would sign a pledge of total abstinence from all efforts to perpe- trate poetry, they would effect a great saving in time, ink and paper.

Scraps

FROM UNPUBLISHED LETTERS.

I hope those for whom thou art so much interested will not be backward in asking for any assistance they may need. I think we should regard it as a privilege to be able to help each other. When it is done in a right spirit, the benefit, and consequently the obli- gation is quite as much on one side as the other, and I doubt not that many suffer se- verely by not giving up, when it is their du- ty to ask assistance from their friends. If it is true, that we are but stewards over our earthly possessions, and will have to render an account of our stewardship, then those who have the most, stand most in need; not only of our aid to enable them to put it to a right use, but also our charity; and I suppose that the apparent antagonism between the rich and the poor is due quite as much to the want of humility in the poor, as to the unfaithfulness of the rich. To fret, worry or repine at our lot, is as futile and unprofitable now as when our Divine Master put the query "Which of you by taking thought, can add one cubit to his stature." Indeed it is worse than unprof- itable, for it shows a want of faith in the wisdom of our Heavenly Father, for however severe the trials and discouragements may be that are permitted to come upon us in this life, I think we may rest assured that they will be no more than sufficient to wean us and keep us weaned from those things which prevent our entering fully into the peace and joy of our Heavenly Father's house. It was declared that we cannot serve two masters, and doubtless it never was intended that we should enjoy true and lasting peace until we become perfectly resigned to every dispensa- tion of Providence, being able under all cir- cumstances to say "Thy will be done." It becomes us, then, to press forward to the mark for the prize of this high calling, and not allow ourselves to become satisfied or al- lured by any state short thereof.

I was gratified with thy remarks in rela- tion to our friend ————. I have known him ever since his appearance in the minis- try as a plain, truthful and humble-mind- ed man. Nothing brilliantly attractive about him, but his service clear and easily under- stood. Not given to many words, and, as far as I can judge, *feeling the truth* of his own

exercises, and it made me glad to know that thou recognized in him a messenger of Gospel Truth. He had a few words for us at our Meeting, through which I was shown something of my own weaknesses, and encouraged to try to overcome them.

Surely our Father still sends His messengers among us, to bear witness to the Truth and to help us onward. If it be true that our ministers are the servants of the Lord—if it be true that they go forth at His bidding, and are dependent on His inspirations, then to me it is equally true that they must be obedient to the restraints which He imposes, and are not at liberty to set before the people that which He has not commanded. It is but too true that many ministers close up their way by introducing into their discourses their own theories and opinions upon religious subjects, forgetting the profession that they make of being led and guided by the Spirit of Truth.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 15th, 1873.

THE PRESIDENT'S MESSAGE.—The brief inaugural address of President Grant commends itself to the attention of those who desire the advancement of the best interests of mankind. He asserts his earnest efforts in the cause of peace and harmony among our own family of States, and promises care and vigilance in the same direction during his ensuing term of office. He briefly reminds us of the blessings of our form of government, expressing his firm conviction that our favored land is destined to be a light of hope and guidance to others.

He earnestly reminds the Legislators of the country to accord equal civil rights to all classes of citizens.

Alluding to the vexed question of the annexation of Santa Domingo, he places on record this solemn pledge:—

"In future, while I hold my present office, the subject of acquisition of territory must have the support of the people before I will recommend any proposition looking to such acquisition. I say here, however, that I do not share in the apprehension held by many as to the danger of governments becoming weakened and destroyed by reason of their extension of territory.

"Commerce, education, and rapid transit of thought and matter by telegraph and steam have changed all this. Rather do I believe that our Great Maker is preparing the world in His own good time to become one nation, speaking one language, and when armies and navies will be no longer required.

"My efforts in the future will be directed to the restoration of good feeling between the different sections of our common country, to the restoration of our currency to a fixed value as compared with the world's standard of values—gold—and, if possible, to a par with it; to the construction of cheap routes of transit throughout the land, to the end that the products of all sections may find a market and leave a living remuneration to the producer; to the maintenance of friendly relations with all our neighbors and with the distant nations; to the re-establishment of our commerce and share in the carrying trade upon the ocean; to the encouragement of such manufacturing industries as can be economically pursued in this country, to the end that the exports of home products and industries may pay for our imports, the only sure method of returning to and permanently maintaining a specie basis; to the elevation of labor, and by a humane course to bring the aborigines of the country under the benign influences of education and civilization. It is either this or a war of extermination. Wars of extermination, engaged in by people pursuing commerce and all industrial pursuits, are expensive even against the weakest people, and are demoralizing and wicked. Our superiority of strength and advantages of civilization should make us lenient towards the Indian. The wrongs already inflicted upon him should be taken into account, and the balance placed to his credit. The moral view of the question should be considered, and the question asked, Cannot the Indian be made a useful and productive member of society by proper teaching and treatment? If the effort is made in good faith we will stand better before the civilized nations of the earth and in our own consciences for having made it. All these things are not to be accomplished by any one individual but they will receive my support and such recommendations to Congress as will, in my judgment best serve to carry them into effect. I beg your support and encouragement.

"It has been and is my earnest desire to correct abuses that have grown up in the civil service of the country. To secure this reformation, rules regulating methods of appointment and promotion were established and have been tried. My efforts for such reformation shall be continued to the best of my judgment. The spirit of the rules adopted will be maintained."

THE CAUSES OF CRIME.—Horatio Seymour, of New York, in a recent address before the National Prison Association, at Baltimore, gave expression to some noble and just sentiments in regard to the causes of crime, and of the sympathy and care which

should be shown to convicted criminals. He considers them as men who have merely outrun the currents of society, having been in a great degree moved and directed by the impulses round them. The indictment of a criminal is in some respects an indictment of the community in which he has lived. The prison is a moral hospital, and the prisoners are men like ourselves, and we must study their missteps as landmarks for the rest of the community. Says Governor Seymour: "I do not doubt that some men are more prone to vice than others, but, after listening to thousands of prayers for pardon, I can hardly recall a case where I do not feel that I might have fallen as my fellow men have done if I had been subject to the same demoralizing influences, and pressed by the same temptations."

This admission on the part of the ex-Governor is startling, but it is very probably true of many who are living blameless lives and who have unspotted reputations, and it teaches a lesson of compassion and of charity.

He proceeds to point out the social influences of which crime, punishable by the laws, is an outgrowth:

"It is the greed for gold, the love of luxury in the American people, which have caused the legislative frauds, the municipal corruptions, the violations of trust which excite alarm in our land. It is the admiration of wealth, no matter how gained, which incites and emboldens the desperate speculator in commercial centres to sport with the sacred interests of labor, to unsettle the business of honest industry by playing tricks with the standards of value. * * * Many of the transactions of our capitalists are more hurtful to the welfare of our people than the acts of thieves and robbers. * * * Such influences have led to frauds, defalcations, breaches of trust. They have filled our prisons and overwhelmed many households with shame and sorrow. Yet the authors of such things are honored for their wealth, and we ask with eagerness how rich do they get, not how do they get their riches. * * * * *

"There is a pervading idea in our country that the spread of knowledge will check crime. No one values learning more than I do, but it is no specific for immorality and vice. Without moral and religious training, it frequently becomes an aid to crime. Science, mechanical skill, a knowledge of business affairs—even the refinements and accomplishments of life—are used by offenders against law. Knowledge fights on both sides in the battle between right and wrong. At this age it lays siege to banks. It forces open vaults stronger than old castles. It forges and counterfeits. The most dangerous criminal is the educated, intellectual violator of the law, for he has all the resources of art at his command, the forces of mechanics, the subtlety of chemistry, the knowledge of men's ways and passions. * * * We must look beyond the accident of knowledge or ignorance if we wish to learn the springs of action. To check vice, there must be high moral standards in the public mind. The American mind must move upon a higher plane."

Governor Seymour complains, too, of the uncertainty in the execution of the laws. He asserts that *certainty* more than *severity* carries a dread of punishment.

He mentions, too, the astonishing increase of our numbers by immigration of more than 1,000,000 each year, as one of the causes of the unsatisfactory nature of our system of penal laws. Three hundred thousand immigrants, he tells us, are annually landed at the harbor of New York, bringing with them the elements of wealth and power, helping us vastly in the material work of civilization, but bringing, also, disorder and crime.

Much good may be done, in the opinion of our author, by devising wiser systems of legislation, and in order to fit men to legislate wisely for the correction of crime, he commends them to the study of character in convict life.

"It is in our prisons we can best learn the corrupting influences about us which lead the weak as well as the wicked astray, ay, and sometimes make the strong man fall into disgrace and misery. In these moral hospitals the thoughtful man, the philanthropist and the statesman will look for the causes of social danger and demoralization. When we begin at the prison and work up we find opening before us all the sources of crime, all the problems of social order and disorder, all the great questions with which statesmanship, in dealing with the interests and welfare of a people must cope when it seeks to lift up high standards of virtue and patriotism."

We learn with regret through the columns of "The Manchester Friend" of the death of William Bennett, of England. It was to his pen we were indebted for the valuable essay entitled, "Barclay and his Assailants," which many of our subscribers read with great interest. The above named paper says of him: "He was liberal to, and tolerant of,

the opinions of those who differed from him, and would have made the Society he loved as wide and all-embracing as his own unpretending and simple Christianity."

MARRIED.

SHREVE—JACKSON.—On the 6th of Third month, 1873, at the residence of the bride's parents, 1906 Chestnut Street, with the approbation of Darby Monthly Meeting of Friends, Benjamin D. Shreve, of Camden, N. J., to Lizzie C., daughter of William Jackson, of Philadelphia.

DIED.

HALLOWELL.—In the city of Wilmington, Del., on the 7th of Second month, 1873, Jesse Hallowell, in his 76th year. After a painful illness of some weeks, in which his unusually vigorous constitution struggled against dissolution, he has passed peacefully away. Interested and active in all the measures of Friends—in Meeting, First-day School, Lyceum, the promotion of temperance and education; he will be much missed as a quiet, but efficient worker. There was no more regular attendant on the meeting and the First-Day School of this place. He was the most elderly member of the latter, and always sitting at the head of the Teachers' class. He was gifted with a remarkable memory and from its well-filled storehouse he could bring at will a fund of poetry, narrative and statistical information of surprising amount and exactness. In the temperance cause he was a consistent and indefatigable worker. Last year, when it was thought advisable by many to ask Congress for prohibitory legislation, he obtained in a short time, by his own efforts, more than eight hundred names to a petition which was sent and presented to both Houses of Congress. Thoughtful and conscientious, his good example will be remembered with profit. E. W.

The Buffalo *Commercial* has been sent us, containing the following notice of the death of our Friend Isabella B. Webster:

In her's, as in the case of others, but a comparative few know the real value of what has passed away. So modestly and quietly did she move among her people, and among us generally, that none but those who knew her sweet face, which was an unmistakeable index of a character full of Christian faith, hope, charity and love, could feel particularly interested. Yet in her modest way, her smile was a blessing that was felt by all on whom it fell. She was always on the watch, seeking for an opportunity to do good to those around her, and to promote that peace and hope which she so fondly cherished. A shining example of Christian purity, a pillar of strength, she stood among her chosen people, the Society of Friends, of which she was a highly gifted member. But her influence was not confined to these. Never so humble as to do homage to the high; never so high as not to be kind and charitable to the lowest grade of humanity; thus she lived and moved among us, her kind and warm heart radiating to the outermost circle of her friends and acquaintances, and its influence again reaching out farther and farther beyond even that. Not only her own immediate circle, but the world at large, is all the better for her having lived in it. The loss of such is a loss indeed. Heaven spare such of them as remain yet a little longer; we need them here.

But she is gone only from our sight. She leaves a heavenly fragrance behind her that will never die. In full Christian faith and hope she lived, and glorifying her Heavenly Father for the rich blessing these, she passed into the realms of peace.

CHAPMAN.—On the 2d inst., Dr. John Chapman late of Mt. Holly, N. J., in the 73d year of his age.

CHESLEY.—At Reading, Pa., on the 1st inst., of pneumonia, Hannah B. Chesley, in the 78th year of her age; a member of the Monthly Meeting of Friends of Philadelphia.

PANCOAST.—On the 15th ult., Stephen Pancoast in the 79th year of his age; a member of Green Street Monthly Meeting, Philadelphia.

THE COAST SURVEY—ITS HISTORY AND RECENT OPERATIONS.

The annual report of the Superintendent of the United States Coast Survey has just been printed. There is not a document which comes from any department of the national government that illustrates so strikingly the manner in which science of the highest kind at the present time, is contributing to the prosperity and improvement of the country. The coast survey was commenced in 1816. Its first superintendent was Prof. Ferdinand Rudolph Hassler, a Swiss man of Science who was introduced and recommended to the government by his distinguished countryman Albert Gallatin. He soon proposed to the government a plan for the complete triangulation of what was then our entire line of coast, but which was scarcely more than quarter of what it is now. He commenced the work of the survey in the New York harbor, and it was scarcely put into full operation even there, before it was suspended several years, on account of the refusal of Congress to make the necessary appropriations.

In 1832, Mr. Hassler resumed the management of the enterprise, having by this time perfected his plans and obtained from Europe the requisite instruments. He continued to superintend it till his death in 1843, at which time the survey had extended eastward only as far as Point Judith, and southward as far as Cape Henlopen. He was succeeded by Prof. A. D. Bache, who immediately imparted a new spirit to the undertaking and expanded it into grander proportions. The work was henceforth carried on simultaneously at many different points of the coast and with it became associated a vast variety of scientific observations, whose results have been of the greatest service as well as of the highest credit to the country. Merely as a school for scientific study and practice, both for officers of the army and navy and for civilians, the Coast Survey has given a most important impulse to American science. Mr Bache died in 1867, and was succeeded by Prof. Benjamin Pierce, of Cambridge, who has continued this great work to the present

me in the spirit of his predecessor, and in ccordance with the same comprehensive lans, which the government has long ago arned to estimate according to their true erits.

The work of completing the survey of the ntire coast of the United States, both on the tlantic and on the Pacific, will be in pro-ress for many years to come. Portions of it re already finished, and surveys of great ractical importance to navigators and to all ne interests of commerce have been made in nd around nearly all our leading harbors nd bays. These surveys extend at the pre-nt time along a coast line of upwards of 0,000 miles, though the work on many of nem is still incomplete. It would be impos-ble to enumerate within any space which we ave at command, even the material benefits hich have accrued to the country from what as already been done. By means of the nowledge thus acquired, our navy, during ne rebellion, was enabled to accomplish with ntire success the blockade of the coast of the onfederate States, a task which would have een wholly impossible without it. By means f the same knowledge, the 30,000 vessels mployed in our commerce over the world are nabled to find their way into every harbor nat can afford them shelter or attract their rade. Rocks and reefs and currents without umber, before unknown, have been discov-red. Multitudes of errors in the charts and ailing directions of earlier days have been orrected; vast improvements have been sug-ested in coast navigation, and an incredible mount of knowledge of different kinds has een gained, both of dangers to be avoided nd of advantages to be secured. Nor are nese benefits confined to our own navigators lone. They are shared by all the world, and, ke our lighthouses and storm signals, they ontribute to the safety and well-being of all ho sail the seas of the western continent. he whole cost of all that has been done, in-luding the splendid contributions which the oast Survey has made to so many branches f science, is said to be less than a million and half of dollars since the undertaking was egun.

The report of the Superintendent for the ast year describes the progress which has een made in the work on both the Pacific nd the Atlantic coasts, and also in the Gulf f Mexico. It also embraces an account of ne Hassler Expedition, as it was called, made y Professor Agassiz along the entire coast of merica, from New York to San Francisco, n expedition rich in scientific observations earing more or less on the work in hand. here is no appropriation which Congress an-ually makes that contributes more satisfac-torily, either to the advantage or to the credit of the country; not one which employs in its expenditure a higher order of talents, or acquirements, and not one which goes more directly to secure the important objects for which it is designed. It is one of a few to which no member of Congress now ever raises an objection.—*Providence Journal.*

GOOD WORK.

One of our friends, now traveling in the South, thus describes a visit to Cornelia Hancock's school at Mt. Pleasant, South Carolina:

"The school consists of ninety pupils, boys and girls, from six years old and upwards, until you find a young man of twenty-two, who has twice voted. He walks six miles to school, as do some of the girls; others walk four and five miles. The school was in perfect order; their recitations would have been creditable to any children of similar opportunities. Their bright earnest faces, whether during recitation or when listening to W. B's talk; the enthusiasm of their teacher in the cause to which she is devoting her life, were a delight to us, and I felt ready to believe the marvellous stories of their progress which have been sent north. They sang for us plantation and other hymns. In the former they stamped their feet and swayed the body in full southern style. After the school, the teachers took us home with them to dinner. The three teachers keep house together; they have a pleasant home on the beach. We enjoyed the little homelike gathering much. They have a store and an industrial school attached, where the girls are taught to cut and make their own dresses, and the boys to make baskets out of the palmetto wood."

For Friends' Intelligencer.

SKETCHES OF TRAVEL, NO. 16.

BY A. C. M.

(Concluded from page 28.)

We now come to two islands in the river, the foliage of which is fresh and green. But it is beyond the scope of letter-writing to describe all that is to be seen in passing up the Rhine. The whole makes up a very impressive picture, and as I am now writing, seated upon the forward deck of our steamer, the sun as he is descending below the western horizon, lights up the landscape around as with liquid fire, and thus closes a day of enjoyment among the works of nature and of art never to be forgotten.

We arrived at Mayence about 9 o'clock in the evening. The next morning we went upon the square and saw the statue raised to the memory of John Guttenberg, to whom is attributed the invention of printing. He was born in 1408 and died in 1467. The Cathe-

dral here dates from the year 978, and has many objects of interest connected with it. Just without the city are very considerable remains of a Roman Aqueduct. A very fine view is had here of the Rhine, with the Taunees mountains in the distance.

From Mayence we take a train for Munich, and, as in our travels heretofore, we find by the way a highly cultivated and very productive country. The entire region passed through is profusely covered with ripening grain, and so great must be the labor in securing it, that one is ready to doubt their being able to accomplish it in their slow way, with the sickle, which is still in use here. During the day we passed through many singular looking old cities, and saw many more such in the distance, some of the number being old walled towns.

We arrived at Munich about half past 9 o'clock in the evening. This place is upon the Isar. It is the capital of Bavaria and contains 170,000 inhabitants. It is one of the most beautiful towns in Germany, and famous for its many costly churches, its university, and galleries of paintings and sculpture.

We visited the Frauen Kirche or Cathedral, built of brick in 1488. This Cathedral has the usual amount of statuary and paintings common to most others of the kind, but there were two objects met with here out of the usual course. One is a representation of the tomb of the Saviour cut in the rock, and the other a skeleton of Saint Candidus enclosed in a glass case, and exposed to the view of all who pass by. I do not know what this saint's peculiar virtues were, but the veneration for his memory seems to have led his admirers of the past and present generations to adorn his remains with offerings of gold and costly jewels, which have been placed upon every portion of the frame, until there is scarcely room left to attach another. I think it would be difficult to portray a more hideous spectacle. We went to the top of the tower, where we had an extended view of the city and surrounding country. Here we found a watchman with his assistant, whose duty it is to send telegrams to the fire department when a fire is discovered.

There are many galleries of paintings here, some of which are accounted very fine. We visited two of them, one of which was by one of the old masters, and the other of modern date. We also visited a gallery of statuary containing a very large collection.

One very interesting feature in our visit here is that they are now celebrating the fourth centennial anniversary of the University of Munich, which brings together most of the learned men of the nation, as well as a vast concourse of other citizens. The celebr
tion is to last a week, and one square is no
occupied with itinerant shop-keepers, wh
have pitched their tents and are displayin
their wares to the best advantage. The cha
acter of the wares displayed, and the manne
and customs of the people, so different fro
our own, render it a peculiar scene.

Having seen all that we wished to see i
Munich, we took the cars at 8 o'clock A. M
for Lucerne, and afterward proceeded fro
thence to Interlacken. Both of these plac
have been spoken of in a former letter. A
Interlacken we took a train for Schafhause
and the falls of the Rhine. Arriving at Lak
Constance we leave the cars and cross th
beautiful Lake in a steamer. On the oth
side of the Lake we are at Romanshorn, whe
we again take a train and proceed on ou
way; arrived at Schafhausen toward evenin
and put up on the bank of the river directl
opposite the falls. Our route to-day has bee
through grape-growing districts, yet a larg
quantity of grain was ripening in the field
Our room at the hotel is in the fourth stor
from which we look out directly upon th
falls, and when we retire for the night, afte
an interesting days journey, the rumbling c
its waters lulls us to sleep.

Schafhausen is a very old town with som
very unique looking buildings, but it owe
most of its importance to the falls. They ar
much frequented by tourists, and for thos
who have never visited Niagara, they posses
much interest. The surroundings are als
very interesting. Our visit here being com
pleted we took a train for Zurich. On ou
way we have distant views of the snow-cove
ed Alps. Our route is through a region whe
the grape is cultivated very extensively. W
arrive at Zurich and put up at a hotel by th
Lake side.

This is also a very interesting old city; lik
Geneva it is built upon both sides of the Lak
and its outlet, and is connected by bridge
There are few places in this region of countr
more attractive to the eye of the travelle
than Zurich and its surroundings. Littl
steamers are constantly plying back and fort
upon the Lake, touching at all the towns an
villages upon its borders. And in additio
to this a large number of row-boats are kep
for the accommodation of travellers.

Apart from the antiquity of the place ther
does not appear to be very much connecte
with it to render it famous. The beauty c
the Lake however, and the fine, well cult
vated country surrounding it, which ris
gradually from the water, extending bac
ward in the form of an amphitheatre, togethe
with a view of the Alpine range with its sno
covered peaks, and the salubrity of the ai

ill ever combine to make it a favorite place f resort.

The attractions of Switzerland evidently are s lofty mountains, its beautiful lakes and the urity of its air; and the lover of the beauti- l and grand in nature will ever find here a iversified field to explore, and that which ill greatly increase his interest in the pur- uit, will be the consciousness attending him, hat he is in the midst of an honest, industri- us and kind-hearted people.

From The Christian Union.

GOD'S WORKMEN.

BY E. W. B.

table-land, wind-swept and vast, facing an east- ern sea,
ith stream and wood, and dale and mount, and grand horizon free,
olds a fair temple, poised upon its central height apart,
hat shows the embodied soul of truth, the ante- type of art.

nfinished, save as Heaven's work is perfect at each stage,
hese spires and domes and columns grand have grown from age to age;
et with no uncouth scaffolding, no bald and trun- cate tower,
grew as grow the trees of God, as grows a perfect flower.

lowly its germ in eldest time, and slowly now, as then,
xpands, ascends, this work of God, of angels and of men;
ft hid in mist, spray-washed, assailed by tropic tempest oft,
till shines "THE KINGDOM OF OUR GOD," its legend carved aloft.

s builders are a countless host—all souls in every clime
Who, loyal to their highest Truth, do justly in their Time;
Who hold obedience more than praise, the right more dear than bliss,
nd God, their nearest name of love, their inmost home of peace.

ome, on the temple's granite base did giants' work for Heaven;
postles they—nor all of these to elder times were given.
ome raised the columns—steadfast ones, of tireless, sinewy powers;
nd those were builders, too, who graved those col- umns' marble flowers.

n nave and transcept, choir and dome, the silent la- borers toil;
o sound of hammer is within, no trace of earth's turmoil;
oft falls the light through glorious rifts where ge- nius, angel-taught,
oared more than sunshine through the types and symbols she had wrought.

ome, sure of foot and brave of heart, climbed per- ilous height on height,
nd on far turret steeps were lost in brightness out of sight.
ut all are one; one heart in all, in tower and aisle and dome;
One breath of strong desire is theirs, "O God, thy kingdom come."

Some wrought in quarries, taking thence, for such the master's law,
Both white and dark and veined stone, without a fault or flaw,
Nor knew for what they wrought. "Perchance a wall, a road," said they,
"But you brave builders—bless them, Heaven—they work for God alway."

But while they slept, lo! shining ones unto the tem- ple bore
Their work of patience and of faith, to swell the builders' store;
And from the starry deep of heaven a single cadence fell,
"These, too, have kept their garments white, these, too, have builded well."

Thus grows the Temple, and must grow; for from the Eternal Heart.
Each diverse inspiration comes; He lives in every part.
Tested by fire, all falseness burned, more fair and clear remain
The precious stone, the honest work, without re- proach or stain.

TWO-FOLD.

BY ADELINE D. T. WHITNEY.

A double life is this of ours;
A two-fold form wherein we dwell;
And heaven itself is not so strange,
Nor half so far as teachers tell.

With weary feet we daily tread
The circle of a self-same round;
Yet the strong soul may not be held
A prisoner in the petty bound.

The body walketh as in sleep,
A shadow among things that seem;
While held in leash, yet far away,
The spirit moveth in a dream:

A living dream of good or ill,
In caves of gloom or fields of light;
Where purpose doth itself fulfil,
And longing love is instant sight;

Where time, nor space, nor blood, nor bond
May love and life divide in twain;
But they whom truth hath inly joined
Meet inly on their common plane.

We need not die to go to God;
See how the daily prayer is given!
'Tis not across a gulf we cry,
"Our Father, who dost dwell in heaven!"

And "Let Thy will on earth be done
As in Thy heaven," by this, Thy child!
What is it, but all prayers in one,
That soul and sense be reconciled?

* * * * * *

There's beauty waiting to be born,
And harmony that makes no sound;
And bear we ever, unaware,
A glory that hath not been crowned.

And so we yearn, and so we sigh,
And reach for more than we can see;
And, witless of our folded wings,
Walk Paradise unconsciously;

And dimly feel the day divine
With vision half redeemed from night,
Till death shall fuse the double life,
And God himself shall give us light!

From "Hours of Exercise in the Alps."

THE GRIMSEL AND THE ÆGGISCHHORN.

BY PROF. TYNDALL.

This Grimsel is a weird region—a monument carved with hieroglyphics more ancient and more grand than those of Nineveh or the Nile. It is a world disinterred by the sun from a sepulchre of ice. All around are evidences of the existence and the might of the glaciers which once held possession of the place. All around the rocks are carved, and fluted, and polished, and scored. Here and there angular pieces of quartz, held fast by the ice, inserted their edges into the rocks and scratched them like diamonds, the scratches varying in depth and width according to the magnitude of the cutting stone. Large masses, similarly held captive, scooped longitudinal depressions in the rocks over which they passed, while in many cases the polishing must have been effected by the ice itself. A rain drop will wear a stone away; much more would an ice surface, squeezed into perfect contact by enormous pressure, rub away the asperities of the rocks over which for ages it was forced to slide. The rocks thus polished by the ice itself are so exceedingly smooth and slippery that it is impossible to stand on them where their inclination is at all considerable. But what a world it must have been when the valleys were thus filled! We can restore the state of things in thought, and in doing so we submerge many a mass which now lifts its pinnacle skyward. Switzerland in those days could not have been as grand as it is now. Pour ice into these valleys till they are filled, and you eliminate these contrasts of height and depth on which the grandeur of Alpine scenery depends. Instead of skiey pinnacles and deep cut gorges we should have an icy sea dotted with dreary islands formed by the highest mountain tops.

In the afternoon I strolled up to the Siedelhorn. As I stood upon the broken summit of the mountain, the air was without a cloud; and the sunbeams fell directly against the crown and slopes of the Galenstock, at the foot of which lay the glacier of the Rhone. The level sea of *néve* above the great ice cascade, the fall itself, and the terminal glacier below the fall, were all apparently at hand. At the base of the fall the ice undergoes an extraordinary transformation; it reaches this place more or less amorphous, it quits it most beautifully laminated, the change being due to the pressure endured at the bottom of the fall. The wrinkling of the glacier here was quite visible, the dwindling of the wrinkles into bands, and the subdivision of these bands into lines which mark the edges of the laminæ, of which the glacier at this place is made up. Beyond, amid the mountains at the opposite side of the Rhone valley, lay the Gries glacier, half its snow in shadow, and half illuminated by the sinking sun. Round farther to the right were the Monte Leoni and other grand masses, the grandest here being the Mischabel, with its crowd of snowy cones. Jumping a gap in the mountains, we hit the stupendous cone of the Weisshorn, which slopes to meet the inclines of the Mischabel, and in the wedge of space carved out between the two, the Matterhorn lifts its terrible head.

Wheeling farther in the same direction, we at last strike the mighty spurs of the Finsteraarhorn, between two of which lies the Oberaar glacier. Here is no turmoil of crevasses, no fantastic ice-pinnacles, nothing to indicate the operation of those tremendous forces by which a glacier sometimes rends its own breast. The grimmest giant of the Oberland closes the view at the head of the Lauteraar glacier—the Schreckhorn, whose cliffs on this side no mountaineer will ever scale. Between the Schreckhorn and Finsteraarhorn a curious group of peaks encircle a flat snow-field, from which the sunbeams are flung in blazing lines. Immediately below is the Unteraar glacier, with a long black streak upon its back, bent hither and thither, like a serpent wriggling down the valley. Beyond it, and flanking it, is a ridge of mountains with a crest of vertical rock, hacked into indentations which suggest a resemblance to a cock's comb. To the very root of the comb the mountains have been planed by the ancient ice.

A scene of unspeakable desolation it must have been when not Switzerland alone, but all Europe, was thus encased in frozen armor—when a glacier from Ben Nevis dammed the mouth of Glenroy, and Llanberis and Borrodale were ploughed by the frozen shares sent down by Snowdon and Scarofell—when from the rocks of Magilicuddy came the navigators which dug out space for the Killarney lakes, and carved through the mountains the Gap of Dunloe. Evening came, and I moved downwards, over heaped boulders and tufted alp; down with headlong speed over the rounded rocks of the Grimsel, making long springs at intervals, over the polished inclines, and reaching the hospice as the bell rings its inmates to their evening meal.

On Saturday I ascended from Viesch to the Hotel Jungfrau, on the slope of the Æggischhorn, and in the evening walked up to the summit alone. As usual, I wandered unconsciously from the beaten track, getting into a chaos of crags which had been shaken from the heights. My ascent was quick, and I soon found myself upon the crest of the

roken rocks which cap the mountain. The eak and those adjacent, which are similarly attered, exhibit a striking picture of the in which nature inflicts upon her own crea- ons. She buildeth up and taketh down. he lifts the mountains by her subterranean ergies, and then blasts them by her light- ings and her frost. * * Life is only com- atible with mutation; when equilibrium sets life ceases, and the world thenceforward locked in everlasting sleep.

A wooden cross, bleached by many storms, rrounds the pinnacle of the Æggischhorn, d at the base of it I now take my place, d scan the surrounding scene. Down from s birth place in the mountains comes that oblest of ice streams, the great Aletsch gla- er. Its arms are thrown round the shoul- ers of the Jungfrau, while from the Monk d the Trugberg, the Gletscherhorn and reithorn, the Aletschhorn, and many another ble pile, the tributary snows descend and icken into ice. The mountains are well rotected by their wintry coats, and hence e quantity of *débris* upon the glacier is mparatively small, still along it can be no ced dark longitudinal streaks, which are in- pient moraines. Right and left from these ngitudinal bands sweep finer curves, twisted ere and there into complex windings, which ark the lamination of the subjacent ice. he glacier lies in a curved valley, the side wards which its convex curvature is turned thrown into a state of strain, and the ice reaks across the line of tension, a curious stem of oblique glacier ravines being thus roduced. From the snow line which crosses e glacier above the Faulberg, a pure snow eld stretches upward to the Col de la Jung- au, which unites the Maiden to the Monk. kies and summit are to day without a cloud, d no mist or turbidity interferes with the harpness of the outlines. Jungfrau, Monk, iger, Trugberg, cliffy Strahlgoat, stately, dy like Aleteschhorn, all grandly pierce the mpyrean. Like a Saul of the mountains, e Finsteraarhorn overtops all his neigh- rs; then we have the Oberaarhorn, with e riven glacier of Viesch rolling from his oulders. Below is the Marjelin See, with crystal precipices and its floating icebergs, owy-white, sailing on a blue-green sea. eyond is the range which divides the Valais om Italy. Sweeping round, the vision eets an aggregate of peaks which look, as dglings to their mother, towards the mighty om. Then come the repellant crags of Mont ervin, the idea of moral savagery, of wild, ntameable ferocity, mingling involuntarily ith our contemplation of the gloomy pile. ext comes an object scarcely less grand, nveying it may be, even a deeper impression of majesty and might than the Matterhorn itself—the Weisshorn, perhaps the most splen- did object in the Alps. But beauty is asso- ciated with its force, and we think of it, not as cruel, but as grand and strong. Further to the right is the Great Combin; other peaks crowd around him, while at the extremity of the curve along which the gaze has swept, rises the sovereign crown of Mont Blanc. And now, as the day sinks, scrolls of pearly clouds form around the mountain-crests, and are wafted from them into the distant air. They are without color of any kind; but their grace of form and lustre are not to be described.

INTELLIGENCE IN FARMING.

In a recent trip to the interior of the State it was our good fortune to meet with some of the best farmers in the counties of Southern and Eastern Pennsylvania, and were much gratified to hear from them that the cry of "farming does not pay" has nearly died out, and that most of the intelligent cultivators of the soil are concluding that these pursuits are, to say the least, quite as profitable as the mercantile concerns which so often dazzle and entice the young from rural life.

This increased profit from farming is gen- erally attributed to an increasing intelligence, fostered chiefly by the great interest taken in local farmers' clubs and agricultural papers, both of which are now regarded as essential parts of the business by all who would make the most out of the land that it is capable of realizing.

There seems to have been two great eras in the agriculture of the immediate past. The first was wholly the age of practical experi- ence. Here it was that the book learners (as those who get an idea through the medium of the printing press were contemptuously called,) fared badly in popular estimation. Then came a time when the agricultural chemist, with his soil analysis and other vaga- ries, became a power, and hosts of men rushed into farming from city desks and counters, fully satisfied that the old-fashioned farmers knew nothing; and that only for him, with his chemical knowledge, would the rich har- vest field bow down in golden grain.

But these times have gone. The two have cast their lots together. It is found they are to grow in mutual helpfulness. Science is still welcome. Indeed, science is more than ever welcome; but she is not idolized until she has proved her worth in works. And then, with science, and joined with it practi- cal knowledge springing up through business habits such as only by the aid of which can any mercantile business prosper, and without which farming ought not, neither will it,

prosper, there is no wonder agriculture improves.

We are very glad to notice this beneficial change. To this end have we labored, and we take some pride in the fact that we have had a little to do with this promised revival of agricultural prosperity. We have often felt that there is no reason why farming should not become the most certainly profitable of all businesses. Merchants do not meet and discuss as farmers do. Science does not smile on them as she does on the tillers of the soil. They have, 'tis true, in many trade branches papers devoted to their interest. But none of these publications enter so closely and so earnestly into their reader's life as the agricultural paper does into the farmer's home. This great power must grow and must be productive to a remarkable degree; and we are quite sure the time will come when, instead of as in the past we read of "why boys leave the farm," we shall have learned treatises to explain how it is that so many leave the counting-house for the pleasures and profits of country life.

PROPER CARE OF IMPLEMENTS.

In many cases the wooden part of an implement will outlast the metallic. No one would think to paint or use any special means to save a spade or rake-handle; but it is different with many things, and as a general thing much more attention might be given to the proper preservation of farm implements that they receive. Many persons use paint for this purpose; but this is costly, though sometimes it would pay to preserve wood at the cost of paint. It is not generally known that it is only the oil, or at best chiefly the oil, which is in the paint which is the preservative element, the other material being added more for the "looks of the thing" than any other reason. A piece of wood, well oiled, will last nearly or quite as long as though painted in the best manner. The *American Agriculturist* says that crude petroleum is quite as good as the best linseed oil for this purpose; and if so, it is, of course, much cheaper, and is within the reach of every one.

We often see wheelbarrows and other things rotten or worn out before the wheel. Indeed, one wheelbarrow wheel will generally last two or three bodies. It would be as well for those who have no more money than they want, and who cannot afford to buy a new wheelbarrow every few years, to try the virtue of a little petroleum.—*Press.*

NOTICE.

A stated meeting of Friends Charity Fuel Association will be held in the Monthly Meeting Room of Friends Meeting-house at Fifteenth and Race Streets, on Seventh-day evening, the 18th inst., at 8 o'clock.

WM. HEACOCK,

ITEMS.

IT is generally supposed that color is useful to a flower, by the attraction to insects, and thus it is an aid in that cross-fertilization which Darwin teaches so many plants desire, and which insects, passing from flower to flower, effect. The wheat and grasses generally are mostly self-fertilizers, and seem to have no desire, so to speak, to cross-fertilize with their neighbors; and in this connection it is interesting to note that usually grasses have no brilliant color.

THE Lutheran "Sunday School" of Mifflintown, Pa., has thrown out of its library all such books as are commonly termed "Sunday School novels," and the managers of the school express their determination to buy no more books of that character for their library, believing the reading of such books by the young to be an injury to them rather than a benefit.

THE TRANSIT OF VENUS.—In a recent number of the London *Spectator* the necessity is pointed out for sending expeditions to the Antarctic regions to observe the approaching transits of Venus in 1874 and 1882. The last transit of Venus occurred in 1769, the next will occur in 2004, and unless observations are now obtained, one hundred and thirty years must elapse before another opportunity for obtaining them will arise. The reasons for sending out more than one observing party—aside from the fact that the prevalence of local storms may prevent observations from some of the sites selected—is to obtain from far distant points correct data as to the displacement caused by the passage of the planet across the face of the sun. From the northern portion of the earth the planet is seen much nearer the lower edge of the sun's disc; from the southern portion of the earth much nearer the upper edge; hence it is of the highest importance to have observing parties on the Antarctic Continent, or adjacent islands, and also at various points on northern lands, the comparison of the observations made by such parties affording the information desired.—*Ex. Paper.*

THE whole number of fires in Philadelphia during the year was 603, an increase of 176 over those reported the previous year, and 34 over those of 1870. Of the 603 fires, 35 were attended by suspicious circumstances in their origin, indicating design; 59 were caused by the explosions of coal oil and fluid lamps, 33 by defective flues, 54 by carelessness, 32 by spontaneous combustion, 20 by fireworks, 5 by overheated stoves and furnaces, 16 by pickers, and 24 to the careless use of pipes and matches. As will be seen by the foregoing statement of the causes of fires, 59 fires resulted from explosions of coal oil and fluid lamps. These fires occasioned not only the destruction of a large amount of property but the loss of many lives. Refined coal oil, at a fire test of one hundred and ten degrees Fahrenheit, is not inflammable, and, consequently, comparatively safe as an illuminator; but the inspection of coal oil is confined by an act of Assembly to an inspection of "refined petroleum"—kerosine—as being oils, while the market is flooded with dealers in "burning fluids," which are largely advertised and sold to consumers as non-explosive in their character, while an inspection of the article shows that it seldom reaches a fire test of seventy degrees Fahrenheit. We are also led to the belief that we have among us many unscrupulous speculators who palm off as coal oil a compound mixture of all the dangerous properties of petroleum, some of which are as explosive as gunpowder.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, THIRD MONTH 22, 1873. No. 4.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
at Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Strattan, *Richmond, Ind.*

CONTENTS.

Brief Notes, No. 13	49
Household Work	51
Extracts from a Private Letter	52
Cheerfulness	52
The Communion of the Soul with God	53
Scraps from Unpublished Letters	55
EDITORIAL	56
OBITUARIES	58
Teachers' Institute, Alexandria, Va	58
POETRY:—Sheaves—To John Greenleaf Whittier	62
Old Age	62
Alcohol in Medical Practice	63
Notices	64
ITEMS	64

For Friends' Intelligencer.

BRIEF NOTES, NO. 13.

HAT HONOR.

When we recur to the past history of our Religious Society, and remember the calumnies, the sufferings, in person and estate, the frequent imprisonments in the most loathsome places, and even the loss of life, which Friends were for a long series of years subjected to, for refusing to take off their hats to their fellow men, a token of reverence which they believed was only due to the Supreme being; when we remember that notwithstanding the enormous price which they had paid for their exemption, there have still been attempts made from time to time to deprive them of their pre-emption right by requiring them to uncover their heads, especially in courts of justice,* it seems fit that we should closely watch the *incipient buddings*, and guard with jealous care against the *slightest appearance* of renewed trouble from this quarter. This must be my apology, if any is needed, for the following remarks.

It was cause of deep regret and considerable alarm when the papers announced, that Judge Allison, of the Philadelphia Court of Oyer and Terminer, on a recent occasion, had ordered the forcible removal of the hats of some Friends who were attending the court. The outspoken condemnation of the public press seemed to be a necessary and well merited rebuke of his conduct, but it was charitably hoped that a *voluntary* explanation, a *justification*, or an *apology* would have wiped off this censure.

An explanation was demanded, and appears to have been frankly rendered, but to my mind it is not entirely satisfactory. Although willing to construe the conduct of Judge Allison as a mere inadvertency, and to accept his expression of regret, yet the subject has a very broad significance, and claims a careful consideration of its tendencies, irrespective of motives. Court proceedings may become law precedents. It is as painful as it is difficult to review the official conduct of an able, efficient and justly esteemed public functionary. But so long as men are fallible, so long will their actions require attention, ever keeping in remembrance that the reviewer is alike fallible with those whose conduct he is called upon to criticise.

I have no knowledge of the Friends who have been thus rendered conspicuous, not even of their names. They may have acted from purely conscientious motives, or otherwise. Their conduct may have been entirely correct, or it may have been provocative; but my business is with the *facts* as stated by Judge Allison himself.

Judge Allison very properly says: "The custom of Friends not to uncover in courts of justice has the sanction of *established usage*

* See *Friends' Intelligencer*, vol. xxix.

to support it; and such of them as claim to exercise this *right* are entitled to do so."

Why restrict the privilege to Friends? Not Friends alone, but every human being is entitled to claim and exercise this right in courts of justice and elsewhere; a right which no earthly authority can rightly abridge, or in any manner interfere with.

In a crowded and crowding assembly in a court room, where all are desirous to see and hear what is doing, it is not improper for the Judge to *direct* that the audience shall be seated, and to *request* that they will take off their hats, in order that those behind them may better see and hear the proceedings. *With this understanding*, I do not suppose that any Friend would hesitate to comply, without some *special reason*, which should be rendered to the Court.

For some cause not mentioned, a Friend in court kept his hat on, under such circumstances, and even refused to take it off when he was specially requested to do so, but assigned no reason for his conduct. It was then forcibly removed by order of the Judge. The Friend *claimed the right* to keep his hat on, which he *was entitled to do*. His motive may not have been a proper and justifiable one. Perhaps he should, in courtesy, have assigned his objection. Yet most assuredly, if the *status of Friends* in courts of justice is such as Judge Allison has just defined it to be, he had no rightful authority to order the Friend's hat to be taken off. The Friend did not give a reason; the Judge did not require one. But conversant as he must have been, not only with the *custom* and the *right*, as he has defined them, but also with the long established *usage* and *practice* of Friends, it would have been utterly futile for him to have required a reason, so obvious to all. Whether the Friend acted from conscientious scruples, from ignorance, from obstinacy, or from disrespect, it is hardly admissible for Judge Allison to divine the *motives* of a man and proceed to *punish* him where there is no *evidence*, no *overt act* to found his judgment upon. His position binds, or should bind him, strictly and exclusively to the *law* and the *facts*. But in this case, he seems to have contravened both the law and the facts, and his judgment falls to the ground *ab necessitatum*.

On the following day, the conduct of Judge Allison appears from his own showing to have been still more objectionable. He says: "At the opening of the court, *I saw, as I supposed, the same person* with his head again covered. *He wore the same kind of a hat—a dark straw.* This I *interpreted* as an *intentional defiance*. It had to me that appearance, and as such *could not be tolerated.*" Why not? Here we have the extraordinary spectacle of a learned Judge of a court of justice acting upon a mere *supposition* of the *identity* of the two Friends, founded upon no better evidence than "the same kind of hat," and then *interpreting* that *supposed* identity to mean *intentional defiance*. Although this Friend was a juror in attendance on the Court, and although he went forward and stated that he claimed the privilege *as a Friend*, and meant no *disrespect*, yet his hat was forcibly removed, and he informally dismissed.

If it has come to this, that when a Friend enters the court room in an orderly manner, and in the exercise of his acknowledged rights, with his hat on, the Judge shall be allowed to *suppose* something to his prejudice, to *interpret* that something to be a *contempt of Court*, and to proceed to punish that contempt, without having any evidence of his guilt, I say if we have come to this, it is time that we should obtain a new *Charter of our Liberties* and a new *Toleration Act*.

It is difficult to understand why the Judge should still persist in "construing the conduct of the Friend in the manner indicated" after hearing his disclaimer, knowing him to be a juror, and not having any overt act to charge him with.

The Judge does, indeed, say: "If he had spoken to him when he first came in, and given his reason for wearing his hat in court, there would have been no trouble about it. What must we understand from this? Must a Friend, on entering the court room, go to the Judge and humbly ask permission to wear a hat in his presence, in order to save trouble? No; a consistent Friend will never do so. He will feel that he has the *right* to wear his own hat when and where he pleases, even though it might be as an "intentional defiance;" and no earthly power can rightfully remove it without his consent. Even Judge Allison has awarded him this *right*, and he will prefer to exercise it *as a right*, not as a privilege to be asked of and granted by any human authority.

I will close these strictures, in the excellent language of Judge Allison himself, with a single premonition, that it is equally applicable to him, to all the constituency of his court, and to the writer:

"Every one may stand in the defence of his rights; but the manner of making such defence has much to do with its justification. A court of justice is not the proper place in which to invite a contest of this character." *Pro bono publico.*

The practice of uncovering the head appears to have originated far down among the mystical rites of the heathen idolatry. The

nor, was first bestowed upon their gods; as soon claimed by the priests and other gnitaries, ecclesiastical, civil and military, ntil it has descended to US THE PEOPLE. was spurious and idolatrous in its origin, d ever has been, and will be so in its prac-e. It is not in harmony with either the inciples or the practice of the Christian aracter.

A case in illustration of these views may e found in John Richardson's journal, p. 17.

"The Governor of Virginia wanted a ooper to mend his wine, cider, and ale sks, and some one told him there was a ooper near, but he was a Quaker. He id, if he were a *workman* it made no matter hat he professed. So the Quaker, such as e was, was sent for, and came with *his hat nder his arm.* The Governor was some-hat at a stand to see the man come in ter that manner, and asked him if he was e cooper he had sent for. He said," Yes." Well," said the Governor, "are not you a uaker?" "Yes," replied the man, "I am called, but I have not been faithful." He en asked, "How long have you been called Quaker?' The poor man said, "About venty years." "Alas for you, poor man," id the Governor, "*I am sorry for you.*"

E. MICHENER.

Toughkenamon, 8th of 3d mo. 1873.

For Friends' Intelligencer.

HOUSEHOLD WORK.

Hearing the remark frequently made, that Friends have departed from ancient simplicity," the query often presents itself to e—Are the mothers of growing families as areful in these times to instruct their daughrs in habits of economy and industry as ey were in days of yore?

To my impressions the response comes in e negative. I recur with much interest to e reading of an able article from the pen f Benjamin Hallowell perhaps a score of ears ago, addressed to an agricultural socie-y, in which he depicted the necessary knowl-dge every young woman should possess pre-ious to embarking in matrimony. It is not t all necessary that mental culture should e overlooked, because the details of house-eeping are studied and practiced; but, on e contrary, much beneficial exercise can be btained from general housework; having e effect to establish a stronger physique, ereby rendering the mental powers more ctive. Instead of our young girls resorting ntirely to gymnastics and calisthenics for xercise, let mothers urge upon their daugh-ers the importance of thoroughly under-tanding the "ways of a house," and arrange for each day some light labor to be performed by them.

From my observation many young girls of our own Society are as deficient in household knowledge as any of the so-called "world's people." "The Quaker Home" has been the theme of poets for real comfort and happiness, but I very much fear the time is coming when there will be but little difference to be found between our homes and others, unless the governing spirit of the family makes herself mistress of the situation by a thorough training for housekeeping.

The kind of "help" that is obtained now is not as intelligent nor as faithful as could be procured years ago; hence the greater necessity of practical knowledge on the part of the mistress of the house.

If mothers care not for the assistance of their daughters in their own home affairs, let them not be so short-sighted, or so governed by fashion, as to permit their daughters to marry and undertake the management of a home, without having received proper instruction under the parental roof.

We argue that "health is happiness," but without well cooked food people cannot enjoy good health. Sour bread, badly prepared meats, are conducive to sour tempers, and why? Because with indigestion comes a host of ailments that are not at all productive of happiness.

What would we think of a mariner assuming the management of a ship without having first acquainted himself with navigation? Would we expect anything but shipwreck? Yet we stop not to think of the shipwreck of health, happiness and fortune, and of all that is comprised in that short but expressive word "Home" by women attempting to manage that for which they have neither training nor experience.

Philadelphia, Third mo., 11th, 1873.

We append to the article from our correspondent the following judicious remarks of Jean Ingelow, the well known authoress, in the *Woman's Journal.*

"You have, I venture to think, more than one problem to work out in America, on which, in a great degree depends the welfare of women. In one of these I take a keen interest, and I hope to see you settle it for yourselves and for us. I want you to discover how domestic work is to be combined with high culture. So long as household work is thought degrading (and no where is this so much the case as in America), there never can be anything like universal education. There must always be some who work all their lives because others will not work at all. It is to be one of the great things that

you Americans, I believe, are raised for—to teach the world how this is to be done, but the teachers can never be those who are poor. They must be those who are not obliged to work at all. How to make clear-starching and ironing graceful and pretty occupations (and such they were thought by our great-great grandmothers), how to keep a house clean, and to assist, even in a kitchen, without the least sense of being lowered, or the slightest personal deterioration, might surely be managed if women gave their minds to it—if more delicate machinery was invented for helping them, and if it could even be made the fashion for all women, young or old, to pride themselves on their domestic skill."

EXTRACTS FROM A PRIVATE LETTER.

San Francisco, 1st mo., 1873.

* * * Our journey here proved a pleasant one, and I think no one with health and strength, and fondness for travel need hesitate to make the effort because of its being a long and tedious journey, since, if they avail themselves of the opportunities afforded for being comfortable, they will soon forget the slight inconveniences connected with the trip; while deeply impressed on their memories will be views of scenery, regarded as unparalleled in grandeur and sublimity.

The day that Ogden is reached at evening, and the last day upon the Pacific road, a person need only make a right use of his eyes, when all the loftiest feelings of his nature will be aroused, as he passes through rocky gorges, and winds along the sides of lofty mountain chains, unconscious of fatigue, and with the satisfied feeling that this pleasure is not purchased by the suffering of any beast of burden. Wonderful indeed is this power of steam, which can thus put such distant places in easy communication. It was a continual marvel to me, as I saw how steadily and constantly we were making the ascent; and it seemed to me we had great cause for thankfulness that we are living in an age when the genius for invention is so well appreciated, and such strides in science are being made. In the midst of such scenes as the Pacific Railroad opens to our view, a hymn of thanksgiving ascends from our hearts, that as reasoning beings we are endowed with those refined faculties which are brought into action when objects of beauty, etc., are spread around us, leading our thoughts to Him who has thus gifted us. "Oh, Lord! how manifold are thy works! In wisdom hast Thou made them all; the earth is full of thy riches."

We reached this city the 15th of Tenth month, and after a few days went to San José, fifty miles distant, where my husband has relatives. It is not as large a city as I expected to see, but the houses have pleasa grounds around them, cultivated with mu taste, and I became interested in observin in my several walks, something in the veg table world which I had not before seen.

The Pepper Tree, used much as a sha tree, is an evergreen, with beautiful feathe foliage, and has delicate white blossoms a deep red berries upon it at the same tim The Eucalyptus, or Australian Blue Gu Tree is of very rapid growth, and is increa ing in favor. Acacias, pines, palms and c presses abound, and many of our hot-hou flowers live out the year round, and attain size and luxuriance of growth which to a eastern person seems astonishing. Abutilo look like trees, and grow as high as a tw story house; and fuschias are trained on a bors; geraniums peep over the tops of loft fences, and delight the beholder with the many colored blossoms; and there is no tim in the year when roses cease to bloom.

When among the mountains between Sa José and Santa Cruz we were favored wit Indian summer weather—had a delightfu home with an intelligent family, and acces to their fine library, besides everything w could desire in the way of picturesque sur roundings. The mountains were beautifu in their robes of evergreen. Lofty redwood and firs, live-oaks, madronas and laurel abound there, and all around us were smilin vineyards. It was late in the Eleventh mont when we left there, and luscious grapes wer still hanging on the vines.

We returned to San Francisco the 6th o Twelfth month and expect to remain her the rest of the winter. The weather is ver mild. I have not heard of ice forming thick er than a sheet of paper. Our niece at San José, eleven years of age, has never see snow, and can form no idea of its appear ance. At Christmas time we had fresh pea and beans from the gardens; new potatoe were in the market, and a few strawberrie were for sale there. A great deal of rai has fallen within the last two weeks, bu there has been no one day of continual rain

We much regret that there is no Friends Meeting in this city. There is an Orthodox Friends' Meeting at San José, which we at tended while there, and became interested in some of its members. When they are so few in number the name of Friend seems to be a sufficient passport to acquaintanceship.

F. E. B.

CHEERFULNESS.

There are few qualities, the outward manifestation of which does more to promote the happiness of the world than that of cheerfulness. Happiness and unhappiness are large-

matters of magnetism, and are more dependent on the general bearing of those with whom we mingle than we are apt to allow. We have all felt the warming and enlivening influence of a thoroughly genial soul, whose bright face and cheery words throw rays of sunshine on all around, and dispel without an effort the shadows of depression and gloom that may have existed before his approach. The clouded brow clears; the murmur of discontent dies on the lip; the peevish or fretful word is repressed—even the spirit that gave them birth is subdued, and a general feeling of good humor and serenity takes its place. On the other hand, the effect of one sour, morose and repining spirit manifesting itself in the deportment is no less obvious and powerful. Animation, gayety and glee fade away, the smile dies on the face, the spirits droop, conversation languishes, and a general depression takes place. If such are the results of a single interview, how potent an influence must the habitually cheerful, or the persistently gloomy person exercise on all with whom he is brought in contact. It is almost impossible to calculate the amount of joy or pain, of gladness or discomfort, of serenity or uneasiness, that is thus inspired by one person in the course of a life-time. Especially is this the case in the family circle, the members of which are so closely associated, and come so continually under the power of each other's magnetism. One discontented, murmuring spirit, suffered to exhibit itself in fretfulness, impatience, or even in silent and mournful dejection, can poison the whole happiness of a domestic hearth, and drive its occupants to seek their joys anywhere rather than in their home. But one whose blithe and buoyant step is ever welcome, whose cheery smile and sprightly voice enliven and attract, whose sweet and genial disposition spreads gladness over parent and child, husband and wife, brother and sister, may justly be called the light of the dwelling, the sunshine of the home.

If cheerfulness is productive of so much happiness, it becomes a matter of important inquiry whether it is a possibility we may attain, a virtue we ought to cultivate, an aim we ought to pursue, or whether it is simply the involuntary result of a state of mind and circumstances over which we have no control—the fruit of birth, education and events, which, if we possess, we may indeed rejoice in, but if we lack we can never supply. It is certain that it is very largely a matter of constitution, temperament and health. We cannot abolish our inherited tendencies, or change our natural temperament, but we may do much to modify both. We cannot at once eradicate disease and build up a vigorous physique, but we *can* so study and obey the laws of health as greatly to improve the tone of the system. We cannot restore our youth, with its ardent hopes, but we *can* let our memories rest on the past happiness and good that we have known, and abstain from uselessly dwelling on the evil and the sorrowful. We cannot dispose the events of our life as we think would ensure our happiness, but we *can* cherish a faith and trust in the infinite goodness that doeth all things well.

True cheerfulness contains an element of unconsciousness in it that constitutes one of its chief attractions. Why is it that children are usually so cheerful? Is it not because they are so unconscious of self? They do not pause to analyze themselves, still less to consider what impression they are making; they do not dwell upon the dismal passages in their lives nor indulge in self-pity. Whoever thinks exclusively of himself cannot long remain cheerful. There is no better way of cherishing a cheerful spirit than by forcing our thoughts and sympathies away from self, and fixing them on the interests of others. It is true that we shall find enough to awaken our sympathies in their trials, but the effort to comfort others reflects back a peace and serenity of mind that can never ensue from a persistent contemplation of our own troubles. It is true that there are deep and sacred griefs which cannot, during keen anguish of heart, assume the veil of cheerfulness; but at such times solitude or the sympathy of a few tried friends should be sought, and the private griefs of the individual should not be allowed to cast a gloom over those who cannot appreciate or share them. Indeed, it may be laid down as a general rule, that when from any cause we find it impossible to be cheerful, we should deny ourselves the pleasure of society and refrain from infecting others with the gloom we cannot banish from our own hearts. Some of the sweetest tempers, the most genial and loving spirits, the most serene and cheerful dispositions shine forth in those who have passed through deep waters of affliction and have come forth purified and softened, having turned from the selfish indulgence of sorrow to a real interest in and sympathy with others, both in their joys and their sufferings, their triumphs and their failures. Let us then strive to develop the joys of humanity, to assuage its trials, to lighten its burdens, and to inspire it with new life and courage, by means not only of a cheerful demeanor, but a cheerful spirit, which is the fruit of an unselfish, loving, trusting, grateful heart.—*Ledger.*

THE COMMUNION OF THE SOUL WITH GOD.

Let us consider some of the indications and modes of this communion. Beyond these self-regarding functions which are necessary

to our individual life, we find in ourselves tendencies and aspirations stretching outward and upward to a larger life. We see this in a degree in our common experience. Jesus says that the love of one's neighbor as one's self is like unto the love of God. When, unsatisfied with the mere preservation of our bodies, we become conscious of the worth of our human nature, and of the preciousness of our various powers, and out of love for ourselves seek to develop ourselves, and to become better men, there is in that desire for personal perfection a kind of largeness and loftiness bordering on the religious. The effort toward the harmonious development of all our powers brings us into universal relations. In all effort after self-perfection, we see a kind of motion toward communion with God, a striving to lift one's self above one's self to a higher life. This self-love and self-culture become distinctly religious, when we regard ourselves as the children of God, and our natures as His gift, and every new development of our nature as glorifying Him by fulfilling His purpose, when we seek to be perfect as God is perfect.

We see this larger life more plainly, however, more clearly hinting at communion with God, in the love of others. We see it most familiarly in our domestic life. Why does one member of a family work, watch, and endure for the rest of the family, flinching neither from pain nor the danger of death in serving it? It is because his life is as large as that. There is the consciousness of his kindred abiding in his heart, and inspiring him. If to the written annals of human history were added its unwritten story, what a sweetness of unselfish devotion, of hidden and pure service, would rise from the home-life of humanity! What a multitude of patient martyrs would be added to the saintly roll! Not in vain their service, but for the health of their souls, and of those whom they have served. Their virtue it is which keeps society together, and makes possible the triumphs of humanity. * * * Not in vain the patriot's prayer and effort, though his name be known to few, for the sacred spirit which is in him alone saves and carries forward the nation. And we see it also in the Christian, who is a Christian indeed. Whence comes the zeal of this man? What motive has he? Why does he act as he does? To some it is foolishness, to others madness; to those only is his action clear who see the consciousness of Christ's great household present in his heart; hence his labor, not in vain, though he live and die obscure. Happy is he in his faithful service, helping forward the work at his post, and rejoicing in that larger life, in his fellowship with the servants of God. And that human religious fellowshi which is most like the divine communion, i cludes the love of all humanity, past, pre ent, and to come, sinners and saints, infide and believers, enemies and friends, for not ing less can the Christian fellowship aim without being faithless to the Master.

These are instances of those human rel tions, that love of ourselves and our neigl bors, which, as Jesus says, are like unto ou divine relations, our love of God. And thes human relations lead us up to heaven's doo The ties of family, of country, of churc and the rest, make us partakers of th strength of those with whom we are thu united. In all these relations, by as much a we give to our fellow men thus associate with us, we receive from them. Throug word, act, institution, book, law, usage through common study, worship and actio we receive into ourselves the strength c others, and with them mount to a higher life

But our aspirations are not fully satisfie with this earthly fellowship. We cannot res in that. We seek to know the truth tha we may help ourselves and our neighbors,— that is the human love of truth,—but w cannot stop there. A more absolute desir fills us, to know the truth as it is, the truth of God; not only that we may bless our selves and our neighbors with it, but for it own sake, as the truth of God that is the di vine love of truth. We see how nearly related this human and this divine love are. * * *

These aspirations after God draw us to Him, and witness to our relationship with Him; and if we consult our inward experience, we find another kind of facts opposite to our aspirations, yet inwardly related with them, the facts of sin, of conscious wrong-doing. What is sin? It is the disregard of our own souls, of man, and of God, by us. We may sin from selfishness, as when a man cheats another man to enrich himself, disregarding his neighbor, his own soul and his God. We may sin from affection for others, as when a man cheats another to enrich his wife and children, disregarding his own soul, his neighbor and his God. Or we may sin out of a wrong affection for God, as when a man lies to his neighbor about religion for God's sake, hoping to help God's earthly kingdom by his lying, and so disregards his neighbor, his own soul, and the holy spirit prompting him to truth. As the holy life is the regard, or in its highest degree the love, of our own souls, of man, and of God; so the sinful life is the disregard, and in its fiercest degree the hatrid, of our own souls, of man, and of God. Our memories and consciences bear witness enough to the existence of sin in all of us. What does this fact of sin in us mean? Is it merely

being apart from God and man, unrelated ith them? No, it is the *dis*-uniting of that hich is related, it is *dis*-union from God and an. Our repentant thoughts are so many oices calling to us, "You have broken the ond and covenant which bound you to your ather and your brethren. Go back and be united with them." So the witness of sin nd of repentance echoes the witness of our oly aspiration, and declares our relationship ith the Father. * * * *

This communion, this oneness with God, ward which our prayer tends, our human ortal nature attains only in a faint degree. o most of us it is a reality rather to our ought and hope than in fulfillment; yet here are not wanting in our experience times f resignation, of conquest over temptation, f devotion to truth and duty, of self-sacri- ce, of forgiveness of those who have injured s, of rejoicing in God's work and will, when ur hearts lean upon no human arm, but on he everlasting. Most of us are most vividly onscious of God's presence with us, in our truggle with temptation, and in our resigna- ian under trial. When we pray, "Thy will e done," it is most frequently with the hought that the evil in us may be subdued, r our hearts resigned. But there is a higher onsciousness than that, to pray rejoicingly hat God's will may be done. In some rare moments in our own experience, in the lives f holier men, and above all in Jesus Christ, ve see this rejoicing in the life of God, a onscious oneness of life with him. Thy will, hy glorious will, be done, sings the rejoicing eart. In the Gospel of Matthew, Jesus ays, "I thank thee, O Father, Lord of eaven and earth., * * * for so it seemed ood in Thy sight." That glad oneness of ife with God, and delight in His work, that s the communion with him towards which our prayers tend, that the eternal life which y God's grace we hope may be revealed in s.—*F. T. Washburn, in Religious Magazine.*

Scraps

FROM UNPUBLISHED LETTERS.

Is it not as well sometimes for those who give heir views publicly on matters of faith, to know how they are received by others, and he construction that is put upon them? Such knowledge may act as a needed caution even as to the manner of expression, admitting the views to be correct. I do not apprehend that he writer of the article I sent thee is at this ime in danger of being hurt by a notice of or an approval of his expressed sentiments, such being the result of mental exercise. If the young or younger members of our Religious Society are to be encouraged or helped on their way by those who are older, it may be well thus to acknowledge their adherence to Truth as they understand it, and to let their experience be known to others when a proper way opens for it. As I grow old I sometimes find myself looking on some of these as young and inexperienced, when, on reflection, I find them farther advanced in life than Wm. Penn is said to have been when he wrote "No cross, no crown," and I find, too, that I was an active, and, no doubt, was thought by some elderly Friends to be an officious member of my Monthly Meeting, when as young as they now are and not as consistent in all respects, for I now feel that I have been forgiven much. Such retrospections may be beneficial, not only as reminding us of our younger days and how we were then borne with and helped to learn to walk alone, but through such remembrances we may see that it is now our turn to extend a hand of help to the tottering child, who is just becoming conscious that he has capabilities, which need use in order for their expansion and growth.

I notice in a late number of the *Friends' Intelligencer* a suggestion for dividing Philadelphia Yearly Meeting into three. This proposition meets my views entirely, and had it been done 40 years ago, I think it would have been still better. The old adage, however, is "better late than never." Business meetings should never be so large as to shut out one half or three-fourths of the company from any participation in the business. When you get these three Yearly Meetings, then do as we have long since done in our little meeting—take out the partitions and let all meet in one room. I have advocated this measure for several years. Meetings of Ministers and Elders have, I suppose, always been so held, without loss and with much gain; meetings for worship have always been so held. Representative Committees of the different Yearly Meetings are now made up equally of both men and women, who also share equally in revising or changing discipline. Women serve equally with men on Indian Committees. This is as it should be; each needs the aid and assistance of the other. I suppose thou remembers the reply of the Indian when inquired of why they had women in their councils; he briefly replied, "Some women know as much as some men." I am fully aware that our religious Society is far ahead of most others in relation to the *gentler* sex, but I think there is still room for improvement.

Thy letter in reply to mine of a previous date was entirely satisfactory. On the 27th ult., a young woman from Berlin, Prussia, by the name of Emile Focking, graduated at the Baltimore College of Dental Surgery, (the oldest institution of the kind in the world,) Dr. T., of your city, I think, introduced her here, which was the means of bringing her somewhat under our notice. We attended the commencement and were pleased to see her bear her honors in a graceful and dignified manner. She being a stranger in a strange land, and her action without a precedent in this city, I felt some anxiety lest something should occur to wound her feelings and those of her friends; so in order to give a little encouragement if possible, to a movement which I could not but admire, and my wife sharing in the same feeling, we did what we are not in the habit of doing, procured a handsome bouquet and presented it to her, accompanying it with a congratulatory note. Our apprehensions, however, were groundless, for on her appearance on the stage with the other members of the graduating class, and especially when she received her diploma, the immense audience greeted her with the most hearty applause.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 22d, 1873.

THE PENN PAPERS.—At the Historical Rooms in this city on the evening of the 10th, the Penn MSS., recently purchased by a few of our citizens from English speculators therein, were formally presented to the Society; after which, an admirable discourse, appropriate to the occasion, was delivered by Craig Biddle, before a large and appreciative audience.

When the last male descendant of William Penn was gathered to his father's, these papers became marketable property, and it is gratifying to know that, through the liberality and public spirit of the purchasers, this collection is now safely deposited in the place most appropriate for it.

Some twenty thousand documents, in excellent preservation, have thus been added to the library of the Historical Society of Pennsylvania, most of which pertain to the early settlement of the colonies in America, (especially our own). A hasty and imperfect classification of these papers has been made; the most voluminous of them furnish the details of disputes as to the boundaries between Pennsylvania and Maryland. There are also the original papers of the celebrated Penn and Ford controversy; some interesting accounts of transactions with the Indians, together with many autograph letters from different members of the Penn family, and their distinguished friends here and in England. The correspondence of James Logan with Hannah Penn (after the death of the Governor) being specially noteworthy, as rich in historical interest. A few petitions to the King from Friends and others, increase the value of the collection; and lastly, we are gratified by an examination of William Penn's Common Place Book—his cash and receipt books, etc., because in them we here and there catch glimpses of the home life of the great founder of our State.

It is to be hoped that the Historical Society will publish at an early day the most interesting of these papers.

The speaker of the evening dwelt at some length upon the Religious toleration of Wm. Penn, and upon the humane character of his criminal code. It was ably argued that, in these repects, Penn was far in advance of his age; that with Calvert (Lord Baltimore) toleration was a necessary concession, because neither the Protestant King nor the Protector who succeeded him, would have consented to the establishment of a Roman Catholic colony without it. Equally clear is it, that the toleration of Roger Williams was fickle and unreliable; for in the oldest printed copy of Rhode Island Laws, "Roman Catholics are excepted from the enjoyment of freedom of conscience," and he might have added, that the last book written by Williams was a bitter and unfair attack upon the Quakers, (answered by George Fox), which even his apologists do not attempt to defend. Penn's toleration rested upon principle; this is abundantly manifest in what is known as the "great fundamental" in his frame of government, wherein he uses the following language:

"In reverence to God, the father of light and spirits, the Author, as well as object of all Divine knowledge, faith and worship, I

o for me and mine declare and establish, for he first fundamental of the government of ny province, that every person that doth nd shall reside therein, shall have and enjoy he free profession of his or her faith and exrcise of worship toward God, in such a way nd manner as every such person shall in onscience believe is most acceptable to God. nd so long as every such person useth not his Christian liberty, to licentiousness, or he destruction of others, that is to say, to peak loosely, and profanely of God, Christ, he Holy Scripture, or religion, or commit any noral evil or injury against others, in their conersation, he or she shall be protected in the njoyment of the aforesaid Christian liberty, y the civil magistrate." In his charter, he ays: "I do hereby solemnly declare, promse and grant, for me, and my heirs and asigns, that the first article of this charter reating to liberty of conscience, and every part nd clause therein, according to the true neaning and intent thereof, shall be kept and emain without any alteration, inviolable forver."

Nor is this all. In his letter to Lord Sumners, under date of Eighth mo. 22, 1700, he tates: "That churchmen not only have heir liberty, but have a share of the Govrnment in three of the six Counties, not hree of the seven justices being of another ersuasion—I mean than of the Church—nd the Sherifs, Clarks and Coroners, all of he same sentiments—t'other three, mixt; nd in the Capitall Town and County, where he number and wealth of our people so nuch exceed other persuasions, the Sherif, Clark, Sub-Sherif, Attorney Generall, and wo of the seven Justices, are not of our Soiety. I forgot the Commissioner of my Customs, who is an hero for the Church—so hat in our Capitall, I have only the Master f Rolls that is not a churchman of all our fficers. . . . . The humble churchman, ayman or priest, shall be used by me, with umanity and respect. So, such as are rude, actious, and troublesome, must not hope to rotect themselves from the rebukes of law y flying to the venerable names of Church, King, etc."

Facts such as these need no comment. They shed lustre upon the character and statesmanship of Penn. No less remarkable was the wisdom displayed in the Crimi nal Code of the Colony, which bears the impress of his mind. Over six hundred crimes were punishable by death in England in 1810; many of these the Massachusetts Puritans rejected, only to adopt the severe Mosaic Code; but Penn contended that the punishment of the offender should be reformatory, and at the same time for the protection of society, and setting aside the cruel, sanguinary laws of his native country, he declared wilful, premeditated murder to be the alone capital offence in Pennsylvania. This was a wonderful step forward, and the popular verdict since fully attests the wisdom thereof.

In this age of extravagance there is a tendency to praise the few who amass wealth for personal aggrandizement, and bequeath it to others when they can no longer use it themselves. We lose sight of those benevolent souls who impoverish themselves that others may be blessed.

Such a man was William Penn. We learn from these papers that he sunk his fortune for the benefit of his colony. He tells his friend Lawton, in 1701, that he has received no return for the deep and sinking expenses incurred; "for," says he, "the colony, instead of inriching me, pays not the debt that the Crown owed my father; but involves me in twenty thousand pounds sterling to bring it to the pass 'tis in." . . . . "I shall say no more, but submit my cause and friends to the good providence of God, who first gave me this country, to prosper all endeavors in the protection and preservation of it."

We are satisfied that our own Society, which reverences the name of Penn, has not yet fully grasped the entirety of his character. Great prominence has been given to that side of it which connects him with the history of the Society of Friends, probably from the lack of material to form a correct estimate of the rounded, perfect man, which these papers largely supply. In this collection is Wm. Penn's letter book, containing copies of his letters to public men and pri-

vate friends during his second visit to Pennsylvania, not hitherto published, which represent him as a far-seeing Christian statesman, who was willing to spend and be spent, that others might reap where he had sown.

We hope soon to present our readers with extracts from some of these interesting letters.

ERRATA.—In the obituary notice of Alice D. Mendenhall, in the issue of 3d mo. 8th, it should have read Pennsylvania instead of Tennessee.

DIED.

IRISH.—On the 22d of 2d mo., 1873, Martha, wife of David Irish, of Quakerville, Duchess Co , N. Y., aged 84 years. She was an Elder of Oblong Monthly Meeting for more than fifty years, and lived the life and died the peaceful death of the righteous. Her short illness was accompanied by great resignation, and she was conscious that this was her last sickness. A few hours before her death she said, "I can see nothing in my way."

This dear Friend gave proof that the last end of the righteous is infinitely glorious. She has left a void in her family and among her numerous friends that will be greatly felt.

SHOEMAKER.—On the 20th of 5th mo., 1872, at the residence of Isaac C. and Sarah H. Parry, Bucks Co., Pa., Tacy Shoemaker, aged 91 years; an esteemed member of Horsham Monthly Meeting, and until a short time previous to her departure a constant attender thereof.

WEBSTER.—On the 11th of 11th mo., 1872, at the residence of Ann H. and Isaac Parry, Norristown, Pa., Jane Webster, in her 53d year; a member of Gwynedd Monthly Meeting.

HAMMER.—On the 8th of 1st mo., 1873, at the residence of Edwin G. and Elizabeth C. Rich, Horsham, Pa., Ann L., widow of Jesse Hammer, aged 73 years; a member of Gwynedd Monthly Meeting.

FRASIER.—On the 21st of 2d mo., 1873, at Barnesville, Belmont Co., Ohio, James Whalon Frasier, in the 67th year of his age; a member of Plainfield Monthly Meeting. His last illness was a protracted one, and subjected him to much suffering, which he bore with Christian fortitude. He expressed a willingness to be released, and said that he saw nothing in his way; leaving to his friends the comforting evidence that he is now an inhabitant of those mansions where the weary are at rest.

GRIEST.—On the 7th of 3d mo., 1873, at the residence of his son, W. C. Griest, Havre de Grace, Md., Amos Griest, in the 75th year of his age; a member of Penn's Grove Monthly Meeting, Chester Co., Pa. Thus ends on earth a patient, unselfish life.

HEACOCK.—On the 25th of 2d mo., 1873, at his residence, Middletown, Delaware Co., Pa., Jesse T. Heacock, in the 75th year of his age; a member of Chester Monthly Meeting.

VAIL.—On the 13th of 11th mo., 1872, at the residence of her brother, Ephraim Vail, near Plainfield, N. J., in the house in which she was born, Mercy Vail, in the 98th year of her age; a member of Rahway and Plainfield Monthly Meetings.

VALENTINE.—In Brooklyn, N. Y., on the 11th of 1st mo., 1873, Ann T., wife of Stephen Valentine, in the 77th year of her age. For more than fifty years she was a member of New York Monthly Meeting, which she attended regularly as long as her health permitted. She was a devoted wife and mother, and was ever ready to extend to others a helping hand in sickness and distress, regardless of her personal comfort. For more than three years before her death, she was mostly confined to her home, and during the last few weeks endured great suffering, through all of which she was patient and uncomplaining, resigning herself in entire submission to the will of her Heavenly Father; and when the final summons came, she quietly passed to her eternal rest.

TYSON.—At her residence in Baltimore, on the evening of the 5th inst., Martha E. Tyson, relict of the late Nathan Tyson, aged 77 years.

For Friends' Intelligencer.

TEACHERS' INSTITUTE, ALEXANDRIA, VA.

BY BENJAMIN HALLOWELL.

[Our friend B. H., in his experience as a Teacher, having repeatedly had to regret the want with his students, when they entered his school, of a clear comprehension of the "Elementary Principles of Calculation," and believing that such knowledge does not receive the attention it deserves, he presents, through the *Intelligencer*, an essay upon the subject. Elementary as this is, we think it may properly lead to an examination whether the principles adduced claim in all schools the attention they demand, in order to place the pupil upon a basis which will facilitate his obtaining a more extended and perfect knowledge of the science. The term "Afric-American," as used in this article, is explained by the same author in a recent number of the *Intelligencer*, where it is proposed as a substitute for "colored men." We favor the appellation as being convenient and suitable.—EDS.

I was invited by the "Superintendent of Public Schools," of Alexandria County, Va., during the summer vacation of last year, to deliver some lectures connected with education before their "Teachers' Institute," which invitation I accepted.

The occasion was one of no ordinary interest. The teachers were of both sexes, and about half of them Afric-Americans. When I remembered the condition of things in regard to education only a few years ago, and now saw before me those as *Teachers*, highly intellectual and intelligent, whom it was then *against the law to instruct*, I felt truly rejoiced at the beneficent change that had taken place, grateful to the government for according to them their just rights, and highly gratified with their efforts and progress to educate and elevate themselves and their people. The first person to respond to a question I proposed in geometry, was an Afric-American, and this class performed a full part throughout all the exercises of the Institute.

There were fifty or sixty teachers of both sexes and races about equally divided, and more attentive, earnest and well-behaved

audience I never addressed. A number of persons of the first respectability, besides teachers, were present from the cities of Alexandria and Washington, and from the counties of Alexandria, Fairfax, Loudoun and Fauquier, drawn there by an interest in the subject of education, and the establishment of Teachers' Institutes in that section of country. The Institute continued with two sessions a day for three days, with unabated interest. There were two assigned addresses in each session, followed by a general discussion of some points or principles in the address, and it was highly interesting to observe the aptness and propriety with which the exceptions and criticisms were made.

This was the first Teachers' Institute that had been held in that county, or indeed in that section of country. The time was well spent. The teachers, after such a comparison of sentiment on the best modes of imparting instruction, with the new ideas required, and the stimulus of honorable competition to occupy a higher level by another year, would be enabled to return to their responsible duties with increased interest, energy and efficiency.

My first lecture was on Arithmetic, and the following points in it are selected as likely to interest some of your readers, especially those connected with schools, either as teachers, scholars or parents.

The mottoes emphatically enjoined were "One thing at a time," "The *how;* and *then*, the *why*," "Follow nature," "Be thorough."

The Roman characters and notation were explained, I. II. III. IV. V., &c. An L stands for 50, *because* it is half of C, centum, formerly made ⊂, which is the same as our present C with its corners rounded as they would naturally become in rapid formation. This character, being cut in two, and the upper half inverted, would make two L's of the C, and hence each would represent 50.*

In like manner D stands for 500, *because* it is the half of M, mille, or 1000, which was formerly printed ↀ nearly like two semicircles (not quite closed at the lower part) on one upright body. This figure being cut in two through the body, and the left half inverted, gives two characters nearly represented by the printed letter D, which hence stands for 500. The present year (1873) expressed in the Roman notation is MDCCCLXXIII.

The Roman notation was of very difficult manipulation, and it is supposed to be owing to this circumstance that the science of numbers made so little progress with that people. We are indebted to the Arabians for our present numerals and mode of notation, which appear to be perfect in simplicity and convenience for all purposes of calculation. Nine characters, 1, 2, 3, 4, 5, 6, 7, 8, 9, are used to denote successively the first nine things, and these with a naught or cipher 0, are capable of expressing all numbers. Putting down or "noting" a number is called *Notation;* reading it after it is put down is *Numeration.*

Each of the first nine figures represents a definite number when standing alone, and they are hence called *significant* figures. They are also called *digits*, from the Latin word for finger, *because* people formerly did their reckoning by counting their fingers. This use of the ten fingers is supposed to have suggested the idea of employing ten characters to express numbers. The naught to the right of the one, 10, forms ten; to the right of two forms 20, and it increases any significant figure ten fold, and the same of *any number*, so that the addition of a cipher is the same in effect as multiplying all before it by ten. The number ten being the basis of Arabic numbers, when there was one more, or two more than ten in a number, on taking ten away, they would *leave one*, or *leave two*, and thus "*leave one*" or "*leave un*," was changed into "levun," and finally "eleven;" and *leave two* or "two leave," into "*twelve.*"

Beginning at the right hand and counting towards the left the first six figures represent units; the next 6, millions; the next 6, billions; the next 6, trillions; the next 6, quadrillions, &c. A million is a large number, and a billion, of course, still larger.

It is a difficult matter to obtain a correct idea of these large numbers. As an aid to this end, I adopted with my students many years ago, the plan of having them to calculate how long it would require to count a million, or a billion, at the rate of 100 a minute, day and night, and they would find that to count a million at this rapid rate would require 6 days, 22 hours, 40 minutes; and to count a billion, that is a million of millions, or a millions' square, at the same rate, would occupy over 19,000 years, or more than three times the number of years that have elapsed since the period assigned to the world's creation, so that if the counting of a billion had begun with Adam, it would not now be one-third completed!

While the English divide large numbers into periods of 6 figures and take a *million* as their base, the French divide them into periods of *three* figures, and take 1000 as their base. This makes a very great difference, and when the term billions or trillions are used, in order to get the right idea, we must ascertain whether they are by English or French numeration.

Mental arithmetic is of great value, and

*See Quarto Edition of Ainsworth's Latin Dictionary, by Dr. Thomas Morell, published in London in 1783, at the commencement of the letters D and L.

practical exercises in it are very useful to the scholars, but in order to make a *good calculator, written* arithmetic *must be combined with it.*

In using numbers it *must be borne in mind* that the *value* of a figure depends upon its *place* in the notation. In the number 5555, the right hand 5 represents 5 units; the next 5 to the left represents 5 tens, or 50 units; the the next 5 hundreds, or 500 units; the next 5 thousands, or 5000 units. Hence *every move* of a figure one place to the left increases its value 10 times; two places to the left 100 times; and so on to any extent. When we have a number as 5678, we must regard it as it is, composed of 5000, 600, 70 and 8, and *accustom ourselves* to considering it thus analysed into its constituent elements.

We must also remember that in order to *collect* or *add*, the things to be *collected* or *added must be alike*, that is, in the *same denomination;* and if they are not of the same denomination, they must be brought to that condition before they can be added. While we can add 6 to 5, or 8 to 3, or 7 horses to 9 horses, we evidently cannot add 6 horses to 5 cows, or 8 apples to 3 eggs, and give the result in one sum without previous preparation; we must see what term will include all that it is desired to collect or add. Horses, cows and sheep are quadrupeds. Hence the sum of 6 horses, 5 cows and 10 sheep would be 21 quadrupeds. The sum of the same with 3 men would be 24 animals. The sum of 8 apples, 5 plums, 3 eggs and 7 marbles, would be 23 articles or things. Things is the widest or most general term in our language. An exercise on this subject, just bringing what it is desired to collect to the *least general* term, would be very improving. As, in a farm yard were 8 chickens, 12 turkeys, 5 ducks and 7 geese, what is their sum? Ans. 32 *domestic fowls.*

The same with three children? Ans. 35 bipeds.

Hence, when we are required to add *quantities*, such quantities *must be alike*—of *like kind, like denomination, &c.* This is true of simple numbers, denominate numbers and fractions, whether vulgar or decimal. All kinds or cases of addition are hence reduced to one simple rule, and that one, *simple addition*, after *bringing what are to be added to the same denomination.*

In the following example we must regard the numbers as they really are. The upper line is composed of 4000, 700, 60 and 9. The next of 8000, 600, 90 and 4, and so on.

4769
8694
5347
8136
26946

The first vertical line at the right amounts to 26, which is two tens and six. Then remembering that the second figure 3 in the bottom line represents 30, if we add 2 to it, it increases its value by 20 and makes it 56 instead of 36. Hence we see if we set down the 6 under the units column, and add 2 to the three in the next left hand column, that 2 being two tens, or 20, we preserve the entire 26, which is the sum of the column.

Using that 2 and adding the second column, we obtain 24, which is 24 tens or 240, or 200 and 4 tens. Setting down the 4 under the tens line, which is 40, and adding 2 to the 1 on the left hand, makes 336 instead of 136, and hence increases it by 200, so that we preserve the entire 240.

The same *principle* applies and can readily be extended to any number of vertical columns. This explanation should be given to those students only who have learned the *practical* process of addition *well.* "One thing at a time." "*First*, the *how; then*, the why." This remark is applicable to subtraction, multiplication, &c.

£	*s.*	*d.*
4	16	$3\frac{1}{2}$
6	9	$7\frac{3}{4}$
8	5	$9\frac{1}{4}$
19	11	$8\frac{1}{2}$

In denominate numbers, as in the annexed example, where £ *s. d.* stand for livres, sols and deniers, the old Roman coins, and now denote pounds, shillings and pence, *place like under like*, the lowest value to the right and increasing in regular order to the left; then, as in simple addition, when we add up any column, we see how many units of the next left hand column it contains, set down the *excess* under the column added, and add the contained units to the next column on the left. Thus the column of farthings amounts to 6, which is 1 penny and 2 farthings, or $\frac{1}{2}$ penny, which latter set down under the column of farthings, and add the 1 penny to the 9, which makes 10 pence, and with the 7 and 3 makes 20 pence, or 1 shilling and 8 pence. Place the 8 under the pence column and add the 1 to the shillings column, which then amounts to 31 shillings, or 1 pound and 11 shillings. Set down the 11 under the shillings column and add 1 to the pounds, which makes the amount 19. Then the whole amount is 19£ 11*s.* $8\frac{1}{2}$*d.*

On precisely the same *principle* every example in "Compound Addition," or "Addition of Denominate Numbers" is served, as also fractions, whether vulgar or decimal, so, as before remarked, *there needs but one rule for them all.* And as *Multiplication* is only a *short way of doing addition*, there needs be but one rule in multiplication for simple and denominate numbers, and the same for fractions, vulgar and decimal.*

In multiplication it must be observed that since we have to take the sum of the multiplicand, set down as *many times as there are units in the multiplier*, the multiplier must be a *simple* or *abstract number*, and not denomi-

*Vulgar and decimal fractions were very fully explained in the Lecture.

nate number. Hence dollars and cents cannot be multiplied by dollars and cents, or 10 pounds by 12 pounds, or 6 horses by 5 cows.

Subtraction—In order to explain the principle of subtraction two lessons are needed.

1. The difference between two numbers is not altered by adding the *same number* to each. Thus, 5—3=6—4=7—5=8—6=9—7=10--8, where each pair of numbers is increased successively by 1.

2. To obtain the true difference between two numbers or quantities, if we add any quantity to *one*, we *must add the same amount to the other.*

3743 minuend.
5867 subtrahend.

2876 remainder.

In the annexed example, beginning at the right hand, 7 is greater than 3, then since 10 units make a ten, if we add 10 to the 3, making it 13, and 1 to the 6 in the tens column of the subtrahend, we add the same amount to minuend and subtrahend, and the difference will be unaltered. Then 7 from 13 leaves 6, which put down in the units column of the remainder. Now adding one to the 6 of the subtrahend makes 77 instead of 67, that is, it increases the subtrahend by 10 as we have done the minuend. Then adding 1, which is ten tens or 100, to the 4 and subtracting the 6, we have 7 or 70 left. Putting the 7 under the tens column and adding 1 to the 8 of the subtrahend, adds 100 or 10 tens to the lower line, making 900 instead of 800, and hence the reason of the common rule for subtraction becomes manifest.

On precisely the same principle examples in "Compound Subtraction," as also vulgar and decimal fractions are solved, and there *needs but one rule for all.*

673 multiplicand.
432 multiplier.

1346 twice the multiplicand.
2019 30 times the multiplicand.
2692 400 times "

290736 product required is 432 times 673.

In multiplication, taking the annexed example, we have to take 432 times the multiplicand 673, which could be done by setting down 673 in a vertical column, and taking the sum as in addition. But this would be tedious. We readily see, if we have proper regard to the constitution of numbers, that by taking twice the multiplicand, and 30 times the multiplicand, and 400 times the multiplicand, and adding *them* together, we have 432 times the multiplicand, as required. In the addition it is immaterial whether the 0's are set down or not. When we multiply by the 3 we are multiplying by 3 tens or 30, so that the units figure would be 0, and hence the first figure of the product must be placed in the tens column. When we multiply by the 4 we are multiplying by 400, so that both the units figure and the tens figure would be 0, and hence the first figure of the product would be placed in the hundreds column, and then the different lines added.

673 multiplicand.
4032

1346 2 times 673.
2019 30 times 673.
2692 4000 times 673.

2713536 4032 times 673.

If the multiplier had been 4032, as in the annexed example, when we multiply by the 4, we are multiplying by 4000, and hence the first figure of the product must be placed in the thousands column.

673 multiplicand.
6

4038 6 times 673.
8

32304 48 times 673.
9

290736 432 times 673.

Again, 432=6x8x9. Hence, if we multiply 673 by 6 we have 6 times 673; and this product by 8, we have 8 times 6 or 48 times 673; and this by 9, we have 9 times 48 or 432 times 673.

These elementary principles, although very important as being the bases of all calculation, and thus of mathematics, are according to my experience, too frequently not *fully* and *clearly comprehended* by students or teachers, which consideration has induced me to place these simple expositions of them at the disposal of the Editors of the *Intelligencer.*

Sandy Spring, 2d mo. 22d, 1873.

SHEAVES.

BY MARY L. RITTER.

A sad autumnal sky—a twilight sky,
All colorless and gray;
A low wind whispering through the withered grass
And wandering away;
Bare trees—save for a handful of brown leaves;
A quiet reaper, resting with her sheaves—

How poor they seem! how few, how worthless all!
Ah! for another Spring;
Or if the Summer, late and cold at best,
Might come again, and bring
The light and warmth that best matures the grain,
Before the frost falls and the latter rain!

And yet He knows, and judges all aright;
Some by the way-side fell;

Some came to naught; and some the birds devoured,
And He alone can tell
What bitter chance or circumstance decreed
The utter failure of the cherished seed.

But it may be in a diviner air
Transfigured and made pure,
The harvest that we deemed as wholly lost
Waits perfect and mature;
And the faint heart, that now defeated grieves,
May yet stand smiling 'mid abundant sheaves.

Bayard Taylor thus appropriately dedicates his new poem, entitled "Lars; a Pastoral of Norway," in the following beautiful lines to Whittier:

TO JOHN GREENLEAF WHITTIER.

Through many years my heart goes back,
Through checkerd years of loss and gain,
To that fair landmark on its track,
When first, beside the Merrimack,
Upon thy cottage roof I heard the Autumn rain.

A hand that welcomed and that cheered
To one unknown didst thou extend;
Thou gavest hope to Song that feared;
But now, by Time and Faith endeared,
I claim the sacred right to call the Poet, Friend!

However Life the stream may stain,
From the pure Fountain drank my youth
The simple creed, the faith humane,
In Good, that never can be slain,
The prayer for inward light, the search for outward truth!

Like thee, I see at last prevail
The sleepless soul that looks above;
I hear, far off, the hymns that hail
The Victor, clad in heavenly mail,
Whose only weapons are the eyes and voice of Love!

Take, then, these olive-leaves from me,
To mingle with thy brighter bays!
Some balm of peace and purity,
In them, may faintly breathe of thee;
And take the grateful love, wherein I hide thy praise!

Selected.

OLD AGE.

It is seldom we see as beautiful a tribute to the worth of "old age" as is contained in the following, which recently appeared in one of our city periodicals, and is now offered for re-publication in the columns of the "Intelligencer."

"SHE HAS OUTLIVED HER USEFULNESS."

Not long since, a good-looking man in middle life came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to his business, he replied, "I have lost my mother, and as this place used to be her home, and my father lies here, we have come to lay her beside him."

Our hearts rose in sympathy, and we said, "You have met with a great loss."

"Well yes," replied the strong man, with hesitancy; "a mother is a great loss in general; but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself and a burden to everybody. There were seven of us, sons and daughters, and as we could not find anybody who was willing to board her, we agreed to keep her among us a year about. But I've had more than my share of her, for she was too feeble to be moved when my time was out, and that was three months before her death. But then she was a good mother in her day, and toiled very hard to bring us all up."

Without looking at the face of the heartless man, we directed him to the house of a neighboring pastor, and returned to our nursery. We gazed on the merry little faces which smiled or grew sad in imitation of ours —those little ones to whose ear no word in our language is half so sweet as "mother"— and we wondered if that day could ever come when they could say of us, "She has outlived her usefulness; she is no comfort to herself, and a burden to everybody!" and we hoped that before such a day would dawn we might be taken to our rest. God forbid that we should outlive the love of our children! Rather let us die while their hearts are a part of our own, that our grave may be watered with their tears, and our love linked with their hopes of heaven.

When the bell tolled for the mother's burial we went to the sanctuary to pay our token of respect for the aged stranger, for we felt that we could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up; she was no comfort to herself, and a burden to everybody else."

These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five How clearly, and almost merrily, each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten, rang out the tale of her sports upon the green sward in the meadow and by the brook. Eleven—twelve—thirteen —fourteen—fifteen, spoke more gravely of school days, and little household joys and cares. Sixteen—seventeen—eighteen, sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen brought us the happy bride. Twenty spoke of the young mother, whose heart was full to bursting with the new-sprung love which God had

awakened in her bosom. And then stroke after stroke told of her early womanhood—of the love, and cares, and hopes, and fears, and toils through which she passed during these long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her own joys and sorrows in those of her children and children's children. Every family of all the group wanted grandmother then, and the only strife was who should secure the prize; but hark! the bell tolls on! Seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in plaintive tones, and after all her toil and weariness it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four—ah! now she is a second child—now "she has outlived her usefulness, she has ceased to be a comfort to herself or anybody;" that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lonely forest, and echoing back from the "hill of the dead," eighty-nine! There she now lies in the coffin, cold and still; she makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance, we fancied also an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair all very white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remarks on human frailty and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim His promise when heart and flesh should fail them. Then he said, "The eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk and gazing intently on the coffined form before him, he then said reverently, "From a little child I honored the aged, but never till gray hairs covered my own head did I know truly how much love and sympathy this class has a right to demand of their fellow-creatures. Now I feel Our mother," he added, most tenderly, "who now lies in death before us, was a stranger to me, as are all her descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar, sixty-nine years ago, a happy bride; that she has passed most of her life toiling, as only mothers ever have strength to toil, until she had reared a large family of sons and daughters; that she left her home here, clad in weeds of widowhood, to dwell among her children, and that, till health and vigor left her, she lived for you, her descendants.

"You, who together have shared her love and care, know how well you have requited her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the 'evening of life,' that you may never say in the presence of your families nor of Heaven, 'Our mother has outlived her usefulness; she was a burden to us.' Never, never, never; a mother cannot live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosom, and call forth by her helplessness all the noble, generous feelings of their nature."

ALCOHOL IN MEDICAL PRACTICE.

It is time that plain words were spoken on the reckless use of alcohol by many physicians. It begins to be one of the great evils under which humanity suffers. The soothing of a patient is so large a part of medical practice that doctors are under strong temptation to prescribe whatever is available for the production of anæsthesia. Of late, alcohol has become a trusted agent for this purpose. It effects a brief respite from the depression which is an accompaniment of disease, and gives to the patient a delusive sensation of improvement. We do not doubt that in some diseases alcoholic stimulants can be made useful—especially when failing nature needs a brief yet powerful support. But the reckless prescription of the strongest spirits for ailments of almost every kind it is to be feared is breeding intemperance at a very rapid rate.

Alcohol does not prevent the waste of tissue; what, therefore, can be its use in consumption, we have always been at a loss to perceive. The experience of intemperate men has proved that it promotes the degeneration of tissue and consequent bodily decay. It

would seem, therefore, to our unprofessional judgment, to be the very remedy *not* to be given to a consumptive patient. In low fevers it may render a certain service. But the habit of plying convalescents with alcohol as a tonic is, in many cases, attended with ruinous effects upon the whole of the after-life.

The tonics which nature is unfailingly supplying from her laboratory are always the best. There is no champagne so exhilarating as pure air, and no medication so effective as the thorough oxygenation of the blood. For this purpose we are immersed in an ocean of oxygen, that its quickening power may perpetually renew life in us. Physicians would, in many instances, deal more honestly with patients if they were to prescribe an exact regimen instead of alcoholic stimulants. The leading of so many members of society into intemperate habits will, in time, react upon the profession, and discredit it before the world.—*The Methodist.*

CIRCULAR MEETINGS

within Salem, N. J., Quarterly Meeting, have been appointed as follows:

3d mo. 30, Woodbury, 3 P.M.
4th " 6, Upper Greenwich. 3 P.M.
13, Mullica Hill, 3 P.M.
20, Woodstown, 10 A.M.
27, Salem, 10 A.M.
27, Alloways Creek, 3 P.M.
5th " 4, Greenwich, 3 P.M.
25, Penns Neck, 3 P.M.

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting on Sixth-day evening, 3d mo. 28th, at 8 o'clock, at usual place.

ALFRED MOORE, *Secretary.*

An adjourned meeting of the Representative Committee or Meeting for Sufferings, will be held at the usual place on Sixth-day morning the 28th inst., at 10½ o'clock. CALEB CLOTHIER, *Clerk.*

Phila., 3d mo. 17th, 1873.

ITEMS.

The Museum of Natural Sciences, in Philadelphia, contains 65,000 specimens of fossils, 5,700 of minerals, 70,000 of different species of plants, 25,000 of insects, 100,000 specimens of shells, 813 species of reptiles, and 1,170 of fishes are represented. The collection of birds numbers more than 31,000, and is one of the finest in the world.

The Massachusetts Senate have passed to be engrossed a bill putting malt liquors in the same category as spirituous liquors and prohibiting their sale. The bill takes effect Fifth mo. 1st.

Every person arrested, convicted and sent to the penetentiary in the United States, costs on an average, $1,200—while every boy educated at the expense of the State costs only about $400.

How to Save Coal.—Henry Moule, in a letter to the editor of the *Times*, suggest a simple method of making half of ton a coal go as far as fifteen hundredweight go now. The plan is to place a quantity of chalk in the grates; once heated, this is practically inexhaustible from combustion, and gives out great heat. Mr. Moule's nephew tried the experiment eight or nine years ago in the Dorset County Hospital, of which he was house-surgeon. Chalk was placed at the back of each of the fires in the two large convalescent wards, in nearly equal proportions with the coal. In both wards full satisfaction was felt both as to the cheerfulness and as to the warmth of the fire. The patients frequently remarked that they never before had so much warmth in the rooms. Numerous visitors expressed their decided approval. And the saving throughout that winter in those two fires was 75 per cent. For while previous to this use of chalk two boxes of coal were barely sufficient for each ward for one day, during its use one box was sufficient for two days. The plan of using chalk was practiced in Dorsetshire by J. Hicks twenty years ago.—*Leisure Hour.*

Bibliopolists seem to be pretty generally agreed the first book printed on the American continent was done by Combeyer, in 1544, in the city of Mexico. Perhaps the earliest original composition that appeared in book form made in North America, was a poem entitled "The Golden Fleece," written by Sir William Vaughan, LL.D., who was educated at Oxford, and in 1615, purchased a part of the Island of Newfoundland, and founded a settlement there. He resided there several years, and for the purpose of drawing emigrants to his settlement, he there wrote "The Golden Fleece," about the year 1623. It was published in London in quarto form in 1626. Its title was "The Golden Fleece," divided into three parts, etc., "by Orphens, Jr."—*Ex. Paper.*

A Japanese 10-cent note is thus described: The note is made of heavy yellow silk paper, about 2½ by 1½ inches, and is printed in black with "tea-chest letters" in a very tasteful manner. Upon one end is stuck a peculiarly shaped adhesive stamp, printed in purple, with a curious arabesque design in which the words "Imperial Treasury of Japan" (in English) are frequently repeated. Three seals are imprinted on the note in red ink

Curious Needles.—The King of Prussia recently visited a needle manufactory in his kingdom, in order to see what machinery, combined with the human hand, could produce. He was shown a number of superfine needles, thousands of which together did not weigh half an ounce, and marvelled how such minute objects could be pierced with an eye. But he was to see in this respect even something still finer and more perfect could be created. The borer—that is, the workman whose business it is to bore the eyes in these needles—asked for a hair from the monarch's head. It was readily given, and with a smile, he placed it at once under the boring machine, turned a hole in it with the greatest care, furnished it with a thread, and then handed the singular needle to the astonished king.

The second curious needle is in the possession of Queen Victoria. It was made at the celebrated needle manufactory at Redditch, and represents the column of Trajan in miniature. This well-known Roman column is adorned with numerous scenes in sculpture, which immortalize Trajan's heroic actions in war. On this diminutive needle scenes in the life of Queen Victoria are represented in relief, but so finely cut and so small that it requires a magnifying glass to see them. The Victoria needle can, moreover, be opened; it contains a number of needles of smaller size, which are equally adorned with scenes in relief.—*Ledger.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, THIRD MONTH 29, 1873. No. 5.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

JOHN COMLY, AGENT,

t Publication Office, No. 144 North Seventh Street.

OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri- rs receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at e beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ll be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Points of Belief Connected with Advancement in the "Higher Life" 65
"Nearer, my God, to Thee" 67
Listen! 68
Besetting Sins 69
Friends amongst the Freedmen, No. 30 69
Scraps from Unpublished Letters 71
EDITORIAL 72
MARRIAGES 73
OBITUARIES 73
The International Prison Congress 74
Friends' Boarding-house Association 77
POETRY:—Early Faith—Daily Duty—Sunshine 78
Marriage in Madagascar 78
Forty-third Annual Report of the Female Association, for the Relief of the Sick and Infirm Poor 79
Notices 80
ITEMS 80

For Friends' Intelligencer.

POINTS OF BELIEF CONNECTED WITH ADVANCEMENT IN THE "HIGHER LIFE."

BY BENJAMIN HALLOWELL.

"I have a baptism to be baptized with, and how m I straitened till it be accomplished.—*Luke xii*, 50.

The great work of Life is to place ourselves n harmony with all the laws and influences, hysical, intellectual and spiritual, with hich we are surrounded, that is, with the aws of nature, which are the exponents of he will of God. In order to be in *harmony* ith them we must *know* them and *obey* them. *Physical* truths and laws reveal themselves. o know *them*, all that is needed is observa- ion, experience and reflection, either our own r made ours through those on whom we can onfidently rely.

This is the department of science; on a *nowledge* of the laws and principles discover- d by it, and *obedience* to them, our safety, fficiency as human beings, health and happi- ess depend. Obedience to them removes all riction and irritation, and brings us into armony with them, which accords with the Divine will.

Now the will of Deity is not arbitrarily mposed. A thing is not right and to be beyed *merely* because He has so willed it, hen He might have willed it differently. But He willed it *as it is*, or in other words, *it as it is, because* it is *right* and *best*, and in armony with the eternal principles of nature. The laws and regulations He has established are not only the *very best possible* for man in all his relations to them, through all time, but also for every sentient being, and for the whole economy of the universe. Every act or mode of proceeding being thus *perfect*, it must always continue in the same way under the same circumstances, *because* to *change* it would render it *imperfect*, which cannot be admitted of the work of an all-wise and Omnipotent Being.

Spiritual Truths are revelations of God impressed upon the soul. They are known by intuition, inward teaching. The God of the soul is not found in external nature—in the physical universe. We find there magnificent evidences of wisdom and power gratifying the *intellect*, but nothing for the heart. As has been truly said, "Unless the *Spirit of God dwell in us, superstition* may have an *idol, conscience* a *law* and *philosophy* a *name;* but the *heart* has *no God.*"*

To the soul He reveals love, truth, justice, mercy, purity, holiness and all His communicable attributes, as *active powers*, combined with a consciousness of a responsibility for their right employment and direction, bringing the soul into a measure of the Divine nature.

As the soul is faithful and obedient to these teachings, revelations or manifestions of the

*Hedge, on "Reason and Religion."

"Spirit of Truth," or Divine attributes in all their varied requirements, its perceptions become more and more refined and acute, so that it is able to experience a higher and higher acquaintance with the mind and will of God, and thus enjoy a greater fulness of the Divine Presence. His wisdom and power, light and strength, are most benevolently and graciously tendered to man for his guide and help to preserve him in harmony with these spiritual powers or spirit forces, which are just as much *realities*, and possessed of as unvarying, immutable laws, as those which are perceived by the external senses in the outward creation. Moreover, these spiritual realities and their attendant invariable modes of action, or laws, are as capable as those of the physical world, of being *investigated* and *known*, so that the consequences of obedience to them, or of a violation of them in any case, can be fore told with entire certainty; and there would undoubtedly be an equal advancement in a knowledge of them, *if* there was the same amount of spiritual experience, observation and reflection brought to bear upon them, and every discovery promulgated by the discoverer as soon as made, as is done in regard to scientific truths.

We daily experience the great advantage of "Inherited Knowledge" in supplying *physical* and *intellectual* wants. The *spiritual* wants of youth being less manifest and apparently not so immediately indispensable, and of later development perhaps, for "that is not first which is spiritual, but that which is natural [animal] and *afterwards* that which is spiritual," have been less generally attended to, notwithstanding their paramount importance, and youth consequently receives comparatively little inherited spiritual knowledge. Herein a great loss has been and is being sustained.

An efficient teacher in agriculture, astronomy, chemistry, or in any science or art, is perfectly acquainted with his subject, and ready to prove any statement he may make by experiment. So, the efficient teacher of spiritual truths must be perfectly acquainted with his own heart or soul, and daily live near the blessed Guide, walking with Him in true humility and meekness. Then, with the precept or principle inculcated, would be the practical illustration or experiment. This is indispensable to *true teaching*. The learner then comes to *realize* the Truth to which his mind could only *be directed* by his teacher; for *every truth*, whether physical, intellectual, or spiritual, is eternal, and in no case is a Truth availingly possessed by a mind or soul, until it is *revealed immediately thereto*, by the contact of the mind or soul with the Truth, or with that which is to make the revelation. All that can be done by a Teacher, or gained by inheritance, is to have the mind directed constantly, and with an earnestness that *inspires perfect confidence that it does certainly exist*, to the Truth or fact to be learned, or with which the mind or soul is to be brought in contact.

Notwithstanding, I say this is *all* that can be done, it is *everything* that *need* be done. The perception of a new Truth brightens and strengthens the faculties. The mind is enlarged and invigorated by every acquisition so that the advantage gained by the youth in having their minds properly directed to the important physical and intellectual Truths that have been accumulated by preceding generations, is great almost beyond computation. It is my abiding conviction, if we only had teachers correspondingly well qualified to instruct, by precept and example, and they possessed text-books equally applicable to spiritual Truths, as we have to physical and intellectual, and young people could have unmistakable evidence that their parents and other older persons regarded the acqusition of these spiritual Truths of even equal importance, so as to encourage the devotion of as much of their time and attention thereto, there would be quite as much benefit to children and youth from *inherited knowledge* in regard to spiritual Truths, and as great proficiency attained therein, by youth generally, as in the other two classes of Truths.

But let us pause and ask ourselves the question, what are the facts in this respect throughout the world, our own Society included? I rejoice, however, in the belief that with us, a step in the right direction is being taken in the "First-day School" movement toward an improvement in this respect.

By knowing and *fully realizing* these spiritual verities and their laws, we would *know how* to keep ourselves in harmony with them as we do with the physical laws. If a person *felt just as certain* that doing a wrong thing would cause him to suffer, as he is that fire will burn him, or a fall from a height will injure him, which he would be if his consciousness were fully enlightened and rendered sensitive by education, he would necessarily as a reasonable being, be as careful to avoid the one, as we know he is the other. It is ignorance—the *want of knowing positively the fact*—that is one great source of evil.*

When Dr. Webster, Professor of Chem

* By ignorance is not meant merely a want of book learning, or a knowledge of the sciences, &c. but it includes the want of knowing the laws of health, how to preserve and promote it in ourselves and our children, and *every day there are occurrences* where we ignorantly err, and suffer for what we would not have done, had we possessed *full knowledge*.

istry in Harvard College, Massachusetts, some years ago, killed Dr. Parkman in his Laboratory, ignorantly supposing, learned as he was, that he could consume the body of the murdered man, or destroy it by some chemical means, so that no trace would be left, and the muaderer never be discovered, had he only been educated to *know* and *realize* the great fact that *God was present* and observing the whole horrible scene, and that thus a consciousness that a witness of his dreadful deed would be present with him wherever he went, occasioning continual torment from apprehension of discovery, and a corroding sense of guilt, whether discovered by man or not, it is not reasonable to believe he could ever have subjected himself to such terrible consequences. Such knowledge would have prevented the idea of murder from ever being entertained, and thus it could never have developed into a deliberate practical purpose.

Although this is an extreme case, it is important to educate all to *believe* and *realize* the *fact* that it is the same, in a measure, with *all* sin. However secretly it may be performed, God is a present, conscious witness to it, whether it be of thought, word, or deed. It separates the soul from the Divine harmony, and out of the Divine harmony, it is *impossible* to know true peace, rest, or enjoyment. To the sensitive soul that is watchful of its consciousness, there is an immediate break in the harmony of the moral feelings *the very instant* a wrong thing is presented to the mind, warning it of its danger, and admonishing it, not to go in that way, and, at the same time, pointing out the true path, as saying, "This is the way, walk in *it.*"

If this warning is heeded, then is peace preserved; indeed, an *increase* of peace and joy. Angels come and minister to him who triumphs over temptation. "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God." *

If, on the other hand, what is thus presented to the mind, is *received* and *entertained*, the harmony of the moral feelings becomes more and more disturbed, inviting to stronger resistance. But then, the enemy has been *permitted* to enter the enclosure, and the temptation possesses much greater power than when it was first presented; and it is a rare occurrence when a wrong thing is presented, and *indulged* and *entertained*, that there is *power* to *remove* it *afterwards*. "He that *hesitates* is *lost.*" Hence the wisdom of the injunction of the Blessed Jesus,—"Agree with thine adversary quickly, while thou art in the way with him.*

When the temptation is entertained, the *will* is gradually brought to unite with the temptation, or allurement. "Against his will, he can receive no harm."†

Then comes sin! Then remorse!! Oh! the way of the transgressor *is* hard! But, so good is God, that this is all in love and mercy. It is *corrective* and *reformatory*, to *bring back* the transgressor to the *right way*, and to teach him the great importance of abiding in the Divine harmony as warned, and that the consequences of sin, like those of a fall, or of touching fire, produce pain and suffering. Thus they are "the reproofs of instruction" pointing out "the way of life."

It is a most wise and benevolent provision in the constitution of man, that suffering *necessarily attends* the violation of a Divine law, whether wilful, or through ignorance; but the former is the most severe, because a *double* wrong—*disobedience with* the violation. "He that *knoweth* his master's will, and doeth it not, shall be beaten with *many* stripes; but he that knew not, shall be beaten with *few* stripes." But, he is still "beaten!" lest he be left in ignorance. Hence, ignorance is near akin to sin. It is my full belief, that more than half the suffering and misery in the world has its fundamental cause in *ignorance*, or *want* of *full knowledge*. To how many in the present day would the pathetic prayer of the Blessed Jesus be applicable: "Father! forgive them! *they know not what they do!*"

(To be continued.)

* Revelations ii. 7.

* Matt. v. 25. † Milton.

"NEARER, MY GOD, TO THEE."

The views of God which put Him far away from His children, regarding Him as a stern Judge rather than a loving Father, who pities their weaknesses and makes haste to help them in time of need, though not incompatible in strong natures with sincere piety, are nevertheless, in their general influence, depressing. These views, moreover, as all experience shows, tend to a divorce of religion from life, making it to consist, not in entire and joyful consecration to Christ, but chiefly in a punctilious observance of times and seasons, ordinances and rites. No mistake could be greater or more disastrous than this. Against it we are warned, with unceasing iteration, by Christ and his apostles. But these warnings will avail little if we are not stimulated and strengthened by a sense of nearness to God, and accustomed to feel that it is our duty and privilege to put our hands in His, and be led by Him, day by day, in all the cares of business, and in the joys and

sorrows which are our appointed earthly discipline.

Mighty is the soul that walks with God in conscious fellowship and loving obedience, and he but weak and ready to fall to whom God is afar off! The Church is strong just in proportion as her members are consciously intimate with God, and imbued by Him with life and power. The tides of the Divine life and love flow into the Church, not through her own organism, which is purely human and artificial, but through the hearts of individual Christians. Ecclesiastical systems, with whatever ingenuity constructed or administered, are not channels of Divine influence, or agents of Divine power, except as they are made so by souls consecrated to God and His cause. Let us not mistake the clatter of ecclesiastical machinery for the purifying energy of the Holy Ghost.

The current religion of our time needs improvement in quality more than increase of bulk. Of doctrines, professions and rites—all good in their place—we have enough, and more than enough; but we need the spirituality, the consecration, the devotion, that comes from intimate communion with God, and a consciousness of His perpetual presence. How few of the great multitude who name the name of Christ know by experience the joy of such communion! Their thought of God is of a being far away, incomprehensible, unapproachable; hence, their love is feeble, their service formal and cold, their influence weak. Trusting too much in outward professions and prescribed forms, too many of them fall an easy prey to temptation. In social life they are impatient, irascible, selfish; in business relations unscrupulous; as citizens false to their obligations; in public life the tools of demagogues, "looking every one for his gain from his quarter."

Our methods of religious instruction are calculated to foster the error of which we speak. Children are taught that in ancient times God was near to men, and spoke directly to their minds and hearts, in ways easy to be understood; whereas, now, the revelation of His will is to be sought exclusively in the Scriptures. Now, God forbid that we should disparage the Bible, whose pages glow and burn with the thoughts of God, inscribed there by prophets and apostles for our help and guidance. What we insist upon is, that the sacred Book, on almost every page, teaches that God is accessible to His children now as really as ever He was, and that it is their privilege to hear His voice in their own souls, and walk with Him in conscious communion. We need not cite texts, for they will readily occur to every one familiar with the Scriptures. We do not speak of miraculous interpositions and revelations, but of the normal and natural relation of the human soul to its God and Saviour, and the inestimable privileges arising therefrom. If the truth of God's nearness to the soul were duly impressed upon children from earliest infancy; if they were taught to listen to the "still small voice," and to heed "the light which lighteth every man that cometh into the world," while they would not think less but more of the Bible, they would acquire habits of thoughtfulness, self-restraint, and allegiance to conscience, and a power to resist temptation, that can be derived from no system of instruction in which this truth is not recognized. Children thus trained would, far less frequently than others, become bad citizens, dishonest legislators, corrupt magistrates, thus bringing disgrace upon themselves and reproach upon the Church of Christ.

Let every man, and especially every Christian, learn to esteem above all price this privilege of direct and conscious intercourse with God. Let him know that nothing less than this is his birthright, nothing else so potent to lift him above all the temptations and allurements of the world into that atmosphere of love and purity in which it will be his meat and drink to do the will of his Heavenly Father.

"He who himself and God would know,
Into the silence let him go,
And, lifting pall after pall,
Reach to the inmost depth of all.

"How small, in that uplifted hour,
Temptation's lure, and passion's power!
How weak the foe that made him fall,
How strong the soul to conquer all!

"A mighty wind of nobler will
Sends through his soul its quickening thrill;
No more a creature of the clod,
He knows himself a child of God."

—*Christian Union.*

LISTEN!

Do you wish to do something towards making your home happy? Do you desire that your brothers and sister should be glad to have you with them, and that you should always be a welcome companion to your parents or your children? Do you want to have your society coveted everywhere, and to feel, the while, that you are doing good as well as giving pleasure? Would you like to help people to think well, and to have them save their best thoughts for you? Would it please you to get all the good you can out of the people you know?

If so, learn to listen.

But first learn what listening is; for it is not merely the exercise of the sense of hearing. The stupidest of us all can keep ears open and mouth shut. To listen properly

neans to make other people talk properly. That is a social definition, if it is not a Webterian one. The good listener is a cause of talking in others, and by a proper exercise of this valuable and too scarce gift makes the diffident say what they think and the verbose think what they say. For the greatest talkers are careful when they find they find they have a good listener. They know that they may not often be so fortunate, and they talk their best. The adept at listening may sometimes hear more prosing than he likes; but, if he be skillful, this will not often happen. When it is impossible to get anything interesting or useful out of a man, he need be listened to no longer. Every one of sense will agree to that. But it is astonishing how many good things some very unpromising persons will say if they be properly and conscientiously listened to.

To be sure, it is very hard for some persons to listen. They have a gift for talking, and they like to exercise it. But these are the very persons who should do a great deal of listening. They know what a luxury it is to talk, and they should give their families and friends a chance to learn the art. Besides, like farmers, they will often find much advantage in a rotation of crops. A season of listening is often a most excellent preparative for a season of talk.

It is often supposed that if a man has a good thing to say he will say it; but this is not necessarily the case. Very often he never says it, because no one will give him a chance. * * * * This happens—not in connection with very good things, perhaps, but with things that might lead to very good things—every day and every hour, in thousands of families all over the land, to say nothing of society.

There are those who so seldom have a chance to speak to interested ears that they gradually withdraw themselves into themselves, where, not generally finding much, they intellectually pine away.

To be sure, we should not fail to become good talkers, if we can; but, do what we may, we can only make one talker of ourselves, whereas, by proper listening, we may make a dozen talkers of other people.—*Scribner's Monthly.*

BESETTING SINS.

The good man daily acquires a delicacy of moral perception and feeling, before whose penetrating gaze his inmost imperfections are laid bare. His outward blemishes, his gross faults, may be amended. But the sins which cling closest, which wind themselves subtly through the fibres of his nature,—his pride, vanity, self-conceit, self-indulgence, and, above all, the disloyalty of his self-will to the will of the All-Good,—these grow only more apparent. He finds that to purify the fountain-head of emotion in the soul, to cleanse its depths from all that defiles it, to drive out lurking ill from its recesses, and to untwine the serpent coils of selfishness from his purposes and plans, his aims and interests, is a vastly harder work than building fair walls of outer decorum. Some powerful excitement, some unwonted trial, will rouse into action lawless impulses, over whose subjection he had sung songs of triumph. Long dormant evils, awakened by adverse temptations, by a rush of prosperity, or a shock of adversity, by flattery and favor, or by persecution and peril, will burst forth from their hiding-places with such violence as almost to make him doubt the reality of his religious life. At such trying seasons, a secret ejaculation, a cry of the soul for God's grace to rescue, brings home to the good man his instant dependence. With what grateful joy does he then hold fast to the assurance that he is never alone, for the Father is with him, that the Living Source of all good is near to him as his own life, and ready to renew him with light and strength from heaven.—*Channing's "Perfect Life."*

For Friends' Intelligencer.

FRIENDS AMONGST THE FREEDMEN.

NO. 30.

We are again in the receipt of very gratifying reports of the condition of our schools in South Carolina. The number enrolled for the Second month was 93, with an average attendance of 85. Of these, 88 are between 6 and 16 years of age. Only 3 are in the alphabet; 12 are in the primer, and the remainder in more advanced reading books; 78 are in arithmetic, and 52 in geography.

The teachers continue hopeful and appear to be untiring in their efforts. They are very grateful for a recent visit from some of our Philadelphia Friends, naming Wm. C. and Clement Biddle in one letter, and Edward Wright and friends in another, adding, "It is always gratifying to us to meet our friends and supporters, and have them see with their own eyes, and judge for themselves in regard to that of which they have heard so much, and for which they have done so much."

Accompanying the last letter received from one of the teachers (Abby D. Monroe) were a number of letters addressed to the compiler of this summary, introduced with the remark that she knew of no other way of giving us an idea of the advancement of their pupils than by enclosing "specimens of their handwriting and composition in the shape of letters," adding, "Enclosed you will find such

specimens from our three highest classes. Of course they are faulty, but on the whole, I am satisfied they will give you a very just estimate of their scholarship, because any teacher of these children will testify that the very hardest thing for them to learn is the correct use of language. Their dialect is peculiar to themselves, and it is almost like learning a new language.

"You will notice many odd expressions, but they are characteristic of their manner of speaking. The composition of their letters is wholly their own. I hope they will interest and please you."

(The recipient of these letters desires to say, that they do indeed "interest and please" him, and it will also give him pleasure to show them to any friends that may desire to examine them.)

A few extracts must suffice.

MOUNT PLEASANT, Feb. 7, 1873.

"*My Dear Friend*:—This is the first time I have written because it is the first I have heard of you. I am fond of writing to my Northern friends who have some interest in our school. We have already written to Mr. Laing and some others but have not received any answer. Some of us have written to the Indians and have received answers.

One little girl sent me some prairie grass, pressed flowers, and a piece of her hair, and I sent her some pressed flowers in return. Her name is Hattie Cline. Their teacher used to teach us here. I love to come to school very much. I am thirteen (years) and two months of age. I am sorry to say, but I did not get my examples all right to-day.

"I do not stay at Mount Pleasant, but some distance from it. We have pleasant times going to school in the morning when it is not cold. You can see the little sparrows hopping along, and jumping, and seeming to say—let us all be happy—and they were happy, I am sure." * * * *

"It will soon be spring and now the farmers are preparing their grounds for the seeds. My father is a farmer, and has a large family to maintain but not so large as before, for he has two daughters married and a little son dead. I know my letter is uninteresting.

Your earnest friend,

ELIZABETH SUMMERSIL."

It may be well to state the fact that the above letter has not a single blot or misspelled word, and but one erasure in the whole of it, while the capitals are all properly placed.

Another pupil writes:

"*My Dear Friend*:—I am writing all the time to unknown friends, but I hope one of these times I will know you all. I would like to take a trip up North one of these times. I would like to take a good view of that large and commercial city of New York, which is one of the most important cities of the United States."

Here follows commendations of the school and play-ground, with descriptions of some of their plays, adding, "We have a nice sewing-school, too. The boys make mats out of palmetto and some other materials. The girls make baskets out of hoop skirts—some make baskets, some sew, some knit, and once we used to make tattings, but we do not make them now."

We omit her description of her "four-mile" walk to and from school, but give some of her labors *after* school.

"When I go home I teach my niece. I began to teach her about three months ago. She has got through with her alphabets and is in small spelling now. I must bring my letter to a close. From your friend,

ANNIE M. SUMMERSIL."

Quite as much could be said in praise of the foregoing letter as the first one quoted, and with this addition, that it is punctuated correctly. One important feature may be noticed, the interest taken in industrial pursuits.

Another pupil who subscribes herself, "Ever your little friend, Bettie Tomlinson," says, "I am going to try to tell you something interesting. I have just come from a walk in the woods. I have been to see some old people, a man about a hundred years old. The poor old woman says if she gets hominy and water poured over it, she thanks the Lord for it. Miss Monroe went with us too, and carried different little things. She is a very charitable lady. I like all of my teachers very much. I go to Sabbath School every Sabbath, and have to study five verses out of the Bible."

She queries as to the weather here, speaks of the cold weather there, and expresses a "great desire to come North."

Eliza Anderson also writes, and speaks of "the many poor people" in that part of the country, and that they have "suffered a great deal for want of covering."

In addition to the above, George Wigfal and Osborn Wright also send their greetings, while Thomas Lee says, "I am now fourteen years of age, and my mother says this is the last year that I can go to school. She says that I have to go next year to learn a trade, and I expect to stay to trade five years before I stop."

The above are all pupils of the first class, and although much space has already been occupied, we feel it right to make some mention of the lower classes.

Twelve pupils of the second class have

lso forwarded letters, some of the expressions
n which are more quaint and, of course,
nore illiterate. One commences:

"I have taken the pleasure to write these
ew lines, because I want you to know about
ur climate. Near Christmas the freeze was
o rapid that the fresh water river was
rozen. * * * Some of the little yellow
irds were that much frozen that the boys
ould go slyly and catch them. It was very
readful."

Another says he has "an old grandmother
hat is about one hundred and odd years of
ge, and she can see most as good as I can.
he can thread a needle, I dont care how fine
is."

Still another tells that "one morning I
aw so much of woodpeckers. I count them,
was twenty of them, and I saw many black-
irds; it was ten of them."

Sarah Patterson writes, "This is the first let-
er I ever wrote to you. I will tell you some-
hing about our country. We have queer look-
ng animals here. There are snakes and curi-
us reptiles. We have snow here, but not so
eep as in some parts of the world. * * *
go to school every day, cold or not. I
ever missed a day this year, and I intend
ot to miss any neither until the teachers go
o their homes."

Another speaks of "all sorts of Birds here,"
nd gives a separate description of the mock-
ng bird, the wren and the bullfinch.

Although the interest increases the further
e go, we must dismiss this class.

Twenty five pupils of the third class have
ach forwarded a copy of eight lines of poetry,
ccompanied with information from the
eachers that they are mostly from children
en, eleven and twelve years of age, who
ave this year commenced writing with pen.

While some may feel disposed to look upon
ne above extracts as of but little conse-
uence, it appears to us they are full of sig-
ificance, as showing the current of thought.
ery, very little said about play, the larger
roportion of the letters referring to their
chool, to something connected with it, or
ome instruction therein obtained.

Now, with all these facts before us, *shall*
nese schools be discontinued for want of
nds? We leave this question for others to
nswer, and close with a quotation from the
ast Annual Report of the "Association of
riends for the Aid and Elevation of the
reedmen, viz.:

"In conclusion, we would earnestly appeal
o Friends to aid us another year. We are
atisfied the money already expended has been
f incalculable benefit, and we would urge
n their attention one of the primary objects
e now have in view, that of fitting our more advanced pupils for the position of teachers. Contributions may be sent to our Treasurer, Henry M. Laing, No. 30 North Third St.

Philada., 3d mo. 1873.

Scraps

FROM UNPUBLISHED LETTERS.

Amid the many ups and downs that belong to this state of being, it is very good now and then to have an evidence that those whose minds are stayed upon the Lord, are kept ever in perfect peace. In accordance with this experience is the testimony of the poet, "His hand the good man fastens on the skies, and bids earth roll, nor feels its idle whirl." The commotion or "idle whirl" that is connected with time things, must necessarily be encountered while we are tenants here, but it is encouraging to know that it need not, nor will it jostle those whose trust is centered on the eternal Arm.

I have spent many hours alone this winter, but I have not been lonely, for the calm, sweet feeling that has come in upon my spirit has told me my Father was near, and though I have sometimes been in a low spot, I have been helped to wait until the passing away of the clouds of doubt and fear, and my faith has been renewed in that Power which led me along in the days of my espousal. Very early in life did my heart pant after the knowledge of my heavenly Father, in whom I trusted. His goodness has followed me all through the varied scenes of my life.

The *Friends' Intelligencer* always comes in good time and is a great pleasure to me. When I read the experience of others and find sometimes that it is very much like what I have known, I can see that no new thing has happened unto me, and I am thereby encouraged to hold on my way, trusting that our Father, whose love is impartially extended to all his children, will still remember even the very least of His family and will strengthen my often faltering footsteps to run more earnestly in the way of His commandments.

I have learned that we do not gain strength by looking to see what others are doing. When we do this, the word of rebuke may well come home to us: "What is that to thee; follow thou Me?" Our advancement consists in being faithful to what we know is required of us, even though we may not be led exactly in the same path in which some of our dear friends have acceptably walked. If the path that opens before us as the one

we are to tread be illuminated by the divine Light, let us press forward therein, not doubting the realization of the promise that the Father will not send his servants whither He will not himself come. And in His presence there is life and peace.

When the blessed Jesus humbled himself to wash the feet of his disciples, Peter objected to this service; but the reply made clearly demonstrated the want of understanding on the part of the disciple. "What I do thou knowest not now, but thou shalt know hereafter." The servants of the Most High are frequently, I believe, put forth or restrained by the Divine Hand, their understanding cleansed, their hearts softened, and their thoughts inspired, and they go forth in the field to labor, and yet they may not be permitted to see the fruit of that labor; the spirit of Love is in them, but they know not now what may be revealed to them hereafter. Hence if we believe that the Divine Arm is around about us, sustaining and protecting us in the way we should go, it is enough. If we truly believe in the Divine, they may not know this *now*. It is best perhaps that they should not; but may we not rightly hope that the fruit will be made manifest hereafter?

FRIENDS' INTELLIGENCER.

PHILADELPHIA, THIRD MONTH 29th, 1873.

THE MUSEUM AT CAMBRIDGE, MASS.—In the *Tribune* we find an interesting letter from Boston, descriptive of the noble "Museum of Comparative Zoology," at Cambridge, of which Prof. Agassiz is the inspiration. This collection is one of the most valuable in the world, and it is said that Prof. Tyndall, when in this country, expressed himself with much enthusiasm concerning it, comparing it favorably with the great British Museum.

"The collection of fishes is especially excellent. Here are shells of infinite variety sueh as no single sea ever cast upon its shores, of strangely beautiful shapes, many of them, and dyed with all the colors of the rainbow. Here are great sea fans, such as mermaids might have used, or syrens fanned themselves with in their wave-washed grottoes. Here, too, are specimens of coral, in endless diversity, delicate, some of them, as frost work. Then here is a room where all the birds of the world seem just to have stopped singing, and paused with bright heads lifted, and the sunshine on their many-colored throats. Animals are here that roamed in their lifetimes through far-off southern forests—stuffed now and standing still forever, but horribly life-like. Through those same forests fluttered, in their brief day of sun and summer, this army of brilliant butterflies with all their bright wings spread."

The Legislature of Massachusetts, in 1868, voted $25,000 a year for three years, on condition that a similar sum should be raised each year, by subscription among private individuals willing to promote the cause of science.

Agassiz thus sets forth with enthusiasm his impression of the religious importance of his work.

"If I mistake not, the great object of our museums should be to exhibit the whole animal kingdom as a manifestation of the Supreme Intellect. Scientific investigation in our day should be inspired by a purpose as animating to the general sympathy as was the religious zeal which built the Cathedral of Cologne or the Basilica of St. Peter's. The time is past when men expressed their deepest convictions by these wonderful and beautiful religious edifices; but it is my hope to see, with the progress of intellectual culture, a structure arise among us which may be a temple of the revelations written in the material universe. If this be so, our buildings for such an object can never be too comprehensive, for they are to embrace the infinite work of Infinite Wisdom. They can never be too costly, so far as cost secures permanence and solidity, for they are to contain the most instructive documents of Omnipotence."

To make this museum all that its great originator desires, he estimates would require vast expenditure, in addition to the liberal contributions already made.

"The plan of the Director contemplates an object no less glorious than that the Museum should illustrate the history of creation, so far as the present state of scientific knowledge reveals that history. But even with the most liberal appropriation for the means of present display, this grand scheme can only be very partially carried out in the building already erected. Additions to it will become every year more imperative. Prof. Agassiz well said that he wanted a million of dollars; and if I were a Government, he should have it forthwith. He desires room wherein to display all the kingdoms of the world and the glory of them. In the words of Mr. Cary, "it is intended to exhibit all the animals peculiar to the different parts of the world in such a manner as to impress the observer with their actual association in nature, so that the student of natural history shall be able to make himself familiar in one part of the building with the latest result of scientific research in working out the system of thoughts which bind together the whole ani-

al kingdom as a unit; while in the other part of e building the geographical distribution of ani- als upon the whole surface of the earth, and their rious combinations and associations in different ntinents, will be made apparent. Such a two- ld arrangement of collections has never yet been tempted in any museum, not even in the largest id most prominent institutions of the kind in Eu- pe. The fossil remains of past ages will be ex- bited, in like manner, in such a way as to display the same time their order of succession in geolo- cal periods, and their relations to the animals now ving. It is intended to complete this plan by ex- biting also the different stages of growth of all nown animals from their earliest period of devel- pment in the egg to their adult condition.

We hope that the example of the Cam- ridge Museum will be a stimulus to the peo- le of Philadelphia to enlarge and improve ur excellent collection of the wonders of reation now in possession of the Academy f Natural Science.

THE INDIANS.—The statement contained the following extract from a private letter, ill be gratifying to many of our readers. he Indians alluded to are those visited by ur dear friend Edward Parrish, in company ith H. Alvord, under an appointment of the overnment, to promote peace, and amongst hom his valuable life was closed. It will e remembered that, although unable to at- end the council, he saw several of the chiefs n his sick room, and we learn from a former etter from L. T. that this interview was not ithout its effects upon them.

With regard to the visit of the Kiowas, omanches, and other tribes to our city, there ere no doubt many (and we confess to have een of the number,) who questioned whether ny good effect could be produced by bring- ng these "children of the forest" into the lare and turmoil and excitement of our oasted "civilization;" but this testimony of ne deeply-interested, and with ample means f judging, may teach us a lesson.

OFFICE OF KIOWA AGENCY, I. T, 3d mo. 1st, 1873.

"I believe it did the Indians of this Agency good o take their trip East last fall, and they are now nore docile and peaceable than they ever were be- ore. Since the 18th of 8th mo. last, I have re- overed from the Kiowas and Comanches seven hite captives, three of whom were taken last sum- ner, and four of them had been with the In- lians for several years—one of them since 1867; I believe they have no other white people with them' except some grown men, who cannot be induced to leave them.

"I have also recovered nine Mexicans, mostly citizens of Texas, but some of them were taken in Mexico. The homes of all the captives have been found. There are, I believe, two more Mexican boys with the Indians, who wish to leave them, and whom I expect to procure soon.

"It has been much harder to obtain the Mexican than the white children, as the former make better slaves"

"The docility of the Comanches is in great measure owing to the fact that a large number of their own women and children are at this time prisoners in Texas. They have a hope of seeing them returned, if they deliver the captives that they are holding; but no such assurance has been given them, although I think it will be done if they behave in other respects.

"The Indians have been camped near around here" (Fort Sill), "and the Wichita Agency, during the past winter, and have had many of their horses taken and run off to Texas, which has been very aggravating to them. Could they now receive proper treatment, I do not see but they would be likely to remain quiet. Several of them talk of cultivating small lots in the spring."

Respectfully,
LAWRIE TATUM, U. S. Ind. Agt.

MARRIED.

ANDREWS—WHITE.—On the 11th of 12th mo., 1872, at the residence of the bride's parents, Mannington Township, Salem Co., N. J., with the approbation of Piles Grove Monthly Meeting, Edward T., son of Elizabeth T. Andrews, of Woodstown N. J., to Esther D., daughter of James and Mary Ann White.

ANDREWS—COLSON.—On the 12th of 2d mo., 1873, at the residence of Clarkson Pettit, with the approbation of Pilesgrove Monthly Meeting, George M., son of Elizabeth T. Andrews, to Caroline P., daughter of Sarah Ann Colson, of Woodstown, N. J.

HERITAGE—ANDREWS.—On the 13th of 3d mo., 1873, at the residence of the bride's mother, with the approbation of Pilesgrove Monthly Meeting, George, son of the late Jonathan and Esther Heritage, of upper Greenwich, to Lizzie, daughter of Elizabeth T. Andrews, of Woodstown, N. J.

SPENCE—FERRIS.—On the 6th of 3d mo., 1873, at the residence of the bride's mother, Buffalo, N. Y., by Friends' ceremony, Thomas H. Spence, to Sarah E., daughter of Christopher and Martha Ferris, all of Buffalo, N. Y.

DIED.

SNOWDEN.—On the 24th of 2d mo., 1873, at the residence of her nephew, William H. Snowden, in Sligo, Clinton Co., Ohio, Priscilla Hopkins, in the 88th year of her age; a member of Miami Monthly Meeting.

The deceased was a native of Maryland, and removed to Ohio in the autumn of 1846, where she has since resided. Her life was marked by unobtrusive acts of kindness and love to those around her; and

specially were her footsteps turned to the homes of the sick and afflicted, with untiring efforts to relieve their sufferings. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

HULL.—On the 14th of 3d mo., 1873, at her residence in Mendon, Hannah C., wife Oliver P. Hull, in the 57th year of her age; a member of Mendon Preparative and Rochester Monthly Meetings.

She bore her long illness with patient resignation, and said, some days before her decease, that death had no terrors for her. In the endeavor to discharge the duties of life, she gave evidence of a heart capable of sympathizing with the sufferings of humanity, and a hand open to do what she could to alleviate them. Her character in her family may be briefly expressed in that impressive language, "Her children rise up, and call her blessed; her husband also, and he praiseth her." J. J. C.

WILLIAMS.—On the 11th of 3d mo., 1873, at Waterford, Va., Rebecca K. Williams, in the 70th year of her age. "By this shall all men know that ye are my disciples, if ye have love one for another." Tried by this standard, this dear Friend was a true Christian.

WHITE.—On the 2d of 10th mo., 1872, at the residence of his son-in-law, Rush, N. Y., Walter White, in the 80th year of his age; a much esteemed Elder of Rochester Monthly Meeting.

He was a kind and affectionate husband and father and a faithful friend, and during his long life was concerned to obey the requisitions of Truth. His feeling heart and long experience qualified him to travel in sympathy with those young in the ministry, and the fitting word timely spoken often proved a source of encouragement to them. In the earnest devotion of his life, he has left a legacy to his family and friends, pointing them to the source whence he derived strength to maintain his integrity of character, thus calling upon them to go and do likewise. J. J. C.

THORN.—On the 28th of 2d mo., 1873, at his residence in Mendon, Joseph Thorn, in the 71st year of his age; a Minister of Rochester Monthly Meeting, N. Y. He endeavored to fulfil all the duties of life. Faithfully concerned to do the right, he moved among us a constant preacher, by the purity of his life and the brightness of his example. During his last few years he was called vocally to proclaim what his Master had done for him, and his appearances were satisfactory and comforting to his friends. During a long, and at times a painful illness, he was preserved in perfect resignation, and frequently expressed that there was nothing in his way—that the prospect of entering upon another state of existence was bright and sweet. No murmur during the paroxysms of pain escaped him, but he was frequently heard in supplication for strength to bear patiently to the end. The tenderness of his spirit, the firm, unyielding integrity of his character, and his genial qualities endeared him to the circle in which he moved; and we feel that a good man has entered into his rest.

[The death of Isabella B. Webster on the 17th of 2d mo., 1873, has been already noticed in our paper. Later we have the annexed account of her, to which we give place. We had personal knowledge of this dear friend, and can bear witness to her worth. EDS.]

WEBSTER.—On the 17th of 2d mo., 1873, at the residence of her son, Buffalo, N. Y., Isabella B. Webster, in the 68th year of her age; a member of East Hamburgh Monthly Meeting.

The calm cheerfulness with which the departed awaited the closing hour, the full confidence she felt that the Lord would order all for her best good, attested that her earnest endeavors during the years of her active life to do her Master's will, had brought to her a full reward. She had passed through many severe and peculiar trials, yet her faith was unshaken, and in this evidence of her trust that she loved her God, we find the basis of that love to man which was such a prominent element in her character. Removing to Buffalo several years since, she soon became interested in inducing the few friends residing there to assemble for public Divine worship, and she was one of the foremost in the establishment of the meeting at that place. Her devotion to its interest was the means of gathering a number to meet with them. Nor was her sphere of usefulness confined here, but in the larger gatherings of our Society it may be truly said of her, she was a mother in Israel. J. J. C.

For Friends' Intelligencer.

THE INTERNATIONAL PRISON CONGRESS.

BY A. C. M.

Since my return from the "International Prison Congress," held in London in the Seventh month of 1872, I have frequently been asked the question, "What did the Congress effect by its labors?" As there are doubtless many who have not been informed respecting it, I think it proper to advert to it, at this seemingly late period, as the labor entered upon by the Congress is yet in its infancy.

The Congress met in the Middle Temple, London, near Temple Bar, which is considered one of the finest of the English baronial halls, and was the gathering place of eminent men and women of former ages. A writer in London, after referring to the hall, and the celebrity of its occupants at different periods, says in reference to this gathering, "But probably no assembly ever gathered there of more real importance than the *International Prison Congress*, which held its sittings there during eleven days of the past month."

It was attended by delegates from the governments of twenty-three nations, including representatives from India, Japan, Singapore and Hong Kong, in the farthest east, and from Chili and Brazil, in the utmost west. More than sixty delegates from the various States of the great American Union were present, and a number of the foremost jurists and prison directors from the European continent.

The discussions were conducted with harmony and unabated interest.

Dr. Marquardson, a member of the German Parliament, who was present throughout the discussions, thought that the German Penal Code, which he considered in a very imperfect stage of development, would be greatly assisted in its completion by the information emanating from this Congress. It was noticed that the American and Conti-

ntal representatives were mostly united on e subjects presented. The English delegates nerally Governors of prisons) were prin- ally men who had once served in the army, d it was evident that they were disposed to vocate severer measures for the government prisons, than accorded with the views of e delegates as a body.

This class of speakers held that *to deter* uld continue to be the primary object of son discipline, and reformation a mere sec- dary accompaniment, and that the lash and e tread wheel should not be abandoned. t among this class of men there were a few o condemned the use of the tread-wheel.

Captain Colville, the Governor of Coldbath elds Prison, the largest goal in London, d containing 2,000 inmates, stated that, ob- ving carefully the effects of his gigantic ad-wheel on the prisoners, he had never own a man made better by the wheel, and at the punishment makes men dislike honest rk instead of training them to it.

The American and Continental delegates nerally urged a reformatory aim as the first ject of criminal treatment. This view was ry fully advocated by many in the con- ntion of large experience in prison disci- ine, and men of superior minds. Of this mber were the following distinguished per- ns, viz.: M. Beltrani Scalia, Director Gen- al of Italian Prisons; Count Sollahub, of e great Moscow Penitentiary, Russia; M. oos Van Amsted, of the Amsterdam Prison; . Stephens, Inspector General of Belgian risons; and to this list may be added, two m our own country whose experience pro- bly equals that of any of the foregoing, viz.: mos Pilsbury, for thirty years Governor of e Albany Penitentiary in the State of New ork, and Joseph R. Chandler, formerly rison Inspector in Pennsylvania. The lat- r remarked that, in his extensive observa- n of criminals, he always found some chord at might be awakened into a response to e pleadings of God's spirit; always some rm of better things, some spark not yet ex- nguished, which might be made the basis d support of efforts for final and successful storation.

The subjects of *flogging criminals,* the use the *tread-wheel* and *shot-drill* led to much scussion. And as the reader may not un- erstand the meaning of *shot-drill,* as I did t until explained in debate, I will say, that the prisons where this punishment is in- cted, they have a hall of considerable length ith a pile of *large shot;* and the punishment nsists in carrying these heavy shot back d forth with military precision at the com- and of an officer; and this is repeated until e sentence is worked out, which may be of longer or shorter duration, according to the offence.

Although, as before remarked, there were a few advocates for these several modes of punishment, it was cheering to every lover of human progress that there were but few; and that the larger number of intelligent minds present, earnestly advocated a more rational and Christian system of discipline. Of this number the following were conspicuous and persistent in their labors, viz.: M. Stephens, Inspector of Prisons in Belgium; Professor Von Holtzendorf, University of Berlin, and the venerable Sir John Bowring, since deceased.

In a conversation with the two former, directly after a debate upon the foregoing punishment, M. Stephens earnestly remarked that he had no faith in any mode of punishment which in its tendency degraded the human mind, and as for *flogging,* he said it was not fit for the government of horses and dogs, and much less so for human beings, as its tendency only is to make brutes of them. To all of which the Professor assented.

One thing very observable during the debate on the *flogging* system was, that those who advocated the measure admitted that it should be resorted to only in extreme cases, and when other means failed to enforce obedience. Their logic is this, that so long as it is known to the criminal that the Governor of the prison can inflict corporal punishment upon him, the effect is to render it almost unnecessary. But on the other hand, should it be known that the right to inflict it is taken away from the governor of the prison, the result would at once be insubordination. This looks very much like arguing "that we may do wrong, with the hope or expectation that good will result from it.

The governor of an English prison, however, cannot of his own volition flog a prisoner; when he thinks this necessary he must apply to a magistrate of the borough for an order, and satisfy him that it should be done. This, no doubt, is a wholesome check upon what might otherwise be a hasty procedure.

The subject of the separation of prisoners from each other, caused an animated discussion. Most of the English representatives were in favor of the gang labor system. On the other hand, Joseph R. Chandler, of Pennsylvania, and M. Stephens of Belgium, were strongly in favor of the separate system. The first spoke of the health of body and mind being increased, and the moral reformation more generally advanced, by the separation of the prisoners. He also objected strongly to the idea advanced by some one opposed to this system, that it led to insanity; he thought the view was not borne out by facts. William

Tallack, of London, was also much in favor of the separate system; he thought it far preferable to the gang labor system, which caused great corruption and sometimes murders. He was also opposed to long sentences, as both cruel and impolitic.

In connection with this branch of the subject, the feeling was almost unanimous that more *voluntary Christian visitation* is greatly needed in prisons generally. It appeared from the reports, that the prisons in the United States are in advance of those of other nations in this respect. It was urged in connection with this subject, that the improvements in English prison discipline in modern times were largely indebted to the exertions of voluntary non-official visitors, such as John Howard, Fowell Buxton, Elizabeth Fry, Sarah Martin, Dorothea Dix, and others. And in view of criminals being separated from their associates in crime, in order to promote their moral reformation, it becomes of great importance that they should be brought into contact with Christian society. This was warmly urged by the German and Pennsylvania advocates of the separate system.

There was a general concern in the sentiment that the sentences of criminals should, in some degree, be shortened by their own industry and good behaviour. This plan, under the name of the *Commutation System*, has already been acted upon to some extent in the United States and in England and Ireland, with beneficial results.

It appeared from the reports of the management of the prisons in Ireland, that there has been there within a few years past a dimunition of crime. It was claimed by many of the delegates, that it was owing to the superior regulations of their prisons, connected as they are with reformatory measures. This led to a very animated discussion, in which views were advanced for and against the claim. The prisons in Ireland are undoubtedly under first class regulations; but there are many causes which may, and do, combine to vary criminal statistics, and several of these are peculiar to Ireland, the principal ones being the constant removal from the country of the lower and most illiterate portion of the population, and the variation in the chances of employment and the price of bread. During the foregoing discussion, a member from Chicago, who had evidently been listening to the debate, somewhat impatiently called out in a stentorian voice, that it was useless for members to spend any more time in their endeavors to ascertain what had become of the Irish criminals, as they all came directly to Chicago.

Among other subjects discussed by the congress, were those of the training of prison officials; the extension of paying industry in goals; the care of discharged prisoners; the proper treatment of juvenile offenders; reformatory institutions, &c., all of which were freely spoken to. Several efforts were made to bring the subject of intemperance before the congress, as being a prolific source of nearly all the crime known to the laws; and one speaker from Pennsylvania remarked, that a congress on prison discipline, which omitted the discussion of the chief cause of crime and imprisonment, was like the performance of the play of Hamlet, with the character of Hamlet omitted. In reply, it was admitted that intemperance was the cause of a great amount of crime; but it was somewhat plausibly urged that it must be excluded for want of time.

A delegate from the city of New York, entrusted with a memorial adopted by the Representative Committee of New York Yearly Meeting of Friends, upon the subject of capital punishment, made several fruitless efforts to get it before the congress, and only succeeded so far as to get a decision by the presiding officer, that "the General Committee had already deliberated on the proposal, and decided against taking it up."

Although the subject of capital punishment was not entertained by the Prison congress, yet I learn on inquiry that a large number of foreign delegates were opposed to it. M. Stephens informed me that he was individually opposed to it, and that it was virtually abolished in many of the German States. Prof. Van Holtzendorf, of the University of Berlin, gave me similar information. And at a meeting held under the auspices of the Howard Association, relative to Capital punishment, where a large number of the delegates to the Prison Congress were in attendance and took part in the proceedings, it was very evident that many leading minds on the continent of Europe, are becoming seriously opposed to capital punishment.

At this meeting Count Sollo Hub, of Russia, moved and supported the following resolution, viz.: "This meeting is of opinion that society is best protected from murder and violence, by the law itself manifesting a practical reverence for the sacredness of human life, and by efforts to bring the criminal to repentance, whilst effectually restraining him from further crime." The Count argued in support of this, that it was sufficient to be a Christian in order to hate the penalty of death. The above resolution was unanimously adopted.

The foregoing sketch of the Prison Congress professes to be but a mere outline of its proceedings, which must be considered more

the light of "seed sown," than the product a harvest.

It may be proper to state, that there were large number of the delegates in attendce who took part in the debates on the difrent subjects, whose names do not appear in e foregoing sketch, and yet were entitled to ual consideration. The Society of Friends re represented in the Congress by twelve their number, six of whom were Amerins, and six English.

Those who are acquainted with the manement and condition of many of our prisons the United States, will not fail to see, that mething should be done to educate the comunity up to a higher condition in the manement of these institutions.

I think it must be said, that nearly all our isons in the county towns of the State of ew York, are mere schools of vice. The venile offender is generally thrown in proiscuously with the hardened convict, where ey spend their time in idleness for months, here being no workshops connected with the isons) relating their past experiences in ce, and forming plans for future enterprises. I have confined my remarks to the prisons the State of New York, but it is probable at they apply with equal force to the county isons in many States of the Union.

RIENDS' BOARDING-HOUSE ASSOCIATION.

At the meeting held Third month 7th, after number of subscriptions had been made, e following were appointed a committee to licit further subscriptions and report to a eeting to be held the 3d Sixth-day in Fourth onth unless sooner called by the clerks, viz.:

lmund Webster,	T. Ellwood Longshore,
Ellwood Chapman,	Dr. B. Franklin Betts,
titia G. Haines,	Mary F. Saunders,
rah Webster,	Mahlon K. Paist,
ephen Cox,	Mercy K. Williamson,
rah K. Gillingham,	Henry Saunders,
ry A. Tupman,	Rebecca C. Betts,
lome W. Rockhill,	Lydia Roberts,
rriet W. Paist,	Lydia Gillingham,
ances J. Newlin,	Martha Dodgson,
ry A. Shourds,	Jos. M. Truman, Jr., in
rah F. Middleton,	conjunction with

HENRY M. LAING, Treasurer,
No. 30 North Third Street.

The practicability of the plan proposed in riends' Boarding House may be assumed om the fact that a boarding house for young omen in Philadelphia, now in its 3d year, ys its house expenses.

The property was paid for by contribuons.

The charges for board are from $2.50 to 3.00 per week, and notwithstanding this w rate the house is said to be "*self.supporting*." If others can succeed why should not riends? J. M. T.

EARLY FAITH.

BY F. R. HAVERGAL.

Whom hear we tell of all the joy which loving faith can bring,
The ever-widening glories reached on her strong seraph wing?
Is it not oftenest they who long have wrestled with temptation,
Or passed through fiery baptisms of mighty tribulation?

Perhaps, in life's great tapestry, the darkest scenes are where
The golden threads of Faith glance forth most radiant and fair;
And gazing on the coming years, which unknown griefs may bring,
We hail the lamp which o'er them all shall heavenly lustre fling.

Thank God there is at even tide a gleam of ruby light,
A star of love amid the gloom of sorrow's lingering night,
An ivy-wreath upon the tomb, a haven in the blast,
A staff for weary, trembling ones, when youth and health are past.

But shall we seek the diamonds in the lone and dusky mine,
When 'mid the sunny sands of *youth* they wait to flash and shine?
Neglect the fountain of Christ's joy till woe-streams darkly flow,
Nor seek a Father's smile until the world's cold frown we know?

Nay! be our faith the rosy crown on morn's unwrinkled brow,
The sparkling dew-drop on the grass, the blossom on the bough;
The gleam of pearly light within the snowy bosomed shell;
An added power of loveliness in beauty's every spell.

Oh, let it be the sunlight of the pleasant summer hours,
That calls to pure and radiant birth unnumbered fragrant flowers;
That bathes in golden joyance every anthem-murmuring tree,
And spreads a robe of glory over the silver-crested sea.

Oh, let it be the key-note of the symphony of gladness;
Which wots not of the broken lyre, the requiem of sadness;
For they who melodies of heaven in hours of brightness know,
Will modulate sweet harmony from earth's discordant woe.

DAILY DUTY.

Each day its duty brings. The undone task
Of yesterday cannot now be fulfilled
Without some current work's displacement.
"Time
And tide will wait for none." Then let us act
So that they need not wait, and keep abreast
With them by the discharge of each day's claim—
For each new dawn, like a prolific tree,
Blossoms with blessings and with duties, which
So interwoven grow that he who shuns
The latter fails the first. Ye cannot pick
The dainty and refuse the task. To win
The smile of Him who did his Father's will

In the great work assigned Him, while 'twas day
With love self-sacrificing, His high course
We must with prayerful footsteps imitate
And, knowing not what one day may bring forth,
Live so that Death, come when he may, shall find
Us not defaulters, in arrears with Time—
Mourning, like Titus, "I have lost a day!"—
But busily engaged in something which
Shall cast a blessing on the world, rebound
With one to our own breast, and tend to give
To man some benefit, to God some praise.

For the Children.

SUNSHINE.

There's plenty of sunshine to spare for us all,
Then into our lives let us take it;
The world, though brimful of the glorious light,
Can be dark if we choose so to make it.
We must open our hearts, let the sunlight pour in,
And light up the dark dreary places;
With sunshine without, and sunshine within,
Nevermore need we see gloomy faces.

Let us seek out the lives that are clouded and sad,
Where sunshine perchance hath ne'er entered,
And give to them freely from our brimming cup,
Where sunshine and peace long have centered.
Oh! all the world over, there's light for us all,—
Then into our lives let us take it;
The world, though brimful of the glories light,
Can be dark if we choose so to make it.

—*Golden Age.*

MARRIAGE IN MADAGASCAR.

As it has been thought by J. S. Sewell that an account of a marriage lately witnessed by some of our number here would interest the readers of *The Friend* at home, I take up my pen to give you a slight account of what we saw and heard. The bride, who is one of our scholars, came to me on Fourth-day to ask leave to stay away from school to be married, but, she added, "I will not miss the Bible lesson on Friday morning," and she kept her promise and came as usual. Her husband has been my teacher in Malagash nearly ever since I came here. In former times when a legal marriage took place, the position of the families was considered first, and if they were not of equal rank, the permission was not given by the relatives to the marriage; besides, the wishes of the parties most nearly concerned were not taken into consideration at all; then when the negotiations were settled, and the friends of the bridegroom came to ask for the bride, her friends would pretend not to consent, and waste a great deal of time in idle talk; this is the "hesitation" alluded to further on. Ornaments abounded, though most generally borrowed, and the native beer was often freely drunk. The "vodi-oudry" (the money given by the friends of the bridegroom to the relations of the bride) if consisting of a small piece of money, was enveloped in many coverings to make it appear large, which one of our scholars observed was deception and not proper now. Still farther back this "vodi-oudry" was a portion of sheep, given to make the marriage legal, an from this it derives its name. If Friends wi compare the account of this marriage wit these customs, I think they will acknowledg a change for the better.

Rajaonary (the name of the bridegroom and Rasoanaly (the name of the bride) bot bear good characters, and the mother of th latter has often said she should choose a hu band for herself; she has not certainly chose for wealth, as her husband's family is belo her's in wealth and position, and as this h been five months in consideration, we ha every reason to believe it to be a marriage love, a very unusual thing here in this lan The bride's mother, who came to ask me t attend the wedding, seemed very anxious th it should be conducted according to Christia principles, keeping up as many of their ow customs as were consistent with them. W sat off at about 1.30 last Fifth-day, the 24t of Tenth month, 1872, and were met in th yard by the mother of the bride, who thanke us very heartily for coming. On entering th house, which was covered with clean mats- the home of the bride's grandfather—w found the bride and her companions alread seated. The bride was dressed in a blue sil dress and a striped silk "lamba," with n ornaments of any kind, her hair very simpl arranged as usual. One of the Prime Mini ter's daughters was among her visitors, an so many of our dear scholars and teache that the feeling of it being anything formid ble was entirely taken away. They kind accommodated us with chairs. Soon, ho ever, a disturbance among the people outsi the house, announced the arrival of "Rav ninakitrinarivo" (one of the greatest men the kingdom). He came in, and after sha ing hands seated himself near us on anoth chair. A little change of places was effect before the arrival of the bridegroom, and found ourselves on the right hand of the brid I was next to her; as her mother said, Y are her "aeniny" mother. (The malaga say when any one is particularly kind them, You are our father and mother.) So after the bridegroom's party came in, and seated himself on the left of his bride. this moment I presented a nicely-bound co of the Malagash New Testament to the bri and bridegroom, for truly did we desire th their lives may be guided by its holy teac ings. Then the speaker for the bridegroo began his speech, which was as near as could remember as follows: "The father Rajaonary has sent us to say these few wor to you. We thank you that you have n sought a family of position or riches on t occasion, and we are therefore come to kno

t your door, and to ask you to open it and ive us one of the youngest of your race, the reat granddaughter of Ramarolafy and randdaughter of Raini-anto-andro, therefore ive us room to come into your family, and ow there is no more hesitation amongst us s of old time, therefore give her to us, riends." Then the speaker for the bride rose, and said: "Yes, we will give you oom to enter, and will also give you the reat granddaughter of Ramarolafy and the randdaughter of Raini-anto-andro, and if pleases God to give her children, the first hall be given to her grandfather, the second her mother, and the third shall be her own; herefore receive her as your child, for she is et young, she will dwell with you every day ow and will only visit us sometimes, so we annot see how she conducts herself, therefore ou must not be afraid to advise her for her ood, as we have done until now." And the peaker for the bridegroom replied, and said, Yes, we thank you for this, and will receive our child as one of our own for our two aughters, and she shall be treated as three sters; and here is our son, and you must do him as you would wish us to do to your aughter, and not be afraid to advise him for is good. All the people in Autananarivo now our son that he is very shy, and if he oes not visit you often enough, you must ad- ise him; and we have brought the 'vodi- udry' (it was two dollars) which we give ou according to our ancient customs" (which oney was not given or received if the bride r bridegroom were known to be in debt). hen the banana leaves were brought and id on the floor; and as I perceived they ere a little puzzled what to do with our hairs, we proposed following the Malagash stom of sitting on the floor, and this move- ent evidently gave pleasure. When we ere seated, the bride's mother signed to her tell me their proverb about these leaves, hich she was not willing to do; and when I eard what it was I did not wonder at it. When a separation takes place soon after arriage, the people say, "The leaves of our feast even are not yet dry.") Then rice as brought in and placed on the leaves, and en a dish of curry, a dish of fowl, and a ish of beef were set before each of us ladies, ith a dish of pork between us; the other isitors had two each, while the great man ad four or five. They had provided us with ery nice spoons and forks, and some English iscuits were dealt around by the bride's ther. Two of the Prime Minister's sons, ho followed Ravoninakitrinarivo, were very sy assisting as far as they could quite gal- ntly, and one of them was very clever in anaging his own meal without any refer- ence to knife or fork. When the repast was finished our friends began to tear the leaves, and the bride told me this was done when they wished the marriage to be binding; and hearing this we energetically followed their example. Our chairs were kindly brought for us again, and then they handed round fruit and lemonade. Five cooked geese with five immense pieces of beef, were then brought in and set before the five representatives of the bridegroom's family; and this, we were told, completed the legal portion of the marriage. We left at this time to call on our friend Mrs. Poole, joining the procession on its way to Ambatonakanga church. There, there were most of our own scholars awating our arrival, but also a number of small children, whose want of stillness caused a disagreeable interruption. The marriage service, prepared by the missionaries, is simple and appropriate, and is considered more binding by these people than their own customs. It was conducted on this occasion by Mr. G. Cousins, and when finished we shook hands and took leave of our friends, each returning to their own home. We have many young people under instruction, of whom it might be said, "not far from the kingdom of God;" and as we want to see them passing into it, we conclude with the apostolic exhortation of, "Brethren, pray for us."—*The (London) Friend.*

Forty-third Annual Report of the Female Association of Philadelphia, for the relief of the Sick and Infirm Poor, with Clothing, &c.

With feelings of gratitude for the continued ability to carry out the object of our Association, we present our Annual Report to the many friends who have hitherto aided us. Our meetings are, each year, attended with increasing interest, and the subscriptions kindly furnished by our contributors, give assurance that they feel identified with us in our labors for the relief of the poor and suffering.

Notwithstanding the length and severity of the past winter, we were enabled to meet most of the applications which were brought to our notice. According to our plan of organization the garments distributed to the sick and infirm are cut out by our members and given to poor women to make up at their own homes, and the money thus earned is a great aid in furnishing little necessaries which increase to the comfort of their families. We believe that this encourages a feeling of self-dependence, and we are gratified to observe the eagerness manifested by the poor sewing women to procure the work. The garments when made are mostly given to those who are

sick or in delicate health, thus increasing the number benefitted by our Association.

During the season which has just closed, two thousand one hundred and eighty-four articles of clothing were distributed by our members who are required to visit applicants before relieving their wants.

TREASURER'S REPORT.

To balance in Treasury last year		$1 90	
To Subscriptions and donations		1,006 00	
To Interest on investments		487 95	$1,495 85
By Cash paid for goods	$1,039 28		
By Cash paid for shoes	74 35		
By Cash paid for sewing	357 92		
By Cash printing, stamps, etc.,	9 50	$1,481 05	
Balance on hand		14 80	
			$1,495 85

ELIZABETH J. FERRIS,
Treasurer.

Subscriptions and donations in money may be sent to any of the members, or forwarded directly to the Treasurer.

Donations in goods, trimmings, shoes, etc., may be addressed to the "Female Association," etc., care of Samuel Pine, No. 152 North Fifteenth Street, Philadelphia.

ANNE M. NEEDLES, President,
S. W. cor. 12th and Race streets.
ELIZABETH J. FERRIS, Treasurer,
937 Franklin street.
HARRIET E. STOCKLY, Secretary,
1017 Cherry street.

ANNUAL MEETING.

"The Association of Friends for the Promotion of First-day Schools within the limits of Philadelphia Yearly Meeting," will meet at West Chester Meeting-house, on Seventh-day, Fourth month 19th, at 10 o'clock A. M. Being the annual meeting, each school, etc., should forward a report of the past year, and appoint (say 4) delegates to attend; also one or two names should be forwarded as members of the Executive Committee. Essays bearing on the cause are invited, and should be sent, as well as reports, to the Clerk, 717 Willow street, Philadelphia, so that he will receive them not later than the 17th.

JOS. M. TRUMAN, JR., }
EMMA WORRELL, } *Clerks.*

The Executive Committee will meet at the same place the evening preceding (18th), at 7½ o'clock; also on Seventh-day morning, at 8 o'clock, full attendance being very desirable, as important matters will be considered. The Committee on time of the meetings of the association and organization of auxiliaries within the several Quarterly Meetings are to meet on Sixth-day afternoon at 3 o'clock.

Trains leave 31st and Chestnut at 7.50 and 10 A.M., 12.10, 2.30, 4.40 and 7 P.M. Return from West Chester at 4.55 and 6.55 P.M.

ANNA P. WOLLASTEN, *Clerk.*

CIRCULAR MEETINGS.

At Nottingham Monthly Meeting, held Third month 14th, meetings for worship were appointed for the last First-day in each month, excepting Tenth month, at 3 P. M., at Octorara in odd months, and at West Nottingham in even.

Third mo. 30th, West Nottingham Md., 2 P.M.
" " Woodbury, N. J., 3 P.M.
Fourth mo. 6th, Frankford, Pa., 3 P. M.
" " Richland, Pa., 3 P.M.
" " Providence (Del. Co.,) 3 P.M.
" " Camden, N. J., 3 P.M.
" " Mount Washington, Md., 11 A. M.
" " Upper Greenwich, N. J., 3 P. M.
" 13th, Diamond Ridge, Md., 11 A.M.
" " Mullica Hill, N. J., 3 P.M.
" 20th, Merion, Pa., 3 P. M.
" " Byberry, Pa., 3 P.M.
" " Roaring Creek, Pa., 10 A.M.
" " Catawissa, Pa., 3 P.M.
" " Kilso's School-house, Md., 3 P.M.
" " Gunpowder, New House, Md., 10 A.M.
" " Woodstown, N. J., 10 A.M.
" 27th, Union Chapel, Md., 3 P.M.
" " Centredale, Iowa, 3 P. M.
" " West Nottingham, Md., 3 P.M.
" " Salem, N. J., 10 A. M.
" " Alloway's Creek, N. J., 3 P.M.
" " South Farmington, N. Y., 3 P.M.

ITEMS.

PROF. JOHN TYNDALL, delivered recently in this country, thirty-five lectures, the receipts of which aggregated $23,000. After paying his expenses, he found that he had a surplus of upwards of $13,000, which he has given in trust to a committee who are authorized to expend the interest of the fund "in aid of students who devote themselves to original researches. Professor Henry, of the Smithsonian Institute; Prof. Youmans, of the Yale Scientific School, and General Hector Tyndall, of this city, are the committee in charge of the fund.

WATCH CATS.—A correspondent of "Land and Water" writes: "It often appears to me that people for the most part are not aware of the great use cats are to us. Of course, we know of their use with respect to mice and rats, but do we generally know of the invaluable help they can give us in protecting from birds our garden fruits and flowers? The late heavy rains this spring have given us the promise of abundance of strawberries, and in the South, at least, the bloom is magnificent. To keep off the birds how simple, how certain, how small is the cost of a cat on a small chain sliding on a wire, and giving the animal the walk up and down the whole length of the strawberry beds. A knot at each end of the wire readily prevents the cat from twisting round the post which supports the wire, and a small kennel placed in the middle of the walk affords her shelter and a home for her kittens. In large gardens a second cat is required, and the young ones in their frequent visits to each other greatly assist in scaring away the birds. I have for more than thirty years used, and seen used with perfect success, this easy method of protecting fruit, and the very same plan is equally good in keeping hares and rabbits off flower beds. After the first few days cats in no way dislike this partial restraint, and when set quite free, after a few weeks' watching, they will of their own accord continue on guard. The kittens, more especially, attach themselves to this garden occupation, and of their own accord become the gardener's best allies."—*Leisure Hour.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FOURTH MONTH 5, 1873. No. 6.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri- rs receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at e beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ill be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Correction and Explanation 81
What is Toleration? 84
Christian Patience 84
About making Religion more Religious 84
Success 86
Have Courage 87
Scraps from Unpublished Letters 87
EDITORIAL 88
MARRIAGE 89
OBITUARIES 90
Fifth Annual Report of the Natural History Club of Philadelphia, Dec. 13, 1872 90
POETRY:—Discontent—A Spring Idyl 93
William Penn 94
Notices 96
ITEMS 96

For Friends' Intelligencer.

CORRECTION AND EXPLANATION.

BY BENJAMIN HALLOWELL.

Regard for Truth obliges me, as I believe, o notice a communication in your paper of Third mo. 15th, criticising unfavorably and nonymously, a portion of my article in the umber of Second month 15th.

My article is headed "Reflections," and I ommenced by stating to what "my experi- nce and judgment have led," and I gave hroughout the essay my honest convictions f what is true, which I regard to be my priv- lege, and on that occasion I felt it to be my olemn duty. If the "young Friend" saw I vas in error, would it not have been better or him simply to have held up "the princi- les of Friends as he understands them," and llowed your readers to contrast them with he views I had expressed, and adopt those hat most accord with the Witness for Truth n their own hearts? If what he would thus old up should be higher, purer, and truer han what I advanced, no one would more gladly adopt it than I, for Truth, pure Truth, s the great object of my search.

The course just indicated is, in my view, he one that all fair and friendly correspond- nts will follow. If they see an error in vhat is written, they must have a truth in ind with which to compare it, and then, vithout acting the part of an iconoclast, or aking quotations, (which, being isolated from the context, are so liable not to convey their author's meaning) they make it a personal matter between the parties. Instead of this, they should present their highest thoughts, and thus have the thoughts of each contrasted in his own language, and let the reader judge. The great point of interest and concern is, not what is consistent with this or that, but what is true. Wearied with a dependence upon authority, nothing but truth will satisfy the inquiring mind of the present day.

By what the "young Friend" says near the bottom of the first column of his communication, and at the top of the second, he implies that I think it "sufficient to admire and love His [Deity's] attributes," and that I thought we might "put them into practice without the immediate guidance of our heavenly Father."

Now, let any unprejudiced mind judge if the whole tenor of my communication is not the very reverse of this. On the first page, I say, "His obedient children, acting in conformity to His requirements [meaning His guidance and manifestations of duty] are hands, and feet, and tongue for Him. They wait upon Him; they serve Him; they do His errands; they distribute His alms; they convey His messages of instruction, love and consolation. Hence, as all that His servants do is by His guidance and power, what they thus do He does. The work is His, and the

power His, and to Him belong all the glory and praise."

Again on the same page, I say, "He moves or inclines the hearts of all to practice what is good, kind, just and true in thought, word, and deed. This action is the natural language [inspired by God] of all true hearts."

This "immediate guidance of our heavenly Father," and dependence upon Him for all power to do good, thus emphatically announced at the commencement, was the central idea before my mind throughout the whole of the communication.

In the quotation the "young Friend" makes, near the top of the first column, page 37, he terminates the sentence without giving the part that explains what I meant by "supernatural" as there used. The sentence as I wrote it was, "something supernatural induced by special endowment." The last four words he omitted.

In his criticism, he says, "Yet, God is supernatural." He must here have used a term, as it appears to me, of which he could not have uuderstood the full meaning. It would cut off the hope of eternal life. We cannot know what is supernatural—what is miraculous—and "to know God," the blessed Jesus declares to be one element in life eternal. (John xvii. 3.) No true love can go out from the heart or soul to what is deemed supernatural or miraculous. It is more an object of fear than love, as all experience proves. So far as any such thing exists, it is a power above or beyond the laws of nature, which are the laws of God. Its action is uncertain; cannot be foretold; is unknown, and therefore an object of terror.

God is no more supernatural or miraculous to one of His rational creatures than a tender, loving parent is to his child that has always lived with him. To such a child, the father is the most natural of beings. So the soul, trained to hold sweet communion with God, feels and knows that He is a natural, though a spiritual Guide, comfort, help, and support, nearer, dearer than all other things, and that He is truly "God and Father of all, who is above all, and through all, and in us all." (Ephes. iv. 6.)

Below the middle of the first column, page 37, the "young Friend" imputes to me, by implication, at least, that I thought "the principles of Lady Guion and of early Friends are to be measured by the number of inventions produced by them, calculated merely to add to the comforts of the flesh; or by their researches into the laws of mechanics, mathematics, &c."

I have never before had my meaning so perverted as is here done, and I am willing to believe it was from not comprehending my meaning.

I entertain a very high respect and regard for "early Friends," for their faithful labors, their patient suffering, their bright example, and the great progress they made in holding up amidst seeming darkness those illustrious principles and testimonies which are becoming more and more the admiration of the world. They did their work well, nobly and faithfully, and so far they are worthy exemplars for us. But they could not do our work. That remains for us to do, that we may carry forward that which they so successfully began. If each generation is faithful to the opportunities afforded for acquiring inherited knowledge, physical, intellectual, and spiritual, there is necessarily a continual advancement in the human family—the successors start from a higher plane, raised by the labors of those who have gone before, and there must be progress. In regard to slavery, the use of intoxicating drinks, and in many other things, there has been great progress since the time of "early Friends;" and if we "mind the light" faithfully, I feel well assured it will be our happy experience to carry the good work still further forward.

A little lower in the same column, the "young Friend" says, "that she [Lady Guion] was made unhappy, is directly contrary to her own declaration." There are degrees of happiness and degrees of experience. The austerities formerly practised, of bodily suffering, privations, fastings, and other acts of penance, with a view to please God, give the actors a species of happiness. A sincere and humble effort to please Him does please Him, and He blesses it with the reward of a degree of happiness, that He may, by the inshinings of His light, show something higher. But the happiness from restraints and sufferings self-imposed, or imposed by man, will not be permanent, like that which attends the work of righteousness. Lady Guion ultimately attained a very advanced state of religious experience, and was as a light shining in a dark place; but on reading the record of her life and character, which I very much admire, I find saddening evidences of a want of that cheerfulness and hopefulness which an enlightened trust in God and a clear sense of His requirements of her in relation to others, would, in my view, have allowed her to enjoy. As truly declared by the prophet in addressing Deity, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee," and then exclaims, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." (Isaiah xxvi. 3, 4.)

In one of her letters to Fenelon, she says,

I recollect that in former periods of my xperience, I once spent a considerable time n a state of depression and deep sorrow, be- ause I supposed I had lost God, or at least ad lost His favor. My grief was great and ithout cessation."* After attaining a very dvanced state of experience, she writes to he same distinguished individual: "The hought arose in my heart, Why is it thus? Vhy does the heavy responsibility of thus vatching and praying rest upon me, and con- ume me?"

On page 37, second column, below the iddle, our "young Friend" remarks, "I ave heard it said that one of the most cele- rated scientific men of the present day de- lares his belief that the day will come when will be shown by science that all the phe- omena of nature can be so demonstrated s to render it unnecessary to suppose the ex- tence of a God. By this I understand him o mean that the laws of the Creator are so xed and immutable that they must go on ithout aid, and after making those laws, nd starting them in operation, the Creator ight have passed out of existence; and if Ie does still exist, He must merely stand by s a spectator, without power to alter or hange."

From such a statement in a communication riticising unfavorably an article I had writ- en, the reader would necessarily infer that I as regarded as holding such sentiments, for hich he can find no warrant in anything I ver said or wrote.

There appears to be evidence in this quota- on of a very erroneous idea in regard to the ws of the Creator. Why, a law of itself pos- esses no power whatever. It implies simply uniform and invariable mode of action, not *means* of action, or a motive power. Deity ends nothing beyond Himself. He goes ith and enforces every law that He puts orth, imparts to it its direction and all its ower. So that God Himself is the only act- g Power in Nature.

"The Lord of all, Himself through all diffused sustains,
nd is the life of all that lives."†

I feel it right here to make an explanation f my meaning in what I said on the subject f prayer in my article of Second mo. 15th, hich appears to have been misunderstood by ore than one valued Friend, and I will do in the language I wrote to a "brother be- ved" yesterday in reference to the same ar- cle.

'It is a very difficult matter to place a sub- ject before the minds of readers as it appears to that of the writer. And the difficulty is greater when writing for a periodical, as in the present instance, to the editors of which all my communications are addressed and placed at their disposal. I have been writing to them for a number of years, and had al- ready written (First mo. 30th, 1869, vol. xxv., page 756) my views very fully of my high appreciation of the beneficial effects of the spirit of prayer upon the human soul," and while writing the article to which thou refers, I considered them as having the views then expressed so before them, that it was not nec- essary to repeat them, and therefore I con- fined my remarks entirely to the inefficacy of prayer to change the purposes of Deity.

"The idea I endeavored to inculcate in what is on the first page of No. 51, vol. xxix., was the practicability, by watchful and faith- ful obedience to have the mind brought into such oneness with the Divine Father that His will will be our will in all things, so that 'God would work in us both to will and to do of His good pleasure.' (Phil. ii. 13.) This requires that we shall 'pray without ceasing.' (1 Thes. v. 17)—shall have a continual yearn- ing of the soul for the direction and help of the Good Father, although it may not be expressed in words.

"The relation between God and His ra- tional creatures has been represented by many similitudes, but the one that harmonizes most nearly with my feelings is that of a parent and his child. Now wouldst thou, a tender father as thou art, when knowing that thy child really needed something which it was right and proper for him to have, wait to be formally asked for it before thou wouldst give it to him? No; thy heart would urge thee to give it as soon as thou saw the neces- sity; and the child, being sensible of thy timely kindness and help, would have its love and trustfulness increased. In like manner, it is my abiding conviction that our heavenly Father, who knows the immediate wants of all His children, when their minds are in- clined by Him to any duty, will supply all they need; the abiding condition of their spirits being that of seeking and asking. This was the idea I had in my mind when I wrote the last paragraph of that communication.

"I feel that there is much more danger of our falling short of our duty from want of our own earnest and faithful industry and devotedness than of Divine aid, and it was to hold up some views to encourage us to 'be not slothful in business, fervent in spirit, serving the Lord,' that induced me to write that communication."

I hope what I now write may do no harm, and if it is received and read in the spirit in

* Life of Guion by Thos. C. Upham, pages 110, 8, vol. ii.

†Cowper.

which it is written, as I believe it will be, none will be done, and the "occasion" will be blessed.

What I wrote has the sanction of my best judgment and highest convictions, and hence accords with the greatest enlightenment which the Good Father has vouchsafed to confer upon my understanding. It is, therefore, what I must trust and obey, and as the duty may seem to rest upon me, invite others to. Light is progressing; and when my sentiments are examined in a spirit free from educational prejudice, tradition, or superstition, and are found to be erroneous, let loftier, holier, truer views be held up, and I will gladly embrace them.

Sandy Spring, Md., 3d mo. 21st, 1873.

WHAT IS TOLERATION.

It is an equity. It is a respect for other men's rights. It is a looking upon other people's consciences without judging them. It is a sympathy with men who are true to their consciences, which leads you to rejoice in them even if their consciences are not just what yours is. It is something grander than anything which belongs to ordinary experiences. More than that, toleration is confidence in truth as such. It is such a sense of the reality of truth, and of its certitude, and of its accessibleness, that it believes that, though not to-day, nor to-morrow, yet in due time the truth will most certainly be brought out. And if you believe that you have the truth, then you are the one, above every other, who can afford to let every other one think freely. If you are holding a conventional truth, of which you are not exactly certain, you will not be apt to desire that it shall be looked at too closely, or that it shall be probed too deeply, lest the foundations on which you stand may be taken away; but if you believe in the truth, and it makes a part of your being, then you will be as certain as that God's throne will not be shaken, that the truth will not be damaged by any human looking at it. Let men think; and if their thinkings do not amount to anything more, they will be, like the last year's leaves, manure for this year's growths. Let men think; and whether their thinkings are skillful or not, or wise or not, or strong or not, it is better that they should not be repressed. There is nothing that the world needs to guard so much as liberty in thinking and freedom in expression. For the moment you begin to shut the doors and windows, the stoves give forth their heat, and fevers spring from the unventilated rooms. While men thirst after truths; while their souls long to go into fellowship with the Divine Soul; while their hearts are touched with the spirit of the universal, and they feel something of the throbs of the Infinite in themselves; while they feel that they are the sons of God; while God seeks them, and everything in them nobly responds to the call of God, and strives to find its way up to Him in simplicity, and with fidelity of conviction, you cannot afford to smother and confine them. They must have liberty, and largeness, and room.—*H. W. Beecher.*

CHRISTIAN PATIENCE.

There is no kind of vocation, no degree, neither spiritual nor temporal, no estate and condition of life, which can lack this excellent virtue, Christian patience. For as it is sometime day, sometime night, otherwhiles cold and frosty winter, otherwhiles present and lusty summer and otherwhiles springtide; so the life of man and woman is mingled of sweet and sour things. It hath commodities and pleasures and it hath griefs and displeasures. There be things that delight and refresh us, and there be as many things which molest, sting, and vex us. For who is there living, either temporal or spiritual, which can truly report that he hath had continual health and welfare, continual prosperity without any storm of adversity? Wherefore patience is necessary unto all sorts of men.—*Roger Hutchinson.*

It is cause of rejoicing that sentiments such as are expressed in the following article, taken from the *Christian Register*, are gradually pervading almost all sects. If fully adopted and carried out, "religious teachers" would be relieved of the necessity of addressing their audiences at stated times. We believe there are few conscientious clergymen but can adopt the writers remark that "there are hours of inspiration when we can rise to lofty heights of thought, and may so speak, if the spirit moves us, as to truly uplift others, and there are other hours when our wills are disobedient,* and we had better keep silence."—Eds.

ABOUT MAKING RELIGION MORE RELIGIOUS.

BY G. A. THAYER.

A considerable part of the Sermon on the Mount is devoted to the rebuking of ostentation in religious acts. Do not pray in public, said Jesus, but when you are alone with God. Do not perform your fasting so that the world will know it. Conceal your deeds of charity from your most intimate friend. "Take heed that ye do not your righteousness before men to be seen of them." As if he would say, Re-

*Or rather when the inspiration is absent.

gion is not for example's sake, but a solemn uty to your own soul to be kept a privacy etwixt you and your Maker; no more to be oised abroad than the deep personal affec- ons of bosom friends are to be published for ne world's inspection and criticism.

It is to be feared that such doctrines have ot been fully approved by the major part of hristendom. The desire to make a capital f their real or supposed religious virtues has ften been as irresistible in modern times, as e are led to infer it was in the days of scribes nd Pharisees. People who have meant well, ho doubtless have been tolerably faithful hristian believers, have not been able to vercome that itching for their neighbors' ap- robation which characterizes all human na- re that thinks it has anything worth ap- roving; and not only in the great ceremo- ials of the church, wrought up with dramatic kill to strike the thoughtless multitude with we, but through manifold forms of individual evotion, there has been in all the centuries nce the words of Jesus startled his contem- oraries, a goodly share of emphasis laid upon eeping the world aware that the saints and ue worshippers were still numerous and ourishing.

To a certain extent this is unavoidable. xample has its value. The thoughtful men nd women of society must be the guides and uickeners of the thoughtless. * *

And then man is such a social being that s offerings of thanksgiving and praise lose alf their warmth and delightfulness if they e not conjoined with those of his friends and eighbors who have shared with him the di- ne blessings. One of the most important ements of religious meetings consists in their ing social gatherings, where people go not erely to withdraw their thoughts from sor- d and fix them upon divine things, but here they are to develop cheerful human elings, to have hearts mellowed, and hands nd souls warmed by interchange of grasp nd smile, so that they shall have more joy- l impressions of that brotherhood of which od is the Father and Source. Religion is a ilure if it does not draw mankind closer to- ther in all humane sensibilities.

But there needs to be a large measure of licious personal reserve, so that while we ake some open recognition of the fact of de- ndence upon God, and are glad to converse th others upon the great themes of exist- ce, there should be much more devout con- ction within us that is not expressed. The st part of pure sympathy, confidence, love d reverence in human relations we shrink m revealing, even to their immediate ob- ts, save by indirect suggestions. We are ry of the one who is profuse in expressions of affection. And so in the religious life there are some things that are for God only, and even these not to be too readily taken on the lips, holy mysteries to be concealed within a sanctuary, away from all rude inspection or familiarity. * * *

We think to some feeling of this sort the fact is due that in modern times that part of religion which is manifested in forms and demonstrative expressions is losing its hold upon the intellectual classes of people, insomuch that the prominent scholars and thinkers of almost every land are under the imputation of indifference to all religion, while some organized Christian denominations are made the subjects of sneers, because they are neglectful of many of the old methods of propagating their opinions, have less of the ecclesiastical machinery of ceremonials, and set days of sanctity, than other sects, and are more chary of introducing the rites and phraseology of religion into everyday matters.

And it is worthy of note that even some of those sects which professedly attach great significance to the possession of right opinions in theology, and with whom it is of much consequence to keep active the emotional fervor, are preaching fewer sermons, and introducing a variety of ways of holding their adherents together, in which praying has a less conspicuous part, and rational enjoyment is allowed to supply its place. In public relations there are fewer religious forms. The minister is not so frequently called upon as in other days to open political meetings, and when he is so employed there are plenty of sober-minded critics among all classes who question the propriety of such services, while many ministers decidedly object to all public prayers outside of purely religious occasions.

In all these things it seems to us that the age is not becoming less truly earnest and devout, but is rather getting back to the unperverted views of the founder of Christianity.

The world needs to feel the sacredness of religion,—to understand that thoughts of God and of the truths that gather about his name should be approached only in a fitting frame of mind; and that as often as they are dragged before the attention of people when they are inevitably preoccupied by the material interests of life, so often will the holy thought be degraded, instead of the man being uplifted, and genuine reverence be helped fast towards conversion into merely conventional courtesy, which is but a short distance from complete indifference. What emotions of sanctity are ever stirred in a court of justice upon the administration of oaths, when all the hearers are eager about the results of pecuniary damage or bodily punishment, and do not bestow a momentary thought upon the ideas in-

volved in the oath? Or who feels devout at public dinner-parties, or political gatherings, or the innumerable other festive or oratorical occasions on which custom has so often called for prayers?

Similar considerations may be applicable to certain of the regular church forms. Too frequent devotional meetings are in danger of diminishing instead of increasing genuine piety. Almost any man, whose profession involves his taking the lead in periodical acts of worship, will have to confess, if he is thoughtful and conscientious, that the most serious danger to which his finer nature is exposed is that of making the sacred services a mere matter of form.

Habit tends strongly to dull the most delicate sensibilities, and the minister has often to struggle hard against the proneness to recite the prayers and devout readings as things expected of the occasion, and not of intrinsic solemnity. We all know many folks who pray long and conspicuously several times a week, and who are not a whit more trustworthy for it; not because they are conscious hypocrites, but because their ostensible devotions are only conformity to somebody's expectation, to the supposed needs of their particular church; the set phrases of petition and the free and somewhat random quotations of Scripture are devoid of any suitable motive or purpose. The true idea of devotion is the outpouring of some inmost earnest feeling that will have a voice; but there are few of even the most pious people who have that earnestness every day, at a given hour of the day, say on Wednesday or Friday nights. We are all more or less creatures of moods; and so there are our hours of inspiration when we can rise to lofty heights of thought, and may so speak, if the spirit moves us, as to truly uplift others, and there are other hours when our wills are disobedient, and we had better keep silence.

There is no more potent cause of that prevalent theological dishonesty which subscribes to creeds that stand for no positive truth in the minds of the subscribers, than the habit of reiterating formulas on innumerable occasions till the words cease to convey any particular ideas. Many an antiquated and mischievous dogma clings to professions of Christian faith, with as little suggestion of its intrinsic meaning as is created by some of the heathen images which are occasionally depicted in the carving of our furniture or household ornaments; and consequently churches often foster the most pernicious habit of making bodily postures and lip recitations a cheap substitute for sound convictions. The first aim of religion should be to promote sincerity and reflection; to make every word and act of life the expression of something that is true, and therefore in none of its procedures ought it to countenance, much less excite, carelessness or flippancy. * *

It is better for the service of God and the elevation of man that we should touch some sacred topics at very long intervals, if we can then come to them in a right spirit, with a clear understanding of what we are doing; better to have our words few and our acts quiet if then they are sure to spring from the depths of our souls, than to make any part of religious exercises a mere conformity to fashion, or a perfunctory duty which we are glad to have well over.

It is no great loss for the promotion of righteousness in the average man that the prayers of our Sunday services are fewer and shorter than they used to be. The feeling carried away by many from the services of the ancient time, when there was expected to be a long prayer and a short prayer, and the long one drawn out by the necessity of custom rather than by the spiritual absorption of the minister to the half hour or more, was one of utter weariness, instead of joyous uplifting. There was doubtless a satisfaction that all things were done decently and in order, that no duty to God was omitted (a feeling not quite extinct among modern worshippers;) but who would declare that a moment's hushed silence, prefaced by the suggestion of the nearness of the Infinite Spirit to every waiting heart, would not be more truly touching and helpful than any such approach to patronage of the Most High?

SUCCESS.

A true and noble success is within the reach of every human being who rightly apprehends and will diligently seek it. It may very well be quite other than the aspirant meditates—it may even seem defeat to the superficial observer—but God still reigns, and no heroic and unselfish aim can ever be really defeated. If five thousand aspire to fill the presidential chair, it is very certain that all cannot have precisely that outward and visible stamp of success they covet; but were they fifty thousand, and their aspiration—rather essential than circumstantial—to enlighten and bless their countrymen rather than rule them, there is ample scope and work for them all. One may be privileged to teach thousands to loathe indolence, frivolity, display and vice and love industry, sobriety, modesty and virtue, while another inculcates the same lesson only in a narrow, secluded neighborhood, unpraised, unsung, unchronicled, save in the books of the recording angel. The scope of influence in these two cases is different, but the measure of essential success is the same

Whoever has learned to find delight in doing good, and in nothing inconsistent therewith—to do whatever good is within his reach, and not repine that his opportunities are such as Heaven only has been pleased to vouchsafe him—can never esteem his life a failure. Should sickness or casualty confine him for years to a bed of suffering and dependence, he will thenceforth radiate a glow of heartfelt resignation, of benign humility, of grateful piety, whereof the influence will be diffused more wisely and enduringly than he could have imagined. In the ever-proceeding warfare of good against evil, right against wrong, truth against error, there can be no real defeat, no absolute discomfiture—only postponement, repulse and the ill-success of a misdirected attack—an unwisely planned manœuvre.

In that great contest, whoever plants himself firmly on the side of good is allied with all the moral forces of the universe, and is certain of ultimate triumph. The evil and the base, the selfish and the sycophantic may seem to flourish for a season; but their verdure soon passes away and is forgotten, leaving the good to stand forth like the evergreen of the forest in winter, when the summer foliage which dwarfed and obscured them lies shriveled at their feet. Happy they who learn in childhood, and treasure through after trials and temptations, the grand lesson of the age—the philosophy of living to noble ends.—*Horace Greeley.*

HAVE COURAGE.

It conduces much to our content if we pass by those things which happen to our trouble, and consider what is pleasing and prosperous, that by the representation of the better the worse may be blotted out. If I be overthrown in my suit at law, yet my house is left me still, and my land, or I have a virtuous wife, or hopeful children, or kind friends, or good hopes. If I have lost one child it may be I have two or three still left me. Enjoy the present, whatsoever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward towards to-morrow's event, you are in a restless condition; it is like refusing to quench your present thirst by fearing you shall want drink the next day. If to-morrow you should want, your sorrow would come time enough, though you do not hasten it; let your trouble tarry till its own day comes. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly, for this day only is ours. We are dead to yesterday, and not yet born to the morrow.—*Jeremy Taylor.*

"Teach me, Father, to say, with David's triumphant faith, 'The Lord, my God, will enlighten my darkness.' Let me feel that there is always some ray of divine sunlight near me, if I would but open my eyes to see it."

Scraps

FROM UNPUBLISHED LETTERS.

"Thy explanation was very clear to me. I asked for it, because I found myself accepting the words J. had traced (though I did not understand their full meaning) with an unusual degree of satisfaction. I am very ignorant as to the different points of doctrine which are so highly valued in the Christian world, and really feel, the more I think of the matter, that I care very little to know much of them. Occasionally, as in this instance, something strikes me with especial force, and then I desire to know more of it; but as a general thing, I take most comfort in performing every duty as it arises before me; dropping a word of kind encouragement where I may see a need, and always standing unwaveringly on the side of right, according to the discernment given me, without much inquiry into church doctrines or differences."

The foregoing sentiment, if I may so term it, extracted from the letter thou kindly allowed me the privilege of reading, would, if generally adopted and carried out in practice, greatly lessen the conflicts now painfully known in the so-called religious world, and greatly increase the sum of human happiness. Oh, how much vital force is wasted in doctrinal discussion. Were the same amount of energy or power, either spiritual or physical, expended in visiting "the widow and the fatherless in their affliction," and in a firm adherence to the right, or in the words of the text, in keeping ourselves unspotted from the world, how much more abundantly would we fill up our measure of duty as children of the one universal Parent.

Let us, my dear friend, be learners in the same school with thy correspondent, who practically exemplifies the lesson taught by the blessed Jesus when he says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in Heaven." Ah, it is not *lip acknowledgment* but *heart service* that is called for.

Our Preparative Meeting is a small one, and we have within the last 18 months lost

nine of its members, who were regular attenders. Of those who remain many are aged and infirm, and we can but expect a further stripping; happily there are evidences that the Good Spirit is at work in the hearts of many among those who are approaching the meridian of life and some who are younger, and it is on these our hope for the future rests. May they be passive under the forming hand of the great Potter, so that they may be fitted for the service in His house or church, whereunto they are called. There are many turnings and overturnings—many proving dispensations to be endured, even comparable to passing through furnace heat, before the vessel is ready for use and able to bear being handled without injury. Sometimes, for want of patience under the forming hand, the vessel is marred and rendered unfit for service.

Thy encouragement to increased dedication met with a cordial response in my often too cold or lifeless spiritual affections. Daily do I crave more of an "abiding *trust*," and of that living, operative faith that "overcomes the world, worldly thoughts and desires, and removes mountains of difficulties, and of that *love* that enables us to "bear all things and endure all things."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 5th, 1873.

"By their Fruits ye shall Know Them."—A valued Friend calls our attention to the fact, that earnest efforts are now being made by men zealous for Christianity and careful of the National honor, to have a clause inserted in the Constitution of the United States asserting our faith in God as the Creator of Heaven and earth, and in Jesus Christ as the Saviour of man.

This confession of faith, our friend believes, would avail little as an evidence of National Christianity, while the course of our legislators and rulers proves that as a nation we are still under the Law that requires "An eye for an eye, and a tooth for a tooth."

Statistics recently collected and published by Elihu Burritt, show that the expenses of the United States navy last year amounted to over $20,000,000, and that ten new ships of war are in process of building, which are to cost $1,000,000 each, besides the fitting out and other incidental expenses.

These statistics also show that the expense incurred by our family of States for the maintenance of the army is greater than for the support of Normal Schools.

"It is time," says Elihu Burrett, "for a patriotic and Christian public to give a second sober thought to the tendency of this kind of action." "And it is time," writes our correspondent, "that the vast sums obtained by taxation, and expended in preparation for destructive warfare, were applied to more noble uses: to elevate the lowly, to instruct the ignorant, and to relieve the distressed. Then, instead of sighs and heart-sickening groans rising up before the Throne of the Majesty on High, the sweet incense of the loving spirit of Christianity may ascend from the Nation as from the heart of one man, and draw down Divine blessings on our land." Would not such policy show to mankind our living faith in God the Father, and in Jesus Christ whom He has sent to proclaim "peace on earth and good-will to men?"

The movement for a theological amendment to the Constitution meets with much enlightened opposition from many who have entire faith that the cause of pure Truth needs no support from human law to give it permanence, and who truly believe that "where the Spirit of the Lord is, there is liberty."

Says the N. Y. *Independent*:—

"Such an amendment would, of course, result in the virtual disenfranchisement of a large number of our citizens. Every man who holds any civil or military office under the Government is obliged to take an oath to support the Constitution. Not only Atheists and Pantheists, but Rationalists and Jews, and the multitude who disbelieve in the inspiration of the Bible would by this amendment be excluded from office. After the passage of such an amendment, this would no longer be a land of entire religious liberty. Such a discrimination in the organic law of the land against a large class of men because of their religious opinions would, of course, be contrary to the fundamental idea of American institutions."

Says the *Christian Union*:—

"To serve the vestal cause of Christianity, they propose to do that which violates and stains the very genius of Christianity. To promote the weal of America, which they so truly love, they are unwittingly lending their lips to a doctrine which is anti-American, and which has power to wound America

ore than they can do who hate her. They ask at Christianity shall lay hold upon the sword of e secular law. They ask that the Republic, by in-orporating a theological formula into her Constitu-ion, shall cease to be the *Alma Mater* of religious oleration for all mankind, and become, instead, the ionstrous political propagandist of a creed.

"Let us not do any injustice to these earnest men nd women. We are not of those who scoff at them; e would not, even by implication, misrepresent iem. Let us candidly listen to their own words of elf-description. 'We labor,' say they, 'to secure ich amendments to the Constitution of the United tates as will suitably express our national recogni-on of *Almighty God* as the Author of National Ex-stence, and the Source of all power and authority n civil government; of *Jesus Christ* as the Ruler of ations; and of the *Bible* as the fountain of law and e supreme rule for the conduct of nations.'

* * * * * *

"With reference to this whole scheme, our com-rehensive answer is that it is a bad way of trying o do a good thing.

"1. The method here proposed is antagonistic to e Christian method, which, in its purest forms, and re-eminently in the hands of Christ Himself, has ver been to deal first with the inside, and work ience outward; to attach great value to the spirit, nd very little to mechanical devices; to secure the ood profession by securing first the good heart. ut the process advocated by the National Associa-on is exactly the reverse of this. Its plan is to se-ure an operation which is begun on the outside nd not within; to get the mechanical device of a ormal acknowledgment, in our national charter, f God, of Jesus Christ, and of the Bible, without ny account being taken of the attitude of the na-onal spirit; to obtain a profession by the lips, hatever may be the testimony of the heart and the fe. Let it not be said that this question of method unimportant. Nay, it goes to the very essence of e strife between Christianity and all corruptions of . The first note of a fatal lapse from the spirit of hrist is to be discovered in the shifting the field of eligious operation from the interior to the surface. he worst opponents whom Christ encountered on arth were those Hebrew religionists whose external ervice was perfect; and who continually wore upon eir forehead slips of parchment on which was in-cribed the devout 'recognition of Almighty God.' he plan we are discussing is a proposal to wear a hylactery upon the forehead of the Constitution.

"2. The method of the National Association is ntagonistic to the spirit of American civil liberty. very argument which has been or can be used in avor of the theological amendment to the Constitu-on, has been used a thousand times, just as logical-, for the union of Church and State. Moreover, very one of these arguments would justify prosecu-on in the courts of our land for opinion's sake. Suppose that you have carried your amendment. Instantly you have revolutionized the spirit of this Re-public. From the moment of your victory you make the holding of certain theological opinions, different from your own, an offense indictable in our courts and punishable in our prisons. When you have gained so much, what have you left of American Liberty?

"Both as Christians and as patriots, therefore, we solemnly protest against the measure now in agita-tion. It is a measure in every way evil. Its success would be fatal at once to religion and to freedom in America."

MORE LIGHT.—The new Republic of Spain thus early commends itself to the sympathy and approval of mankind by commencing the good work of the abolition of slavery in her colonies. On Seventh-day the 22d inst., a bill was passed by the Assembly, abolish-ing slavery in the island of Porto Rico, and providing that abolition shall follow imme-diately upon the promulgation of its passage. The emancipated slaves will, however, be obliged to serve for three years with their present masters or other residents on the island, and will enjoy the political rights of Spanish citizens, only after five years have elapsed.

This national movement in the direction of perfect justice is, we trust, only the precursor of fuller and nobler legislation which shall sweep away every vestige of slavery from the domain of Spain. Justice and the pan-oply of love will be to her a more powerful defence than the moated wall and the battle-ship.

"And thou O Earth, with smiles thy face make sweet,
And let thy wail be stilled,
To hear the muse of prophecy repeat
Her promise half fulfilled.

The voice that spake at Nazareth speaks still,
No sound thereof hath died;
Alike thy hope and Heaven's eternal will
Shall yet be satisfied.

The years are slow, the vision tarrieth long,
And far the end may be;
But, one by one the friends of ancient wrong
Go out and leave thee free."

THE conclusion of "Points of belief con-nected with advancement in the higher life," is deferred to our next number.

MARRIED.

MILTON—MILLER.—On the 22d of Third month, 1873, at the residence of the bride's mother, (by Friends' ceremony,) Wm. F. Milton, of New York

to Anna R., daughter of Anna R. and the late D. L. Miller, of Philadelphia.

DIED.

LUKENS.—In Philadelphia, on Second month 11th, 1873, at the residence of her son-in-law, Elizabeth, wife of Jonathan Lukens, in the 77th year of her age; a member of Gwynedd Monthly Meeting. She was long an Elder and active worker in the Society, the principles of which she loved and practised. Ever ready to assist the needy and comfort the afflicted, her influence will long live a cherished memory in the hearts of those who knew her.

MYERS.—At her residence, near East Jordan, Whiteside County, Illinois, on the 16th of Second month, 1873, Ruthanna John Myers, daughter of Elida and Sarah H. John, in the 38th year of her age; a member of East Jordan Monthly Meeting. She bore her severe suffering with patience and Christian resignation, and frequently expressed that she felt the full assurance of soon entering into her Master's rest. She desired that everything connected with her funeral should be plain and simple according to Friends' testimonies.

ALDRICH.—At the residence of her daughter, Rebecca P. Thorn, in Galen, Wayne County, N. Y., on the 4th of Third month, 1873, of typhoid pneumonia, Elizabeth P. Aldrich, in the 78th year of her age; a member of Farmington Monthly Meeting, and Galen Preparative Meeting, of which she was a steady attender when situated so that she was able to go. This dear Friend lived an active, useful life, and was remarkable for cheerfulness at all times. Although having her full share of the trials incident to this life, yet she was ever ready to give a helping hand to others, and encourage them to pursue the paths of virtue and peace. She likewise labored for the advancement of her sex, that they might rise to a higher elevation. When near the close of life she manifested more than a willingness to depart, and passed quietly away.

WILLETTS.—In the city of New York, on the 10th inst., Margaret Ann, wife of Robert Willetts, of Bayside, L. I., in the 46th year of her age; a member of Flushing Monthly Meeting. A few weeks previous she was removed to the city, in the hope of being partially restored to health, but her disease progressed rapidly, causing intense physical suffering until her pure spirit was released. Her illness was too severe to afford an opportunity for much expression; yet she remarked to the loved ones around her she was entirely willing to die, that she had looked carefully over her past life through many wearisome nights, and trusted there was nothing in her way; but the purity of her life required no seal to impress upon their minds the firm conviction that she has been received with the blessed language "Well done good and faithful servant, enter thou into the joy of thy Lord."

"FIFTH ANNUAL REPORT OF THE NATURAL HISTORY CLUB OF PHILADELPHIA.—DECEMBER 13, 1872."

The members of the Natural History Club of Philadelphia, on occasion of their annual meeting, again pause to consider what they have been able to accomplish during the year, and what progress they have really made in the pathway of truth. Such pauses are useful; for oppressive indeed is the keen sense of ignorance that sometimes overwhelms and threatens to crush the searcher after truth, whose aspirations, alas! so far transcend his capabilities. At such times the mind fails to recognize the reality of its gradual onward movement, and needs to gather fresh courage by laying aside all present reference to the unattained and the unattainable, and by dwelling with grateful recollections on the pleasures and treasures that have abounded in the past,

"Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High overarch'd imbower; or scatter'd sedge
Afloat, when with fierce winds Orion arm'd
Hath vex'd the Red Sea Coast."

Man knows but little, and in this short earthly life may know but little more; nor shall he learn that little in the natural as in the spiritual world until he becomes like an earnest child inquiring for truth, with receptiveness, with humility, with faith. In such the study of nature tends to produce serenity of mind and harmony of feeling. Nor is this strange; for the objects studied are not the awkward products of human skill "graven by art and man's device;" they bear the exquisite touches of the Divine hand, and cannot be observed without exciting wonder and admiration.

"Yet nature's care, to all her children just,
Endows, at large, whatever happy man
Will deign to use them." "Not a breeze
Flies o'er the meadow, not a cloud imbibes
The setting sun's effulgence, not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure unreproved. Nor thence partakes
Fresh pleasure only; for th' attentive mind,
By this harmonious action on her powers,
Becomes herself harmonious."

"The sun's unwearied course,
The elements and seasons, all declare
For what th' eternal Maker has ordain'd
The powers of man. He tells the heart
He meant, He made us to behold and love
What He beholds and loves, the general orb
Of life and being: to be great like Him,
Beneficent and active. Thus the men
Whom nature's works can charm, with God himself
Hold converse; grow familiar, day by day,
With his conceptions, act upon his plan;
And form to his the relish of their souls."

But, alas! that we find so many who rebel against the order and the harmony of the Cosmos.

A few days ago my attention was directed to the title pages and contents of some quaint volumes of the fifteenth century, setting forth the superstitions of the middle ages, relative to both spiritual and natural phenomena. Are such superstitions confined to the dark ages? Methinks there are still some who practically believe that the whole animated world (except themselves) has been created and is now governed by a malevolent being and that the chief end of man is to content

ith this creation. Alike ignorant of God, ho is the essence of Good, and of His orks which He pronounced "good," they onceive that every object to them new or nfamiliar is injurious in its character or ualities. To them every vine is a Rhus oxicodendron; every exotic tree, an upas; very glossy berry, a deadly nightshade; very spider, a tarantula; every insect, a corpion; every serpent, a copperhead: in hort, to sting, to bite, to poison, to destroy, is he special mission of herb, root, tree, insect, nd animal.

The beautiful striped or speckled snake, whose graceful curves no imitation of art may pproximate, is ruthlessly slain. The Dragonly, fit emblem of untiring activity in his life ork, is slanderously called the devil's needle; nd, if the velvet-covered bat arouses from is all day sleep and inadvertently enters a ouse where he would gladly feast on the nnoying fly, or roach, or mosquito, he is eceived with savage yells of women and nore savage array of hostile weapons by the nen; all justifying such conduct because, orsooth, the bat might be entangled in their air. Fungi generally are considered very angerous, and the only known purport of he puff-ball curiously crowded with untold nyriads of purple spores is to produce blindess.

Having looked upon that illustration of Dante's Inferno which represents the dismal procession of false prophets, whose punishment for deluding the denizens of earth consists in ever walking forward, whilst their heads are so reversed upon their shoulders that they must ever look backward and never more see whither their footsteps tend, I take warning and dare not prophesy the judgment of future times concerning the current superstitions of our dimly-lighted age.

In such an age, no man has a right to live unto himself; he should labor to search after the undiscovered truth, or at least to be the appreciative recipient and the conscientious preserver and communicator of already discovered truth. Let us, then, as lovers of nature, examine what treasures we have garnered during the year. A child's playhouse presents not a more curious medley than the objects which we have more or less superficially observed. Here are animalculæ and infusoria; cells and tissues; ova and spores; fibres and muscles; fungi and mosses; polyps and corals; sea-cucumbers and jelly fishes; sea-weeds and land-weeds; chrysalids and caterpillars; lobsters and fiddler crabs; flowers and fruits; birds and butterflies; auroras and isotherms; material enough to last for a lifetime even though that life should attain to the age of Methuselah, for

"The wish to know—that endless Thirst
Which e'en by quenching is awaked,
And which becomes or blest or curst,
As is the Fount whereat 'tis slaked—
Still urged us onward, with Desire
Insatiate, to explore, inquire."

But

"Knowledge is as food, and needs no less
Her temp'rance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit."

This abundant variety has resulted mainly from the arrangement whereby each member of the Club in turn presented the theme for general consideration and conversation at the stated meetings. Hence originated a series of essays accompanied with ample illustrations, each essay complete in itself, but all linked together by a bond of relationship to Natural History.

The recalling of their subjects brings back the memories of happy and profitable reunions when freely and frankly thought was interchanged, where the cares of the world were forgotten, and when, above all, a thrill of pleasure lighted up the eye as it gazed down that optic tube, that master-piece of human skill, and explore the mysteries of life and death. One after another came: The Physical Basis of Life; The Sleep of Plants; The Algæ; Lichens and Mosses; Monographs on the Graphidæ and the Hypneæ; on some plants useful to man in practical life, the Cotton Plant, the Cocoanut Tree, the Indian Corn; Thoughts on Marine Life; on Polyps and Corals; on the Sea Hedgehog (Echinus); on the Jelly Fish, Thoughts on the insect World; on Chrysalids and Cocoons; a Monograph on the Drop Worm of Philadelphia; another on the Mantis of Baltimore; and still another on the Woodpeckers.

Besides these, the reports of individual observations made during the summer vacation, cover a wide geographical and phenomenal field; for, notwithstanding the intense heat, most of the members of the Club obeyed their instincts as genuine Americans, and made themselves practically familiar with the geography of the country by running to and fro through the earth; and marking from car, or boat, or stage-coach, the trend of the mountains, the slopes of the hills, the curves of the water-courses, and the bountiful products of plains and valleys. The range has extended from Ottawa, the charmingly located capital of the dominion on the north, to the almost tropical climes of South Carolina; from Mt. Desert,

"An island, full of hills and dells,
All rumpled and uneven
With green recesses, sudden swells,
And odorous valleys driven

So deep and straight, that always there
The wind is cradled to soft air,"

on the east, to the flower-bespangled prairies of Nebraska, to the wide shallow affluent of the Missouri, well-named the Platte, that moves lazily along, where the startled Indian stands motionless like some bronze statue outlined against the clear sky as he gazes at the passers-by. Some found the inclement weather pursuing them even in the mountains and the lakes; others more fortunate found localities where the intense heat did not penetrate. There they revelled in the glories of the sea, laved their hands in its cool waters by day, and enjoyed with enthusiasm the phosphorescence of the night.

"How happy they,
Who, from the toil and tumult of their lives,
Steal to look down where naught but Ocean strives!"

Who

"Love to stand on some high beetling rock,
Or dusky brow of savage promontory,
Watching the waves with all their white crests dancing
Come, like thick-plumed squadrons, to the shore
Gallantly bounding."

Even on the low beach at Cape May, one finds how grandly the tumbling waves come thundering in all along the beach. Starting away out in the deep blue water, they rolled, resistless as fate, onward and inward, never weary of kissing the clean sand with their foam-moistened lips.

"Comes the everlasting ocean roaring to the land,
Waves in wild commotion, bearing down upon the strand;
Sweeping off forever all our traces on the sand."

How refreshing and agreeable is the wet sand to the bare-footed vagabond at the shore. You can turn and look at the record you leave behind, whether it be satisfactory or otherwise. You can run down after the retreating wave to snatch some marine plant that looks like a beautiful but vanishing picture before it escapes into the deep again; you can catch a shell or curious animal, even though the brine boils knee-deep around you; yes, and you may, with bare feet, stand almost under the cresting breaker, and see and feel it curl and dash and finally break into a million watery atoms at your feet. We observed curious tracks on the fresh wet sand. Tracing one of these to its termination, we found a beetle laboring along with failing strength, but the yielding sand preserved the mark every time its legs touched its surface. A land breeze the day before had carried many insects out to sea, and becoming exexhausted, they were cast back again upon the sand. And these strange marks were the tracks they had left in crawling towards dry land. They were quite different in character, as different insects had made them. This is a new standpoint from which the entomologists of the Club might view the bug subject; and to get most out of it, different species might be captured, and after depriving them of power of flight by chloroform or otherwise, turn them loose on the sand and note their tracks.

The most striking object in the animal kingdom one meets with in strolling along the sandy beach, is the jelly-fish, or Medusa. These jelly-fish, with little more trace of organization in a steak cut from their side than can be found in an equal mass of sea water, do not live always in their Medusoid form. In the latter days of summer and early autumn they deposit in the restless sea vast multitudes of ova, which are minute ciliated bodies resembling infusoria; and after this event the parent jelly-fish dies and is thrown on the sand to decay. Let us follow now the perilous voyage of one of these infant, ciliated, ovarian jelly-fish. It rolls along in the boundless sea, if not devoured by whale or other creature, until the time comes for it to seek that rest which seems necessary for all creatures during certain periods of their development. Now it sinks in the water and becomes attached to rock or marine plant until the next year's sun tells it to arouse and put on its wonderful dress, for the time has come to advance into that higher state prepared for whatever has lived or is living. The little ciliated egg begins to grow and assumes the form of an ordinary polyp, attracting food by means of its ever active cilia; for now it is stationary and cannot roam the sea for its dinner. In time, transverse or circular furrows make their appearance at regular but close intervals, all round the cylindrical polyp; these polyps bear on their free external margins radiations of singular beauty. Meanwhile they deepen until all resemble a nest of animated, translucent saucers, one fitting carefully into the other. Finally, the upper saucer detaches itself from the parent polyp and floats away upon the tides of the sea, growing and sporting in all the exquisite beauty of its new-found life until its development terminates in the mature jelly-fish. Each segment of the polyp form is cast off in a similar manner, and undergoes similar transformations, so that each polyp may give origin to fifteen or twenty Medusæ by this very curious process of segmentation. Often have we seen in our plant studies that cells are multiplied by internal division, and that the ova of not a few animals increase according to a similar law; but here is an instance of an entire animal (polyp) which has lived an independent life as such, has eaten, digested, and has grown by other processes than segmentation, obeying a

milar law to the vegetable cell and ovum, ough far higher in the scale.

Nor is it necessary to wander far from me to find the material for interesting udy.

"On Life's current he who drifts
Is one with him who rows or sails,
And he who wanders widest lifts
No more of beauty's joyous veils
Than he who from his doorway sees
The miracle of flowers and trees."

Even the limits of a city garden furnished om enough to watch the behavior of that riously formed and far famed insect, the antis, the soothsayer of the ancient Greeks. nported from Maryland, probably their rthern limit in the United States, they lived ng enough to deposit a mass of eggs look- g like some great seed-pod; and to verify r once that the female at a certain stage of istence decapitates the male, and begin- ng at the head, gradually feasts upon the hole body. This insect, indeed, has a repu- tion alike for voracity and for sanctity. St. rancis Xavier, seeing a mantis hold up its rms in deep devotion, asked the insect to ng the praises of God, whereupon it chant- l a very fine canticle. Our essayist neg- cted to report any attempt at verification of is habit of devotional song; therefore we ink it needs confirmation. We can scarce rbear to speculate as to the meaning of that stinct which causes the female to destroy e male. Does the maternal instinct teach at a jealous husband or a hungry father ill certainly devour the luscious eggs or the rightly progeny, leaving the mother child- ss, and so reduce her to the horrible di- mma of slaying one for the preservation of e race?

(To be concluded.)

Selected.

DISCONTENT.

There is no day so dark
t through the murk some ray of hope may steal,
me blessed touch from Heaven that we might feel,
If we but choose to mark.

We shut the portals fast,
d turn the key and let no sunshine in,
t to the worst despair that comes through sin,
God's light shall reach at last.

We slight our daily joy,
ake much of our vexations, thickly set
r path with thorns of discontent, and fret
At our fine gold's alloy.

Till bounteous Heaven might frown
t such ingratitude, and, turning, lay
n our impatience burdens that would weigh
Our aching shoulders down.

We shed too many tears,
d sigh too sore, and yield us up to woe,
if God had not planned the way we go
And counted out our years.

Can we not be content,
And lift our foreheads from the ignoble dust
Of these complaining lives, and wait with trust
Fulfilling Heaven's intent?

Must we have wealth and power,
Fame, beauty, all things ordered to our mind?
Nay! all these things leave happiness behind.
Accept the sun and shower;

The humble joys that bless,
Appealing to indifferent hearts and cold
With delicate touch, striving to reach and hold
Our hidden consciousness;

And see how everywhere
Love comforts, strengthens, helps and saves us all;
What opportunities of good befall
To make life sweet and fair!

A SPRING IDYL.

BY MARY B. DODGE.

The dusky shadows of the night are flying,
(The weary Winter dies,)
And in the East, the ashen void supplying,
Dawn's tinted clouds arise.

From dreams of Summer, on these fleecy pillows,
In rosy raiment dight,
Fair spirits float upon the misty billows,
And bring a new delight.

This new delight is Spring's delicious presence!
She charms the enamored air
With kisses warm, and breath of savory essence,
And amber-floating hair.

She bears to earth a benison from heaven,
As though, through slumber deep,
Her soul had strayed there, while the snows have striven
To hold her in her sleep.

She greets the wood, and 'neath her soft alighting
The cradled violet grows;
Nor yet, her lovers in the city slighting,
O'er them her spell she throws

In hyacinthine showers of honied sweetness,
And tender primrose bloom,
That bring fair Nature, in her bright completeness,
To many a shaded room.

Before gay palaces she tripping passes,
Yet lingers there, to bless
And gem with emeralds the petted grasses
That wake to her caress.

She scatters blessing, and the while she blesses,
Outpouring all her store,
Her open wealth by miracle increases,
Expanding more and more,

Till town and meadow, forest, hill and river,
Enriched by her largesse,
Give back, in grateful tribute to the giver,
A world of loveliness!

No more we sigh that Winter's pallid finger
So long earth's garden sealed;
Nor, on past care, methinks, do angels linger,
With Paradise revealed!

Except to note that the divinest pleasure
Within its central height,
Bears sure and clear proportion to the measure
Of life's once weary night.

—*Christian Union.*

WILLIAM PENN.

Allusion was made in a former number to the excellent address of Craig Biddle, delivered before the Historical Society of Pennsylvania, on the presentation of the Penn papers.

From the printed report we extract the following, which, with the whole address, is worthy of being perused and pondered.—EDS.

William Penn recognized in his laws also not only no sect of Christians, but no race of men, and this was the secret of his success in his treatment of the Indians. His claim to distinction among the founders of States was not that he made treaties, but that he kept them. An infant colony landing in an inhabited country would naturally conciliate the natives by the purchase of their lands, if that course was open to them. No one would be so blind as to use gunpowder, lead and flints for hostile purposes, when they could be made legal tenders for the purchase of lands. The Swedes and the Dutch and the English, who had governed the country for eighteen years under the Duke of York, had obtained their lands by fair purchase, and the actual site of Philadelphia itself had been acquired from the Indians by three Swedes, the Swensons, who sold it to Penn. The merit of Penn stands upon much higher grounds, and is well put by Mr. Fisher and Mr. Duponceau. In their discussion of the great treaty, they say: "The true merit of William Penn, that in which he surpasses all the founders of empires, whose names are recorded in ancient or modern history, is not in having made treaties with or purchased lands of the Indians, but in the honesty, integrity, the strict justice with which he constantly treated the aborigines of the land, in the fairness of all his dealings with them; in the faithful performance of his promises; in the ascendency which he acquired over their untutored mind; in the feelings of gratitude with which his conduct and character inspired them, and which they, through successive generations, until their final disappearance from our soil, never could or did forget, and to their last moment kept alive in their memories." That this principle was the true one, we have the evidence of Oldmixon, who, writing in 1708, says: "The Indians have been very civil to the Pennsylvanians, who never lost man, woman or child by them, which neither the Colony of Maryland nor that of Virginia can say no more than the great Colony of New England." And now in 1872, after over two hundred years intercourse with these people in all parts of our vast country, one chief magistrate, whose training would naturally inclin him to sterner modes of treatment, falls bac upon the principles of our founder, and ha called upon his descendants to carry ther out. After a year's trial, in his annual mes sage to Congress, he thus states the result:

"The policy which was adopted at the be ginning of this administration, with regar to the management of the Indians has beer as successful as its most ardent friends an ticipated in so short a time. It has reduce the expense of their management, decrease their forays upon the white settlements, tend ed to give the largest opportunity for the ex tension of the great railways through th public domain, and the pushing of settle ments into more remote districts of the coun try, and at the same time improving the con dition of the Indians. The policy will b maintained without any change, excepting such as further experience may show to b necessary to render it more effective."

These things which I have said of Penn are not new, and are especially familiar t the members of our Society, but I have fel it of no disadvantage to recall them. Th venerable Heckwelder tells us that for a hun dred years after Penn's arrival in this coun ty, the Indians frequently assembled togethe in the woods, in some shady spot as near a possible similar to those where they used t meet their brother Miquon (Penn,) and there lay all his words or speeches on a blanke or clean piece of bark, and with great satis faction go successively over the whole." I is well for us to follow this example occa sionally and to try to re-invigorate the la principles of modern society by a contem plation of the purity, toleration and grea manliness of Penn's character. For the lat ter quality he was a fine example. In all hi trials he defended himself not only with grea ability, but great boldness, and while th friend of successive sovereigns of England he never truckled to them or bartered hi principles for their favor. He was the warm est friend of that stern republican, Algernon Sydney, and both by his pen and voice urge his election to Parliament against the chose candidate of the very Court in whose grace it was his highest personal interest to stan well. And when William III. came to th throne, and he was arraigned for his friend ship to the fallen James, he asserted wha his conduct in regard to Sydney had proved that although King James was his friend an his father's friend, it had never influence him in his conduct to his country and his re ligion. And it was a noble boast of his So ciety and himself that "in the hottest time of persecution and the most violent prosecu tions of those laws made against meeting

ey have boldly stood to their testimony for od without creeping into holes or corners, or ice hiding themselves as other dissenters ave done."

Can we say at the present day that we have aintained the toleration of the opinions of hers and the manly expression of our own, r which Penn was so pre-eminent? In re-gious matters perhaps we have, for no sect sufficiently predominant to oppress others, en if they had the disposition to do so, but secular matters we fall far short of him; e have neither his toleration nor his man-od.

The cry of "principles, not men," has in-uced us to believe that the assumption of ir principles entitles a man to our support, matter how unfit he may be to carry them t. The sincerity of what he calls his con-ctions is never considered. The tendency modern reform is to suppose that good ws make good governments, and that it is ly necessary to patch up the supposed de-cts in a statute or a Constitution to make work to our entire satisfaction. The age so material that every function of govern-ent is assimilated to a machine, which must ork well if properly constructed. But in e machine of government man is the mo-ve power, and if the deficiency be there the ost perfect machine in the world is of no e. Penn saw this, and said two hundred ears ago: "Wherefore governments rather epend upon men than men upon govern-ents. Let the men be good and the gov-rnments cannot be bad. If it be ill, they ill cure it; but if the men be bad, let the overnment be never so good, they will en-eavor to warp and spoil it to their use.

"I know some say, 'Let us have good ws, and no matter for the men that execute em;' but let them consider that though od laws do well, good men do better; for od laws may want good men, and be abol-hed or evaded by ill men; but good men ill never want good laws or suffer ill ones. is true good laws have some awe upon ill inisters, but that is where they have not wer to escape or abolish them, and the eople are generally wise and good; but a ose and depraved people (which is to the uestion) love laws and an administra-on like themselves. That, therefore, which akes a good Constitution must keep it, viz: en of wisdom and virtue, qualities that be-use they descend not with worldly inheri-nces must be carefully propagated by a vir-ous education of youth."

What we really now want is not new laws Constitutions, but men to execute those we ready have.

The shrewdest of all foreign observers of American institutions, De Touqueville, says: "I know no country in which there is so little independence of mind and freedom of discussion as in America. The majority raises very formidable barriers to the liberty of opinion; within these barriers an author may write whatever he pleases, but he will repent it if he ever steps beyond them. Not that he is exposed to the terrors of an auto da fe, but he is tormented by the slights and persecutions of daily obloquy. His political career is closed forever, since he has offended the only authority which is able to promote his success. Every sort of compensation, even that of celebrity, is denied him. Before he published his opinions he imagined he had them in common with many others; but no sooner has he declared them openly, than he is loudly condemned by his overbearing opponents, while those who think, without having the courage to speak, like him, abandon him in silence.

He yields at length, oppressed by the daily effort he has been making, and he subsides into silence as if he was tormented by remorse from having spoken the truth. In that immense crowd which throngs the avenues to favor in the United States, I found very few who displayed any of that manly candor and that masculine independence of opinion which frequently distinguished the Americans, in former times, and which constitute the leading features in distinguished characters wherever they may be found."

This was written in 1838, and his translator and anotator endeavored in the publication of the work here to attribute the remark to the then condition of parties; but time has but vindicated the general truth of the observation.

As Pennsylvanians with such a rich heritage as we have received from our great founder, cannot we do something to remove this reproach from our country? Is not this a fit moment, when we are recalling the virtues of Penn, to resolve to be more worthy of him, and of that great principle of his Society which recognizes the "inner light" as the beacon to guide our lives, and not the *ignes fatui* of popular applause and temporary prosperity.

God set the sign of his covenant with Noah and those who should come after Noah "for perpetual generations"—not in the clear sky, but in the cloud. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth that the bow shall be in the cloud." From that day to this the brightest reminders of the mercy of God have appeared ever in

the clouds which seemed to come between him and his children.

WHAT are thy crosses to thy comforts, thy miseries to thy mercies, thy days of sickness to thy days of health, thy days of weakness to thy days of strength, thy days of scarcity to thy days of plenty?—*Thomas Brooks.*

JEFFERSON says that "War is an instrument entirely inefficient toward redressing wrong, and multiplies instead of indemnifying losses.

PHILADELPHIA FIRST-DAY SCHOOL UNION.

This organization will meet in Girard Avenue Meeting-house, on Sixth-day evening next, the 11th inst., at 8 o'clock. The several schools, &c., will forward full reports, statistical and otherwise, for the past year, so that a complete report can be sent to the Annual Meeting of the Association.

Suitable essays always acceptable, and with reports should be sent to the Clerk, 205 North Fourth Street, Philada. All Friends are cordially invited to attend this meeting.

BENJ. HALLOWELL, JR., } *Clerks.*
ANNE CALEY, }

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting on Sixth-day evening next, 11th inst., at 8 o'clock, at Race Street Monthly Meeting room. Open for the attendance of any who so incline. ALFRED MOORE, *Secretary.*

LIBRARY ASSOCIATION.

Committee of Management meet on Fourth-day evening, Fourth month 9th, at 8 o'clock, in the Library room. JACOB M. ELLIS, *Clerk.*

CIRCULAR MEETINGS.

Haddonfield Quarterly Meeting, having for the present discontinued its Circular Meetings, the one last week advertised at Camden, N. J, will not be held.

A Stated Meeting of Friends' Charity Fuel Association will be held on Seventh-day evening, the 5th inst., at 8 o'clock, in the Monthly Meeting room of Friends' meeting-house at Fifteenth and Race Sts.

WM. HEACOCK, *Clerk.*

The Yearly Meeting Committee on the Subject of Education, propose holding a meeting on Sixth-day, the 18th inst., to meet at 3 o'clock P. M., in the Monthly Meeting room in Race Street Meeting-house.

No reports have been received from any of the meetings belonging to Concord Quarterly Meeting nor from Buckingham, Solesbury, Wrightstown, Makefield, Falls, Quakertown, Uwchlan, Bradford, Fallowfield, and Penn's Grove Monthly Meetings. The Committees of the above named meetings will please forward replies without delay.

W. M. LEVICK, *Clerk of Committee.*
No. 331 North Sixth Street.

ITEMS.

THE custom of pupils making presents to their teachers has been discouraged by the Boston School Committee. Such presents are mostly of an expensive character and composed as Public Schools are, of children from all ranks in society, a subscription that would be no tax upon the son of rich man might greatly inconvenience the child a poor widow. The custom, it was thought, "lea to favoritism and educates the mind in favor bribery and corruption." If some "*non-political r former*" will begin a crusade against the trade wedding gifts, making it an offence against etiquet to give presents, unless the straightened circur stances of the parties absolutely require such hel our social atmosphere will be clearer and our soci burdens will be lightened.—*The Press.*

THE use of the microscope is rapidly becomi recognized as a valuable aid to the geologist in d ciphering the minute structure of rocks.

IRRIGATION BY BROWN'S SYSTEM.—This syste consists of leaden pipes laid a few inches underneat the grass, with surface openings at intervals, so pe forated that at a given pressure the water let in w be thrown by pressure to a height which gives beautiful rainfall, and may be regulated by the har to any extent of saturation. Valuable as this pr cess is, considered simply as an irrigant, it becom yet more useful as a means of utilizing manure and it is the opinion of the Duke of Sutherland manager of his home farm that native as well applied manure may thus be turned to profitab account. Mr. Brown, in his reports for 1872, on th working of the system at Stoke Park, near Windso and at Bishop Stortford, in Herts, says: "It h just been introduced on the permanent pasture lan of his Grace the Duke of Sutherland at Dunrob Castle, and the results there obtained by manu applied to the surface so late in the season as th third week in August, and so far north as Suthe landshire, have been as striking as those in th south of England. In the course of a few days th grass was changed from what may be consider poor permanent pasture grasses to the richest de cription of herbage, which warrants the conclusio that the strath lands of the highlands of Scotla may be reclaimed by this system, and brought fro their present unproductive condition to that of lu uriant fattening pastures, or where hay might produced in abundance to provide food for she and cattle during the winter.—*Leisure Hours.*

THE VIENNA EXPOSITION BUILDING.—Untiring e forts are being made at Vienna to have the exhib tion building ready by the opening day, the 1st Fifth month. Some of the galleries are quite fi ished, and only need to be fitted up by the exhibi ors. The dome, the largest ever attempted, is d scribed as being to other domes what the Gre Eastern was to other ocean steamers. In additio to the main building there is a great detached ga lery for machinery, and a separate department considerable size for works of art; while ma structures are scattered through the grounds. A ready, in anticipation of the influx of visitors th summer, rents have risen considerably; in one i stance in the proportion of from 600 to 1,800 florin and in another from 400 to 1,000 florins. Livin too, is twice as high as it was a few years ag There is, however, a great business prosperity compensate for the general rise in prices.

A GIRL'S school for type-setting has just be opened in Vienna. It accommodates about 100 p pils, of whom every twenty have a separate teache

IN many parts of Germany, the children ha formed themselves into societies for the preventi of cruelty to animals. In some towns of Franc whole schools, including teachers and pupils, co stitute such societies.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FOURTH MONTH 12, 1873. No. 7.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Grattan, *Richmond, Ind.*

CONTENTS.

Points of Belief Connected with Advancement in the "Higher Life," 97
Copy of a Letter from Mordecai Yarnell 100
James Haughton 100
Advice of Madame Guion to a young Ecclesiastic who was about to commence Preaching 101
Science and Christianity 101
Intimacy between Parents and Children 102
Scraps from Unpublished Letters 103
EDITORIAL 104
MARRIAGE 104
OBITUARIES 104
Fifth Annual Report of the Natural History Club of Philadelphia, Dec. 13, 1872 105
The Society of Friends, No. 6 107
POETRY:—Under the Snow—Never Mind 109
The Latest Wonder of Science 109
A Hint on Hyacinth Culture 110
Habits of Literary Men 111
Guard thy Tongue 111
Review of the Weather, etc 111
Notices 112
ITEMS 112

For Friends' Intelligencer.

POINTS OF BELIEF CONNECTED WITH ADVANCEMENT IN THE "HIGHER LIFE."

BY BENJAMIN HALLOWELL.

"I have a baptism to be baptized with, and how am I straitened till it be accomplished.—*Luke xii*, 50.

(Concluded from page 67.)

How full of kindness, love, and mercy, are all the dealings of the Good Father with his children! And how wisely are His dispensations adapted to their improvement and instruction. All the suffering that is experienced upon doing wrong, is to teach us we are out of the right path—are separate from the Divine harmony—and to induce us, by its instantaneous and most powerful appeal, return to the right way. We have gone a way in which the Good Being cannot go with us. He cannot go with us into sin. Our faces are turned from Him. Hence the voice behind us, saying entreatingly, "This is the way, walk thou in it." Hence the suffering that is experienced is never vindictive or retaliatory, but always reformatory and corrective, designed to protect, restore and preserve. It is the consequence of a separation from the Divine harmony, in which alone is the possibility of peace or happiness, and it is encouraging evidence of existing spiritual vitality, for through all time, wherever or while there is a state of doing wrong, or of disobedience to the Divine will, there must be suffering; where there is suffering, there is feeling; where there is feeling there is life; and where there is life there is hope—hope of reformation, and a return to obedience to the will of God, and restoration to His love and favor.

It is a truth that all our experience maintains, that "it is forever well with the righteous, and ill with the wicked." The wicked, having separated themselves from the harmony of God, and from the government of His attributes, cannot know peace and rest. This must ever remain true with humanity. It is also true with every individual; but it does not necessarily imply that the same individual shall always remain wicked. Far from it.

Our consciousness assures us that God is infinite in justice, mercy and goodness, as well as in wisdom and power; and with these convictions of His attributes, the soul cannot admit of, or believe, any providences of Deity towards His creatures which would not be in harmony with these attributes. These considerations compel us to the conclusion, that a just and merciful Being could not inflict infinite punishment for a finite offence. It is impossible. Such an idea contradicts the highest and purest conceptions impressed upon our consciousness in regard to the attributes of Deity, particularly His justice, mercy, wisdom, and power, and therefore it cannot be true.

Moreover, punishment or suffering being always, when imposed by a just and merciful

Being, protective, corrective, or reformatory, and never retaliatory or vindictive, can, from the same considerations, continue no longer than means of reformation or improvement exist. God never conferred existence but to bestow ultimate enjoyment; He never created but to bless; and in order to believe that a single soul He had voluntarily brought into existence should be doomed to irretrievable and everlasting torment and misery,* we would be compelled to believe that God, who is infinite in power, wisdom, and goodness, had undertaken a purpose which he was unable to accomplish, which I do not, I cannot, I dare not believe.

But the sufferings from sin are great. It darkens the soul, and keeps it in bondage. The chains are continually galling, and like the plagues of Pharoah, the suffering will become more and more severe and oppressive the longer it is continued, even as the slaying of the first-born in every house, till there is a willingness wrought to obey the will of God, and, like the prodigal, return repentant to the Father's house.

The longer this willingness is delayed, the severer are the judgments the soul brings upon itself—the greater the darkness, distress, and misery. It should, therefore, be earnestly and emphatically impressed, that the earlier in the period of its existence the soul submits to the Divine government, and comes into harmony with the Divine attributes, the greater the happiness it enjoys. And as soon as the soul is brought into a state in which it is willing to submit to the Divine government, it experiences a beginning of peace. The prodigal is returning, and will receive the Father's embrace.

Suffering being an element in the economy of a wise and good Providence to induce a departure from the evil that causes the affliction, and to bring into the path of purity, holiness and truth, the lower the depths of sin into which one has fallen, the greater must needs be the suffering to raise him therefrom.

Can there be a soul that does not possess some good quality—some appreciation of kindness and affection—which, although now seemingly dormant, may be awakened and nurtured and developed? Then, as all good connects itself with other good, this germ of good in a soul, like a little leaven, may, in a period of time,—a thousand, or ten thousand years, if it cannot be done sooner, for Deity, having eternity to work in, is not in a hurry, but can afford to wait for the stubborn will to be subdued, leaving it free—be caused to spread amongst the other qualities, and brin all into the Divine nature.

Death cannot remove out of the reach the Love, mercy and fatherly care and com passion of the Good Being, nor of the wi and benevolent means for the improvemen and restoration of His erring children, so s after purification through suffering, they sha all voluntarily submit to His governmen and ultimately fulfil the purpose of the creation, the enjoyment of happiness an peace.

To the opinion that may be offered, that ev if true, it is not best to promulgate such do trines as the ultimate salvation of all me it may be replied, that God does not nee error to uphold His government. His go ernment rests upon the eternal principles Truth, justice, love and mercy, everlasting active; and whatever belief of His dealin with His rational creatures most accords wi these, will be best for the one that entertai such belief, and most pleasing and acceptab to the eternal Father.

The acceptance, as objects of belief, of co victions thus sealed upon my spiritual cons ousness, accords in my view with the compr hensive injunction of George Fox, "Mind t Light." The highest and purest ideas of rigl duty and belief which a person can possib gain, are those resulting from the undisturb abiding convictions impressed upon his watc ful consciousness, in harmony with his jud ment and enlightened reason. These are t voice of God to him, which it is always s to trust and a duty to obey, and "to res the influence of which is to invite destru tion."* As stated by "Saint Ambros "Nothing is so perilous in the sight of G nothing so shameful in the sight of man, for a person not to speak out his own co victions freely."†

The most remarkable evidence of the lo of God to man, is that He conferred on hi His creature, power even to rebel against Hi self his Creator! Let us learn a lesson fr passing events. How do the higher a nobler feelings of our nature glow with light at the magnanimity of our Governme in granting amnesty and forgiveness to th who rebelled against it and endeavored take its life, on the simple conditions of a turn to obedience and loyalty! Now, "] that planted the ear, shall He not hear?] that formed the eye, shall He not see —(Psalm xciv, 9.) So, He that implan this feeling of high appreciation of clemen and forgiveness in the hearts of the pur the noblest, and the best of the race, must

* Think of the meaning of the word everlasting, —that, after a million of millions of years have elapsed, it is no nearer its termination.

* Hawkesworth.

† Quoted by "Father Hyacinthe" in a letter the N. Y. *Independent.*

His doings and dealings be in harmony
erewith? Read in this light, how greatly
the beauty and interest increased to the
der and sensitive soul, in reading the
II Psalm, and many other portions of Scrip-
e.

But to return again to the subject of in-
uction. Had it accorded with the provi-
nces of Omniscience to impart immediate
itive instruction in every needed depart-
nt of knowledge to all His children the
rld over, it is impossible to believe, since
d is no respecter of persons, that any one
uld be ignorant of what would be beneficial
him to know. But Deity, in His wisdom
d goodness, saw it to be best that man
uld labor for his knowledge as for his food.
imparted fixed and invariable properties
d modes of action called Laws, which con-
t man with the universe around him by
threefold nature, physical, intellectual, and
ritual, and bestowed upon him the facul-
that would enable him through these to
uire, by his industry, observation and ex-
ience more and more information of their
ure, his connection with them, and how to
pt himself to them. The Good Being also
parted to him the power, capacity, dispo-
on, and will to communicate to others
at he thus learns and acquires, in which
re is a positive enjoyment on both sides, so
t the light of knowledge increases and
eads with the continuance of the race. He
ves it to individuals in a community to
ve the pleasure, as social beings, to assist,
truct and enlighten those who are ignorant
l in need. There is then a continued ac-
mulation of knowledge and experience;
ce progress and advancement are a natu-
result of continued human existence.

This increase in the amount of acquired
l inherited knowledge creates a more re-
d sensibility of consciousness, which will
part a perception of true knowledge of all
influences of virtue and vice, so that vir-
will be made to appear more and more
ely, and vice more and more hideous.
us, in accordance with the principle of
Darwin's Theory of Natural Selection,"
t "the strongest and fittest to live, sur-
es," truth, love, justice, and right, being so
ch more strong and lovely, will absorb
l root out from the soul falsehood, hatred,
istice, and wrong, and triumph gloriously
r them; and the soul, through the opera-
n of these Divine Spirit-forces, which are
immediate action of God, becomes more
more assimilated to the Good Father.

As queried by Adison in his paper on the
mortality of the Soul, "How can we find
t wisdom which shines through all His
ks, in the formation of man, without look-
ing on this world as only a nursery for the next; and, without believing that the several generations of rational creatures, which rise up and disappear in such quick succession, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity.

"There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress, which the soul makes toward the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine forever with new accessions of glory, and brighten to all eternity, that she will still be adding virtue to virtue, and knowledge to knowledge, carries with it something wonderfully agreeable to that feeling which is natural to the mind of man. Nay, it must be a prospect pleasing to God Himself, to see His creation forever beautifying in His eyes, and drawing nearer to Him by greater degrees of resemblance."

To sum up and conclude my concern. How thin is the partition which separates us from the spirit world!—the partition between life and death! It has been my privilege to stand by a beloved Friend, who retained full consciousness and intelligence, communicating with those around him in sweet affection, sensible that his close was at hand, and then, as in a moment, he passed away where no voice could reach him, and whence no voice from him could come! All was sealed in eternal silence!

But, thin as the partition is, no voice ever comes from the other side to tell the secrets of the domain! By all our investigations and research in this field, we can make no discoveries! We know nothing but the striking facts that the old must die, the middle aged may die, and the young do die. This ignorance is all in wisdom. It invites us to examine the subject with the eye of Faith. It is then seen that those spiritual realities, love, kindness, truth, justice, purity and holiness, that all feel to be the true garment with which to be clothed for an entrance to the spirit world, are, like the great source from which they proceed, eternal in their very nature, and must therefore continue to exist forever. There is no element in them that can possibly perish. They are pure, simple and indestructible. It follows that the special existence in which these were all concentrated, and which constituted it a separate or individual being, must also live forever—it must be immortal!

These blessed and eternal principles are all active powers. And the more numerous, re-

fined and pure those are with which any person is clothed, the more happy and useful he is capable of being in this life, and the better prepared is he regarded for passing on to the higher state of existence. But these are not obtained without wisely directed labor. We must work for the food and raiment of the spirit as well as for those of the body, and thus live the true life, in perfect obedience to the will of God, so that His will is our will, and He our all in all, our lives being hid in Him. This is then "eternal life," which existing now with all its elements indestructible, must pass beyond the grave and continue on forever.

And, as in this life, neither happiness nor usefulness depends upon the mere possession of these blessed principles or powers, without their active employment, even if such a condition were possible, so in the spirit world, it is my confident belief these are all actively employed in the Divine economy, as agents or ministering angels, diffusing the Divine blessings—the stronger, more advanced and enlightened, instructing the ignorant, elevating the lowly, aiding and strengthening the weaker, and helping them all upward and onward, and at the same time perfecting more and more their own purification and refinement, and thus passing on from glory to glory in greater nearness to the eternal One forever.

Sandy Spring, Md., 3*d mo*, 1873.

COPY OF A LETTER FROM MORDECAI YARNELL, 10TH MO., 1758.

Dear Friend:—The love I have to the Church in general, and particular members, induces me to write thee a few lines concerning thy great undertaking to rectify those of our class, as I once fell into a branch of that business; and though I never wanted work, the wages were so bad—poverty came on fast, so I found a necessity to fall into more profitable employment, and labor harmoniously with those that advocated the good cause, though some of them were weak instruments, and could do but little to promote it; instead of watching for faults. For while I was in the speculation and close observation, I could, with the enemy's help, find a multitude even where there was none; but, happily, changing my calling, charity covered them; and I have so much better wages in this new scene of life, that I should be glad my brethren, the clergy, would generally fall into it, and leave judicious Elders to judge and rectify the Ministers, for I apprehend it is more their proper business, and what they are better qualified for than us: we being restricted by our great Master's words, "judge not and ye shall not be judged, condemn not and ye shall not be condemned, for wi
what judgment ye judge, the same shall
be judged with, and with what measure
mete, the same shall be measured to y
again; and be ye not many masters, for o
is your Master, even Christ, and all ye a
brethren;" and if we do not love as bret
ren, be pitiful and courteous, and take the a
vice of the Apostle, "Let nothing be do
through strife or vain glory, but in lowlin
of mind, each esteeming another better th
ourselves; but if ye bite and devour one a
other, take heed lest ye be consumed one
another," and the good cause betrayed
all pretend to promote.

MORDECAI YARNELL.

JAMES HAUGHTON.

The following, extracted by "*The Natio*
from "Saunders' News Letter," is a sket
of James Haughton, who died 2d mo. 20
in his seventy-eighth year. He was an as
ciate of our friend Richard D. Webb, wh
death occurred last summer, and "a gen
ous ally of the American abolitionists."

"He took part in the anti slavery agitati
in 1837; he was a free-trader and advocat
direct taxation; he was opposed to war a
capital punishment, and for a long series
years he was a most strenuous supporter
temperance and total abstinence. He was a l
low-worker in the cause of temperance with t
late "Father Matthew" and "Father Sprat
and lectured week after week in the furth
ance of these objects to the poorest inha
tants in the city. He was as much respec
by the Roman Catholic poor, amongst wh
he labored, as by the Protestant denomi
tions, to one of which he belonged. T
Dublin Mechanics' Institute, in Lower Abl
Street, mainly owes its existence to his effo
and he took a leading part in the movem
which opened the Zoological Gardens, Pl
nix Park, to the poorest classes for one per
on Sundays. By his aid the Botanic Gard
were thrown open to the public on week-d
and Sundays free of charge, and he was
strumental in having Phœnix Park impro
and the People's Gardens planted there.
contributed many papers on social questi
to the Royal Dublin Society, and to the S
tistical and Social Enquiry Society of Irela
in both of which bodies he manifested a d
interest. His life was an exemplificatio
the principles he advocated. He was a tc
abstainer from spirituous liquors for thi
five years, and a vegetarian for twenty
years. Up to the time of his death he
President of the Vegetarian Society of
United Kingdom."

THERE is no argument so convincing of
divinity of religion as the life of a good m

lvice by Madame Guion to a young Ecclesi-stic who was about to commence preaching.

Sir:—Your simplicity and candor mightily ease me. What you write to me concern-g your state and condition adds to the dis-e I always have for those who put their ildren into callings before they are capable choosing for themselves. But since you nnot disengage yourself from your present te, you must make some use of it. Now, annot think that you are obliged to preach en; however, to make use of your state, ch as it is, I would observe these particu-rs.

1. Not to preach controversy, for it often ppens that such preach falsehood when ey believe they preach truth; besides, no-ing narrows up the mind so much as *that.*

2. Never preach to make ostentation of ur knowledge or eloquence, but preach the spel simply, and above all, the *Gospel of e Kingdom of God.* Give them to under-nd that the *Kingdom is near at hand;* that e source of all the disorders which now gn in the world (amongst these who pro-s to believe the Gospel) is their neglect d forgetfulness of that saying of Jesus rist. If they had given heed to it, they uld have found it their incumbent duty to ve sought this kingdom in the very place here Jesus Christ has told us it was, that is, *thin us.* (Luke xvii. 21.) When we seek there in simplicity, and with a real intro-rsion of our minds towards God, we never il of finding it there.

3. This very thing is the beginning of the ays of God, which all Christians should be ught and instructed in. Afterwards teach em to retire often, and to recollect their inds, and seek, as Daniel says, "the face of e Lord." There are hardly any persons ho are desirous to seek God in their hearts, an upright and sincere manner, but what d him there. (2 Cor. 6 and 16.) We all us are the temple of the living God, in hom He desires to dwell more than in tem-es made by men's hands. 'Tis this temple e has built Himself, where He exercises a rpetual priesthood.

4. Oh! how men are to be pitied who are norant of these great truths. "They honor od with their lips, but their heart is far om Him." Thus their minds being alto-ther turned outwards, they know nothing t what affects their senses; they are given ver to their enemies, to impure spirits, to e lust of the flesh, the lust of the eye, and e pride of life; to covetousness, vanity and groundless ambition. They live as without od, and as if they were born only for this orld. If they pay any worship to God, 'tis superficial that it makes no impression on them, and all their lives long they forget that God, who is so near them, that they might enjoy and possess Him every moment. God has created them on purpose to make them infinitely happy by His possession, and they make themselves extremely miserable in striving to possess all things without Him; but yet they possess nothing of what they believe they possess, because whatsoever is without us, is not truly possessed, and whatsoever may be taken from us, or we may lose, is not really ours,but that which is in us, and in which we are. This happiness is so great, and the possession so certain, that Jesus Christ assures His apostles that, "No man can deprive them of their joy."

5. Oh! what good would you not do with such kind of sermons. But to make them efficacious, those sermons must be the fruit of your love and entire obedience to the Spirit of God, and must flow from a real inward experience. They must not be the fruit of a dry and speculative study barely, which causes us to deceive ourselves by the glimmering lights of our own minds, and also to mislead others, without designing it. I pray God give you not only the knowledge of what I tell you, but also to put you into the most convenient situtation for His glory, and your own good. 'Tis an excellent thing at first, and for considerable time afterwards, to keep a close retirement, that so we may be filled with the Spirit of God, and then communicate of it to others. For no man can give what he has not, or if he has something, he may give more than he can spare, not being got to the fountain where he that is arrived may always give, and never want.

But when a man would preach, indeed, and suffers himself to be moved by the Spirit of God, what fruit does he not produce? The greatest good of all is to gain souls to Him who has redeemed them with His blood. The misery is, that we do not profit with this blood, for want of a knowing how to use it. If you preach in this manner, you will find that your sermons, far from exhausting you, will fill you more and more with God, who delights to give abundantly what we shed abroad for His glory, without seeking ourselves.

SCIENCE AND CHRISTIANITY.

Science and Christianity have often been regarded as mutual antagonists, and the progress of science deprecated as hostile to the Gospel. This protest is virtual infidelity. Such fears do the cause more injury than open and bitter enmity. True science and divine revelation cannot contradict each other, and must coincide so far as they cover the same ground. For if God is, he must

have put his impress on his whole creation. What is the science and Christianity which we may expect to find coincident and harmonious? Not what any scientist may term science, or any enthusiast or bigot term Christianity. Science is not half, but whole truths. There are truths appertaining to the material universe of which there is no doubt.

All is not science that claims to be so called. The opinions of scientific men, however plausible or probable, are not science, even though they extensively prevail. The development theory is not necessarily hostile to Christian or religious faith. In some aspects these theories are inviting on religious grounds. But after all they are merely hypotheses. In their present form they have no validity against the testimony, experience and intuitions on which Christian faith reposes. What is the Christianity we are to maintain? The religious and ethical teaching of Jesus Christ, the integrity and purity of his life and character, the reality of his divine mission as Teacher, Exemplar and Saviour.

This religion has been transmitted to us in human language. Our concern is with the genuineness of the treasure, not of the flawlessness of the vessels in which it is contained. Both science and Christianity rest on the same kind of statement, having in common three sources of proof or evidence, viz.: testimony, experience or evidence, and intuition. Scientific truth rests on accumulated and transmitted testimony. Natural science rests on natural history, which, like any other history, is matter of testimony. Christianity has an historical basis, and thus far depends on testimony; it has its historical records, to which it appeals for the history and teaching of its founder.

Science and Christianity rest in great part on experiment. In some sciences experiment is discoverer, guide and test. By experiment alone the sciences of heat, light, electricity and magnetism have been built up, and their laws are but the results of experiments generalized. Christianity claims to be tested by experiment. Christianity purports to be a guide to virtue, a fountain of peace, a support in grief, a sustaining influence in death, and claims preëminence over other forms of belief and culture. Thousands have made proof of Christianity in these respects. Has it failed?

The evidence of intuition is claimed equally for science and Christianity. It is the last test for science. If the Christian is true to his own soul, he comes in time to know from his own intuitions the excellence and beauty of his religion, and the power of its author. This intuitive knowledge of Christianity has been possessed by thousands for every one who has had intuitive knowledge of science. There is not a truth of Christianity whic may not from its very nature become a trut of consciousness. Shall we accept our intu tions in respect to science and refuse them i respect to Christianity? Science and Chri tianity are equally divine, equally from th inspiration of God, and each has essenti ministries for the other.

This subject seems the great one of the da Let science utter its voices and do its work let us gratefully receive the truth it gives u assured that the truth of God is one, an must in all parts be in harmony; but ou office is the defense of the Gospel and its illu tration in lives which shall bear some resen blance to the perfect life in which it is en bodied.—*Dr. Peabody.*

God never lays more upon any one of H children than He will enable them to bea and if thy strength be increased proportio ally, it is all one for thee to lift a poun weight, or to lift a hundred pound weight.— *Elias Pledger.*

INTIMACY BETWEEN PARENTS AND CHILDRE

Intimacy between parent and child ma seem a strange thing to many a father an mother. You know that a child should r spect you, you know that a child is in dut bound to love you, as you are to love th child. But you have never thought of th propriety, of the necessity for intimacy b tween parent and child. Since the days Solomon, and since the ages before Solomo writers on morals have fully appreciated th necessity for obedience to parents; but ho few have ever understood that the parent bound in duty to be the intimate friend the child! And yet a grain of intimacy worth a hundred-weight of authority. Let not underestimate authority either. We a no advocates for the weak indulgence th lets the child go without restraint. But int mate and confidential friendship is worth i finitely more than all authority. When ma hood comes, the authority must cease. B the parent who has the confidence of his chil has an influence over the child that lasts fo ever. The strong man never outgrows th restraint of the parental influence, if only th intimacy has been kept up. While, then, parent should never from mere indolen overlook a fault that may grow to somethi worse, whilst a parent should never from me feebleness yield to a child, he should seek bring every disagreement to a close as soo as possible. If you must carry your poi do so as soon as possible; if you must infli punishment, let it be soon over. Get ba on to the footing of a good understanding soon as may be. There are cases in whi

ours are necessary to bring a child to under-
tand that you are right and he is wrong, but
o not prolong the attitude of antagonism one
inute longer than is absolutely needful to
he child, remembering how precious a thing
ntimacy—the state of loving confidence—is
) the best results in the development of a
hild. There are many enemies to this inti-
nacy—a lack of sympathy on the part of the
arent, a lack of forbearance and charity for
he child's natural faults, a stern and forbid-
ing manner, and, in short, everything that
epels. Some parents never make an end.
When a child has committed a fault, they
ever have done with reproving it, but keep
rambling fire on the subject for days and
ays, which is an admirable method of de-
roying intimacy, and rendering the child as
epulsive as the parent in such a case makes
imself.—*Hearth and Home.*

RELIGION is morality illuminated by the
nowledge of God's law, vitalized by faith in
is love, glowing with answering love to him,
nd alive in loving and self-sacrificing service
) man.—*Prof. Harris.*

Scraps

FROM UNPUBLISHED LETTERS.

We were glad to have our dear aged friend's
etter to read. How very interesting it is to
atch those in the decline of life bearing their
iving testimony to the goodness and mercy
f our heavenly Father, and thus helping for-
ard others of less experience, and encour-
ging these to fulfil the labor committed to
heir charge. It is a beautiful thing to see
he brightness of the Spirit shining out with
uch lustre in advanced years. Surely this
f itself is a strong evidence of the truth,
hat the hand of the Lord is still as formerly
ith the children of men, and that He will
ever leave or forsake those who put their
rust in Him.

I feel especially grateful to thee for thy al-
usion to the sentiment of thy deceased rela-
ive. What he said as related by thee is so
uch in accordance with my own feelings,
hat I was glad to know it. The subject of
ur future condition is one that has en-
rossed much of my thought, without my be-
ng able to discern anything clearly; and as
e has said, I do not want to enter into any
peculation about it. I do not think, how-
ver, that my want of confidence in those
hings which I have not seen or known, in-
erferes with my love for our heavenly Father; neither does it lessen my hopes for happiness in the future, and it does not disturb my faith in the Divine inspeaking Word.

I trust that I am not weakened, but confirmed in my dependence upon God, in yielding to the conviction that He knows all things, and that He has wisely limited our understandings to that which He deems it best for us to know. That He may have given perceptions to some faithful followers of His law that have been withheld from others, may be a truth. It is not His power, but our knowledge that I sometimes call in question. We see enough in this world to convince us that He has endowed us with good gifts and a sufficient degree of understanding, to enable us to discern between that which is good and that which is evil. If we choose the good we are happy in all that relates to our connection with the Spirit of Truth and eternal life, although we may not be among the prosperous of earth. If we choose the evil, the consequences of our misdeeds soon follow us. Vice and profligacy have filled the world with misery, whilst virtue and self-denial have ever been man's salvation.

I love the Spirit that is ready to say, "Here am I," do with me as seems good unto Thee; in which the aspiration arises, "I ask not to know of the future—I leave that all to Thee; but come to me and show me the way in the present, for I am well assured that if Thou art with me in this life no harm can befall me, either now or hereafter."

In looking out from our country home the atmosphere is bright and clear, and the whole firmament is lighted up with a peculiar grandeur. The birds are apparently vieing with each other as to the quantity and quality of their musical notes. There are, perhaps, a dozen holding forth from the branches of the trees in our yard at the same time, and I have observed as a general thing that the smaller the bird, the louder the note; and I have thought, when rightly viewed, we might see in this the providence of the Creator. For if the large birds, such as we use for food, made a noise in proportion to their size with the small ones, they would soon be exterminated. We may now see in our yard the wren, the sparrow, the finch, the cat-bird, the robin, the blue-jay, the red-bird, and the blue-bird, and just now a pair of turtle-doves are sitting as in consultation about a place for a nest, while the red-bird, with his bright plumage, is flitting among the evergreens, probably on the same errand. The blue-bird, a favorite among farmers, is industrious and harmless, feeding, I believe, on worms, and it looks probable he will accept a proffered box in one of our trees for a nest.

On such a beautiful spring morning as this, we may exclaim with the poet:—

"The world is full of beauty—
Like the other world above,
And if we did our duty,
It would be full of love."

How wonderful that everything in the universe appears perfect according to the design of the Creator except man, who is His greatest and crowning work. In his fancied independence, he lives under the influence of his selfish propensities instead of being guided by the Spirit, the Teacher sent from God, which, if allowed to rule within him, would preserve from cruelty and wrong, and lead him to do justly, love mercy, and walk humbly with his God.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 12th, 1873.

THE LOST STEAMER.—Our readers are doubtless informed of the particulars of the most terrible disaster that has occurred at sea for the last fifty years; the wreck of the steamer Atlantic, of the White Star Line, on the 31st of last month, on the coast of Nova Scotia. Five hundred and twenty-five passengers were carried down with the sinking ship,—and who can estimate the sorrow and the loss involved. It becomes a public duty to question carefully the facts, and point out, if possible, the error that has led to such an awful sacrifice. We learn that the model of the Atlantic was such as involved great risk, being calculated to insure speed rather than safety. Another error, almost amounting to a crime, was an insufficient supply of coal, the steamer being only furnished with fuel for eleven days. Being delayed by stormy weather, the supply of coal was exhausted, and it became needful to put into the harbor of Halifax for a supply.

A steerage passenger who escaped the wreck makes the following statement, which may interest some who have not access to the daily papers:

"I turned into my bunk about 11 o'clock, Monday night. The night was dark, but starlight, and the weather fine. I knew the ship was going into Halifax for coal. The last that I remember was that two bells (1 o'clock) struck. I then went to sleep, and I woke up with a shock, and remarked to my mate, "There goes the anchor." I thought, of course, we were safe in Halifax harbor, but as so as she made a second plunge, I said "she's ashore" With that we got up and dressed.

The companionway was thronged with the low steerage passengers. Seeing that the sea was co mencing to break over the ship and flow down t companionway, I got as many as possible to take the bunks and hold on by the iron stancheo There we remained till after daylight. The sh had fallen over and the steerage was full of wat one side only being out of it. Our only chance estape was the ports. A number of men, probab twenty, got out through the ports to the side of t vessel. I remained until all who were alive we out. There were a great many drowned in th bunks, and others were drowned while trying reach the ports. I got out through the port a held fast to the side of the ship for about two hou and then went to the shore by the life line. Wh I left the ship there were still a great many in t rigging."

In view of the precious freight of huma life which every ocean steamer bears fort let us hope that this sad experience will be means of preventing such disasters in futur

MARRIED.

HARROP—HOWARD.—On the 26th ult., und the care of Upper Springfield Monthly Meeting, J., at the residence of the bride's parents, Charles Harrop, of Philadelphia, to Anna, daughter of Mi ler Howard, of Ellisdale, N. J.

DIED.

GARRETSON.—On the 24th of Second mont 1873, Barzillai Garretson, in the 62d year of h age. He was formerly a member of Warringt Monthly Meeting, Pa., but several years ago r moved to Lacelle Co., Ill., and lately to Lewis, Ca Co., Iowa.

IRISH.—On the 25th of Third mo., 1873, at Qu ker Hill, Dutchess Co., N. Y., Phebe M., wife David A. Irish and daughter of Joseph T. and t late Sarah H. Hallock, aged 28 years; a member Oblong Monthly Meeting. Her life was one of muc bodily suffering, which she endured with great p tience, her constant desire being to live in a than ful state of mind to the Giver of her many blessing In her large circle of attached friends she was bright example and cheerful companion.

KIRK.—On the 23d of Ninth mo., 1872, at Du lin, Ind., Sarah W. Kirk, aged about 74 years; Elder of Milford Monthly Meeting.

WRIGHT.—On the 16th of Eleventh mo, 1872, his residence in Adams Co., Pa., Charles S. Wrigh in the 57th year of his age; a member of Monalle Monthly Meeting.

BASSETT.—On the 22d of Third mo., 1873, Ha riet, daughter of Elisha and Hannah Ann Bassett, Salem, N. J., in the 19th year of her age. Precio above all others are those qualities which are be discovered in the quiet intercourse of home an family connections. Dear are those dispositio which cheer the hour when no stranger is prese to admire, and which shed their sweet influence o all around. Thus does the life of this dear youn

riend impress us; and long may her sweetness of spirit and purity of heart linger upon our memory, nciting us to perform the work of the hour that the preparation for death may go hand in hand with he work of life.

PYLE.—On the 19th of Third mo., 1873, at the esidence of her father, Thomas Trago, in Drumere ownship, Lancaster Co., Pa., Emily T. Pyle, in the 4th year of her age; a member of Little Britain Monthly Meeting.

MOREY.—On the 11th of Third mo., 1873, at Nasau, N. Y., Lydia M. Robinson, wife of P. Gardner lorey, and daughter of the late Henry M. Robinson, f Ghent, in the 33d year of her age; a member of Hudson Monthly Meeting.

FIFTH ANNUAL REPORT OF THE NATURAL HISTORY CLUB OF PHILADELPHIA.—DECEMBER 13, 1872."

(Concluded from page 93.)

A walk along our busy streets or by the edge-adorned homes of West Philadelphia ives ample opportunity for making acquaintnce with some habits and habitations of our oo common drop-worm, and to suggest an xplanation of what at first seems inexplicale, that follicles thatched with arbor-vitæ eaves were observed hanging from the twigs f a maple tree, when the nearest arboritæ was distant about thirty feet. On one ccasion, a larva having nearly completed is house in the locality where he found fitng material, was occupied in transferring it the locality where he wished to spend his llicle life.

But the richest study, that most fertile in iscovery and suggestion, that which cannot e communicated by words alone, that which ust be seen to be realized, requires not even city walk nor the narrow limits of a city arden, only space for a microscope, with its elicate accompanying apparatus, and the ny objects for inspection. Who of us can ver forget the impression made upon the ind in first witnessing the various and varyg forms, the rapid evolutions, the agile ovements of some of the infusoria and anialcula; or in tracing the analogies of cilied and zoosporic motion; or of the circulary organs and circulation of the plant and e animal? We are lost as we wander along e borders of a seemingly intermediate kingom, whose inhabitants present so dubious a aracter (if a drop of jelly can be said to esent a character) that we know not whether address our fellow creatures, as "Ye anials!" or "Ye plants!" So similar are ese simple forms of life, that we must apy other tests than that of eyesight to difentiate the Amœbæ and the Monera. me, however, never fails to develop from e jelly spot the life, be it plant or animal. , baffled, we pass on to more decided forms, ch as the common but minute Protococcus idis, a simple cell reproduced by cell-division, clothing the trees with brilliant green on these moist autumnal days; or to the more complexly organized Verrucaria, a crustaceous lichen, which had almost covered the piece of sandstone on which it grew; whose mycelium, penetrating the hard stone, is one of Nature's earliest rock disintegrators. A lighter color in the stone marked the extent of the thallus on which the apothecia appeared as tiny black dots arranged in concentric circles. A vertical section of one of these apothecia showed them to be raised and rounded bodies, perforated by numerous small openings, and showed also the spores in their cases, and, magnified five hundred diameters, the nucleoli and little oil-globules within the tiny oval and pointed spore. Still more interesting did we find a lichen growing on some fragments of bark chipped from the forest tree. Belonging to the family Graphidæ, this humble cryptogam, this lichen spot is so intimately blended with the vegetative structure of the prouder phænogam that we cannot draw the line between them. All over these faded-looking spots on the bark are engraved, like mysterious letters, trivially called "Scripture-wort," dark lines curved, branching and irregular. These are the apothecia; the gray spots, the thalloid patches. Only a few gonidial cells, imperfectly differentiated, were found on examining a transverse section of the thallus. These cells, measuring $\frac{1}{1000}$ of an inch, and imbricated in fifteen separable layers, numbered 15,000,000 in each square inch of thallus! How strange and mysterious these black lines look! Moreover, they are very ancient; for these hieroglyphics of the forest were written before man had yet come upon the scene; the weird types were set away back in the structural activity of the primeval forests with ink so indelible that all the storms of uncounted centuries have not erased them from the trees. Illegible are they to the woodman who fells the forest giants, yet "I have found the Rosetta Stone that will help to interpret their significance; the microscope is that Rosetta Stone, and it stands before us to-night marvellously perfected." The spores of this Graphis measure in longest diameter only about $\frac{1}{500}$ of an inch; in shortest, about $\frac{1}{2000}$; they are pale-green, nucleated, animated, vegetable atoms, by whose side a mustard seed would be a Mt. Washington among mole hills. Nor would it be easy to get possession of these little atoms were it not that this Graphis, in common with many fungi and lichens, is hygrometric, so that when wet the paraphyses swell and force the spores out of their sacs. If a drop of water is let fall upon the apothecia, the spores will be ejected and may be carefully collected on a thin

glass. Other organs than spores and paraphyses, thallus and gonidia are concerned in the reproduction of this tiny growth. Minute points on portions of the thallus indicate the position of the spermagonia. These supposed analogues of the anthers in the higher plants are lined with delicate filaments imbedded in a transparent jelly. These filaments are septate, and give off showers of little rods or joints about $\frac{1}{5000}$ of an inch in length.

Here follows an account of the interesting investigations of Dr. Hunt, of the entrance into life of an infant mountain trout, and its premature death. As this has already been published in our columns we omit it.

"Six years of success and failure, of triumphs and of defeats, have been passed together, and the roll-call has been broken only by the optional resignation of members," whose removal from the city, or whose want of leisure to engage in loved pursuits, obliged them to withdraw from the Club. One of these, the late John G. Moore, whom we valued as an enthusiastic worker in the domain of natural science; an earnest, successful teacher; a modest, upright and noble man, ceased from his earthly labors last April. "But for the first time in the history of our little Club, a black mark stands upon our roll-call; a vacant place is felt at our table." Just when the beautiful spring flowers she so loved to study in our company were coming into visible life, Dr. Ann Preston passed away from among the living. That which we knew and loved as our fellow member, we shall never see again with our present senses, and as we sit here this night, dimly realizing this momentous and solemn truth, I utter the feeling of the Club when I say we are all mourners. But is it an evil thing to mourn? Is sorrow so altogether sorrowful that no harvest can be gathered from its stubble? We need the ministration of sorrow to deepen our appreciation of solid joy; we need possibly to wear the heavy garment of bereavement, before we can live a purer and a higher life, in which faith in better things shall remain with us after all else shall have passed away. To know a human mind—that is one worth knowing—I esteem among my great privileges. Dr. Preston was distinguished by the possession of large intellectual gifts, allied with an incorruptible morality which neither place nor appointment could pervert, and which commanded or won respect from all classes, even from those who differed widely from her in the main work of her life. Added to these gifts was a charming ideality which elevated her far above the merely real in life, and which also added an indescribable charm and embellished all her earnest work. Dr. Preston was characteristically liberal in her interpr tation of the facts and incidents of hum life. A philosophy broader than that of a sect identified her in thought and in aspir tion, if not in life-work, with all who long for the realization of a better life. Before a mere intellectual attainments, it was her o ject so to discipline her mind as to arrive the full recognition and philosophical acqu escence in the inevitable tendencies and r sults of things. On all serious subjects, found her ready to accept the demonstrate facts of physiological science, and witho superstition or bigotry, not suspicious of u terior or final results, provided only that was the light of *truth* that fell across h pathway.

Her nature was so organized as to be capab of continuous growth, but her culture was t strictly disciplined by inductive science t venture into regions entirely beyond the con prehension of human faculties. Her faith, i its very simplicity, was unspeakably sublim

In life, Dr. Preston was successful. Whe a lone woman, by mere ability of worth an merit, and without speculative hazard, earn and maintains an independent position i modern society, she is indeed successful. *Th* our member did by the pursuit of her profe sion, when for a woman to enter the professio at all was considered hazardous or at least e perimental.

Dr. Preston was prominent among thos who first advocated medical education fo women, and at a time, too, when such idea had a different significance from what the have now. Liberal and advanced in he views and culture, her teaching as a Profe sor of Physiology to women embodied a fa and faithful exposition of the science as no understood by the regular profession; an her sympathetic kindness and high honor a a physician secured her numerous patient and won her many friends, while at the sam time she commanded the respect of the wo thy and prominent among the educated phy cians of our city and country. But to hav done all this, with innumerable other offici and social duties, proved a burden heavie than her organization could bear. The gifte ones among us have a fatal facility for ove work. The intellectual man or woman is th only real worker in the world. When f tigued, the muscles that have pounded th anvil all day may rest all night; but wh shall calm the wild waves of that cerebr storm that lash with wildest frenzy the vi tims of overwork? Death comes as th proper and inevitable result of organic chang in a body no longer capable of manifestin the phenomena of life. And can we call th an evil?

When we are compelled to arrange the silent drapery of death around one we have loved, our emotional nature, of course, is deeply stirred; but after the storm shall have passed over, if better thoughts and a purer life enable us to gather flowers of immortal fragrance and beauty from the soil we have watered with tears, our compensation is great, and we can live henceforth in closer harmony with nature, and recognize more clearly the conditions on which we enjoy for a time all good and beautiful things of life. Truly we are called to a high culture *even in this life*, and need all the helps we can obtain; but as humble children, sporting in the great suggestive nursery of life, and as loyal students of science, we must learn to see all things in their true light, waiting in sublime patience just at the line where knowledge ends. But we do gather this lesson from a proper study of all living things, that every organization, by virtue of some general law, is advancing towards a higher manifestation of life; and it is not at all probable, therefore, that man, gifted with distinctive faculties, forms the only exception to the rule. If, therefore, in other conditions of life, probably impending for all, we shall obtain faculties differing in nature from the present, and needing higher and other compensations for their full exercise and growth, we may sweetly rest in the hope that our condition will be unspeakable and full of glory.

"So death becomes
Man's final remedy; and, after life,
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with heaven and earth renew'd."

Happily we are not shut up to the conclusions and probabilities of the scientist; for, wide and glorious as is his sphere of observation, it is not his to mount into the higher sphere of mind and spirit, except as these are incidentally influenced by matter. With all his reasoning, the acute and nature-worshipping Greek never attained to the knowledge of the resurrection of the dead, till Paul, the eloquent, drawing his illustration from the processes of germination and growth in vegetable life, authoritatively taught that "the body, sown in weakness, is raised in power; it is sown a natural body, it is raised a spiritual body: and when this mortal shall have put on immortality, Death is swallowed up in victory." Happy they who have this well-grounded "faith, the evidence of things not seen."

During one of the last conversations I was favored to have with Dr. Preston, in the library so well known to us all, she expressed hope, mingled, however, with much doubt, that her health might be sufficiently restored to enable her to devote two or three years longer to her profession. I asked: "But if this is denied you, can you not find great satisfaction in realizing that you have accomplished for your sex, and for the general good, more than any other living woman has done?" A radiant smile lighted up that face as she answered with childlike and earnest simplicity: "When I commenced life, I never purposed such a work. I only followed as I was led." Thus shortly before her death did she testify her obedience to the still small voice and to the Divine guidance.

"Here in the quiet earth, they laid apart
No man of iron mould and bloody hands,
Who sought to wreak upon the cowering lands
The passions that consumed his restless heart;
But one of tender spirit and delicate frame,
Gentlest in mien and mind
Of gentle womankind,
Timidly shrinking from the breath of blame;
One in whose eyes the smile of kindness made
Its haunt, like flowers by sunny brooks in May;
Yet at the thought of others' pain, a shade
Of sweeter sadness chased the smile away.
Her soft hand put aside the assaults of wrath,
And calmly broke in twain
The fiery shafts of pain,
And rent the nets of passion from her path.
By that victorious hand despair was slain.
With love she vanquished hate, and overcame
Evil with good in her great Master's name."

THE SOCIETY OF FRIENDS.

No. 6.

Causes of Declension Continued.

The next two propositions, which relate to the disposition of Friends of the present day to rest satisfied with what their forefathers have done, and the prevailing lifelessness of the religious meetings, and the undue importance attached to the regular attendance of meetings, require but a brief exposition.

Motion and activity constitute the life of the universe; both in physical creation and in human society this is the all-pervading law; so that we instinctively come to regard stillness and death as inseparably connected. Throughout the universe all is incessant motion. The waters of our globe and the air we breathe depend, for their healthfulness and purity, upon constant motion. The faculties of mind bestowed upon us by an all-wise Creator, find also their normal condition only in activity. Their use and gratification constitute all there is for us of life and happiness. The field for their exercise is spread out before us in the knowledge that from infancy each one of us must acquire for himself the conditions essential to life in the broader fields of science and philosophy, and in the never-ending contest between right and wrong, truth and error. And what is true of individuals in this respect, is true

also of organized bodies and communities. The law to which all must conform, who would enjoy to the full the bounties of a benevolent Creator, is that of *progress* toward a higher development of all our powers, and a higher knowledge of, and obedience to, the laws and the will of the common Father, as embodied in the truths of science, morality and religion.

The writer has remembered from boyhood the declaration of this same truth as more immediately applicable to religious organizations by an eminent minister among friends. It was in substance, that whenever any religious society comes to the conclusion that it has gone far enough, and accomplished its work, from that day it may date its apostacy.

It is not to be denied that Friends everywhere have for several generations come to lean and dwell too much upon what their forefathers have done, instead of doing for themselves as they did. To have our shortcomings presented to us in their true aspect is the best incentive to reformation, but by cloaking themselves with the reputation earned by the society in former times, Friends of the present day have, in a great measure, become blinded to their dwarfed condition, as compared with their ancestors, who were pioneers in the crusade of light against darkness. For though it is not to be denied that general civilization has much advanced, and that there has been, in a moral point of view, much change for the better among Friends generally in two hundred years; yet there is as much for Friends of the present generation to do in their day as there was for their forefathers in theirs. Though we may console ourselves for the time being with what as a society we *have* done, we cannot shield ourselves from the consequences of a present state of inanity, which must lead inevitably to death if long enough continued.

The lifelessness of religious meetings is one of the consequences of the self-satisfied condition before alluded to. For this, however, there are also causes of a more specific character, of which it is proposed now to speak. We have already said in substance that the long continuance of any unvarying routine of religious exercise may of itself render it lifeless; and this may also apply to our mode of worship, chiefly by silent meetings. It must not be supposed, however, that it is intended to say or to intimate anything in the slightest degree derogatory to that form of worship; on the contrary it is regarded as furnishing the most favorable conditions possible for true and acceptable worship, which is understoood to be to seek to know, and to do the will of our Heavenly Father concerning us. And if he is ever-present with us by his light shining in our hearts, a we profess to believe, where else can we s well seek the communion with Him that w desire? And if we are to look within, ho so well can we do it as when assembled i reverential silence with our minds collective ly and individually gathered to the one ob ject?

But excellent as is the system of silen worship, and beautifully consistent with th idea of the presence of the Divine essenc in the mind of each one of us, it is to b feared that this also has become too much a formality. We may deceive one another, w may even deceive ourselves, but we canno deceive the Almighty. The act of assem bling ourselves together at stated times, how ever frequently and regularly, will avail noth ing unless accompanied by an abnegation o self, the renunciation of all mere worldly thoughts and desires, and yielding ourselves to the forming hand of Divine goodness, de siring only to be strengthened in our love to God and love for one another. It is the bringing of ourselves into this humble and teachable condition of mind, even though it be in the fields or in the woods, or in the midst of our daily avocations, that constitutes worship, and not in merely coming together. And yet so much of the attention of Friends is taken up with inculcating the duty of regularly attending meetings, that it is to be feared they often overlook that, without which the attendance of meetings is but the merest form. The attendance of meetings is but a means to an end and not the end itself, as might seem to be supposed. Small meetings are but indications of the little religious life that exists in the organized body, as the barometer is of the state of the atmosphere, and the attendance of meetings under the coercion of a mere feeling of duty to be present, can no more beget life than can the weather be influenced by the manipulation of the barometer or weather vane.

But there are yet other causes for the lifelessness of religious meetings, and among them may be mentioned the want generally of a larger admixture of the intellectual and the rational in communications from the galleries, and this not from any want of sufficient intellectual capacity in those occupying the station of Ministers, but because the public sentiment of the Society, or rather the sentiment of the active class of members does not call for, or appreciate intellectual culture as it should. And for the same reason those persons most gifted intellectually, and best qualified by education, seldom feel called to the ministry, and do not take the interest in Society affairs that they otherwise would; and this is an important reason why the Society

has failed to exert the influence it should, and otherwise would, upon the religious mind of the present day. Circumstances have greatly changed since the early days of the Society, and there is a need that it should change also. In the religion of that day the emotional was predominant, but there is a demand now for more of the intellectual.

When traced to its ultimate source the error lies in regarding the cultivation and development of our religious nature as a separate thing from the culture of our intellectual nature, the latter being looked upon as having nothing to do with religion; whereas the two ought to be considered as inseparable. The command is, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." There is to be no reservation of any of our powers; all are to be made subservient to the highest object to which our attention can be directed, and the one which most concerns our own welfare, that of our relations to the great Author of our existence. T. H. S.

UNDER THE SNOW.

BY T. HEMPSTEAD.

It is pleasant to think, just under the snow
That stretches so bleak and blank and cold,
Are beauty and warmth that we cannot know,
Green fields and leaves, and blossoms of gold.

Yes, under this frozen and dumb expanse,
Ungladdened by bee, or bird, or flower,
A world where the leaping fountains glance,
And the buds expand, is waiting its hour.

It is hidden now; not a glimmer breaks
Through the hard blue ice and the sparkling drift;
The world shrinks back from the downy flakes
Which out of the folds of the night-cloud sift.

But as fair and real a world it is
As any that rolls in the upper blue;
If you wait you will hear its melodies,
And see the sparkle of fount and dew.

And often now, when the skies are wild,
And hoarse and sullen the night-winds blow,
And the lanes and hollows with drifts are piled,
I think of the violets under the snow.

I look in the wild flower's tremulous eye,
I hear the chirp of the ground-bird brown,
A breath from the budding grove steals by,
And the swallows are dipping above the town.

So there, from the outer sense concealed
It lies, shut in by a veil of snow;
But there to the inward eye revealed,
Are boughs that blossom, and flowers that glow.

The lily shines on its bending stem;
The crocus opens its April gold,
And the rose uptosses its diadem
Against the floor of the winter's cold.

And that other world, to my soul I say,
That veiled and mystic world of the dead,
Is no further away on any day
Than the lilies just under the snow we tread.

—*Presbyterian.*

NEVER MIND.

What's the use of always fretting
At the trials we shall find,
Ever strewn along our pathway—
Travel on and never mind.

Travel onward, working, hoping,
Cast no lingering look behind,
At the trials once encountered—
Look ahead, and never mind.

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty—
Look to Heaven, and never mind.

Friendly words are often spoken
When the feelings are unkind;
Take them for their real value,
Pass them on, and never mind.

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you, never mind.

"THE LATEST WONDER OF SCIENCE."

[We know of no more striking evidence of the wondrous power of science than the "locating of a fault" in the submarine wire which connects the continents. This article from the *Ledger* of Third month, 13th, explains with great clearness how the electrician can reach his mental hands even to the ocean deeps.—EDS.]

The readers of the *Ledger* doubtless observed in the cable despatches of yesterday a notice that the cable laid in 1865 "had failed" at twenty minutes past twelve o'clock on the day before; and that an electrician would leave London in the evening to "locate the fault." They of course understood that it was the mission of the gentleman mentioned to go to the shore end of the cable on the coast of Ireland, to ascertain *at what point* of the two thousand miles of cable buried under the sea the cable had been injured or broken. And we have no doubt some of them have wondered how it was possible for the Electrician to know, or to learn *where* the fault or the break could be, considering that some portions of the wire were thousands of miles distant from his point of observation, and a great deal of it buried deep from human sight two miles beneath the surface of the sea. Yet every part of that long distance, and every fathom of that vast abyss of water, are within the reach of the electrician's *instrumental hands*, and within the ken of his scientific eye. It is quite practicable for him to "locate the fault" or the break within a half mile of its actual position, no matter where it be.

Although these far-reaching powers are among the great marvels of modern science, the means and the principles through which

they are exercised are among the simplest things when seen and understood. A telegraphic wire will transmit an electro-magnetic wave or "current" in proportion to the square of its diameter. The *resistance* to the transmission of the wave *diminishes* in proportion as the square of the diameter is *increased*. This is one law for the electrician. The second is that the resistance to the transmission of the wave *increases* in direct proportion to the length of the wire or cable over which it is sent. These two laws furnish the basis for the electrician's observations, calculations and results. He knows, to start with, the precise amount of resistance that a mile of the cable will oppose to the transmission of a given quantity of electro-motive force. He has delicate and wonderful instruments made by expert mechanics, that enable him to measure this with accuracy for half a mile or for ten thousand miles. Having this knowledge and these measuring instruments, and having control of the quantity of electricity he is putting on the wire, he is able to calculate to a nicety how many miles of the cable it is transmitted over before it encounters a greater resistance than that which is due to the length and diameter of the cable itself. At or near the end of that number of miles of cable, though it be a thousand miles from land, and two miles under the surface of the sea, the "fault" or break the electrician is in search of will be found.

Our readers should understand that we are not stating any mere hypothesis. This real wonder and seeming impossibility has been accomplished again and again. The principles through which it is accomplished are the discovery of one of those quiet, studious men, who plod about in their laboratories and workshops, and who are supposed by many people to be wasting their lives about things of little practical use, but whose works, together with those of the skilled mechanics who co-operate with them, really move the world along. This particular student of the laws of nature is Professor Ohm, of Nuremburg, Germany, one of several men whose labors, like those of Oersted and our American Professor Henry, have made the Magnetic Telegraph a possibility. The delicate and wonderful instruments by which those principles are applied, and which enable the electrician to extend his reach a thousand miles out to sea, and to the bottom of the ocean abyss, have been at work in one of the modest workshops in this city for several years. They are the tools of a Philadelphia workman who now leads the world in the manufacture of one important adjunct in telegraphy—a nearly perfect "insulator." The simple device for working the ocean ca ble is there also.

This matter has been mentioned at som length for the benefit of the boys and girl in our public schools, who will see what gran and useful results are accomplished by th application of the simplest principles of sci ence, and that they may also understand tha they need but rarely to go beyond their ow city to find whatever they may wish to know or to understand about science applied to th useful purposes of life.

A HINT ON HYACINTH CULTURE.

"A correspondent of the *Country Gentleman* gives the following account of an experiment, which the *English Garden* commends as worthy of a trial.

I procured a large, coarse sponge, such as coachmen use in washing carriages, and made a number of incisions about 3 inches deep and 2 long, with a sharp knife, in the top, and inserted the bulbs in the openings, which, in consequence of the elastic nature of the sponge, closed over them, permitting only the points to appear above the surface. They were arranged in two concentric circles around a fine large fellow in the centre, numbering fifteen in all. I then placed the whole thing in the top of a large vase capable of holding two gallons, and filled the vase by pouring water through the sponge, until about one-half the sponge was below the surface of the water, and the other part above. The water was slightly warmed so as to produce a bottom heat, so very necessary in striking cuttings and otherwise forcing vegetation; and being kept in a warm room, it was not allowed to become cold. In two or three days the bulbs began to shoot their bright green spires upward, giving promise of success, and in two or three weeks they were five or six inches high. About this time, in order to hide the unsightly appearance of the sponge, I scattered a few thimblefuls of rape-seed over the surface, between the bulbs, which sprang up almost immediately, and covered it entirely with a fine moss-like mantle, adding greatly to the beauty of the experiment.

Desiring to extend the knowledge and usefulness of the discovery and the enjoyment of its beauty, I now had it taken to my store in town, where it soon became an object of interest to great numbers of ladies, who watched its progress almost daily, until the bright flowers, more radiant than "Solomon in all his glory," unfolded their shining petals, filling the air with fragrance, and astonishing every one with their unusually large size and perfect form. The experiment was pronounced a complete success.—*Boston Journal of Chemistry.*"

HABITS OF LITERARY MEN.

Calvin commenced his studies at five or six in the morning, reading and writing in bed for hours together. If business required him to go out, he would rise and dress; but on his return, again went to bed. As he advanced in years he wrote little with his own hand, but dictated to secretaries, rarely having to make any corrections. Sometimes his faculty of composition would fail; then he would quit his bed, attend to his outdoor duties for days, weeks, and even months together, and not think of writing until he felt the power had returned. Then he would go to bed and resume his labors. The great Cardinal Richelieu, who was a dramatist as well as Prime Minister of France, usually went to bed at eleven, slept three hours, would rise and write till eight in the morning, now and then amusing himself by playing with his cats, of which he was very fond. Buffon, the naturalist, rose early and worked perpetually. His great "Studies of Nature" cost him five years of labor, and he recopied it eighteen times before he sent it to the printers. He composed in a singular manner, writing on large-sized paper, on which, as in a ledger, five distinct columns were ruled. In the first column he wrote down the first thought; in the second he corrected, enlarged, and pruned it, and so on until he had reached the fifth column, in which he finally wrote the result of his labor. But, even after this, he would recompose a sentence twenty times; and once devoted fourteen hours to finding the proper word with which to round off a period. Cuvier, who raised comparative anatomy to a science, never had occasion to copy his manuscript. He composed very rapidly, the proper words falling into the proper place, and everything being arranged in his mind in a very orderly manner. Bossuet, the French divine, who left fifty volumes of his own manuscripts, rose at four, wrapped himself up in a loose dress of bear skin, and wrote until, from sheer fatigue, his hand refused to hold the pen. Then he would return to bed, take the sleep of exhaustion, and, on waking, go through the same process again.

GUARD THY TONGUE.

For all the disorders of the tongue, the remedy must begin at the heart. Purge the fountain, and then the streams will be clean. Keep thy heart, and then it will be easy to keep thy tongue.

It is a great help in the quality of speech to abate in the quantity; not to speak rashly, but to ponder what we are going to say. "Set a watch before the doors of thy lips." (Psa. cxli. 3.) He bids us not build up like a stone wall, that nothing may go in or come out, but he speaks of a door, which may be sometimes open, ofttimes shut, but withal to have a watch standing before it continually. A Christian must labor to have his speech as contracted as can be in the things of this earth; and even in divine things our words should be few and wary. In speaking of the greatest things, it is a great point of wisdom not to speak much. The Apostle James makes it a great character of a Christian's perfection: "If any man offend not in word, the same is a perfect man." But where is that man? Seeing we find men generally, and most of all ourselves, so far from this, it cannot choose but work this, to stir up ardent desires in us to be removed to that blessed society where there shall never be a word amiss, nor a word too much.—*Leighton.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

THIRD MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	4 days.	6 days.
Rain all or nearly all day	2 "	2 "
Snow, including very slight falls	9 "	6 "
Cloudy, without storms	4 "	2 "
Clear, as ordinarily accepted	12 "	15 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Third mo., per Penna. Hospital	34.24 deg.	38.35 deg.
Highest point attained during month	62.00 "	62.00 "
Lowest do. do. do.	6.00 "	8.00 "
RAIN during the month, do.	3.37 in.	2.24 in.
DEATHS during the month, being for 5 current weeks each year	2,250	1,678
Average of the mean temperature of 3d month for the past 84 years	39.13 "	
Highest mean of temperature during that entire period, 1871	48.70 "	
Lowest mean of temperature during that entire period, 1843	30.00 "	

COMPARISON OF RAIN.

	1872.	1873.
First month, . . .	1.26 inch	6.04 inch
Second month . . .	1.18 "	5.60 "
Third month . . .	3.37 "	2.24 "
Totals for the first three months of each year, . .	5.81 "	13.88 "

It will be seen from the above exhibit that the month just closed compares very favorably (so far as any excess of cold that has existed) with the year 1872, or even with the average for the long period of eighty-four years, there being only about three-quarters of a degree difference. The extremes of temperature are nearly identical, and the decrease in the deaths very gratifying.

The coldest day of the month the present year was the fourth, the mercury ranging from three to five degrees above zero, according to location.

The storm of the 29th and 30th of the month was very severe here, and it appears extended over a very wide area, doing immense damage. While with us the destruction was comparatively trifling, in New York, Brooklyn and Baltimore heavy losses occurred. In the latter place it was accompanied with thunder and lightning. New Jersey also suffered severely.

Our "clippings" continue to furnish accounts of intense cold, heavy snows and consequent suffering.

As late as the 25th of the month, a dispatch from Kingston, N. Y., reported the following: The cold weather of the past two days has strengthened the ice in the Hudson river at that point, and teams with heavy loads are again crossing.

On the same night we learned that the severest snow storm of the season was raging at Chicago and St. Louis. The storm began at Chicago on Monday evening, and eight inches of snow had fallen, causing a partial suspension of the street railway travel. Travel was interrupted on the Michigan Central, Illinois Central and other railroads.

At Bloomington, Md., the night of the 27th was reported by a gentleman as the coldest night he had ever experienced in that county. In a walk of half a mile he states, "I found that three fingers of my left hand were frozen, and it took nearly an hour rubbing them with snow before I could recover the use of them. A watchman on the railroad was frozen to death. The snow is still six inches deep here."

The entire winter in New Hampshire was very severe. At Conway, the quantity of snow is said to have been not less than one hundred and forty-four inches, almost unprecedented.

Reports of this character from almost every section of our widely extended country give unmistakable evidence that whatever may have been our experience in this immediate vicinity, a very severe winter has been passed through.

And yet, we are informed that at St. Paul, a large amount of "seeding" had been done before the 24th, and that in some counties the farmers had commenced sowing as early as the 11th, fully two weeks earlier than last year.

Philada. 4th mo. 5th, 1873. J. M. Ellis.

CIRCULAR MEETINGS.

Committee of Philadelphia Quarterly Meeting will meet in the east school-room, Race Street meeting-house, first floor, on Sixth-day afternoon, Fourth month 18th, at 4 o'clock.

Wm. Eyer, *Clerk.*

FIRST-DAY SCHOOLS.

Annual meeting of "The Association of Friends, for the promotion of First-day Schools within the limits of Philadelphia Yearly Meeting," will be held at West Chester meeting-house, on Seventh-day next, Fourth month 19th, at 10 o'clock. A general invitation is extended.

Jos. M. Truman, Jr., } *Clerks.*
Emma Worrell, }

The Executive Committee will meet at same place on Sixth-day evening, at 7½ o'clock and on Seventh-day morning at 8 o'clock. A full attendance very desirable. Anna P. Wollasten, *Clerk.*

ITEMS.

Flowers in the Track of War.—There is something singular and quite romantic to those sober folks, the botanists, in the fact that the track of the Prussian armies in France, their camping grounds, the siege lines and bivouacs are marked with flo-ers, not the familiar flowers of France, but of Fatherland. Even around Paris is this phenomer apparent. Hundreds of flowers, unknown hithe to the soil, but dear to the German heart, so t the Prussian army, formerly tracked by bloody fiel wrecked ambulances, and all the horror and con sion of war, can now be followed by the stran flower blooming in the lanes and fields and borders of the vineyards.—*Delaware County Rep lican.*

The "Bible Society Record" states that of seven million women in Spain, not ten per ce can read, and not five per cent. can write; and proportion is little better among the men.

The Japanese display great wisdom in recogn ing the importance of "educating the mother In this respect Japan has ever been in advance other Oriental nations. Her females have been ed cated. The policy of the government now is to ford them all the advantages which the other s enjoy, and by foreign travel, and the establishme of female schools to qualify them for the futu which the leaders of this extraordinary people evidently think awaits their nation.

School Teaching as an Art.—The College Preceptors, in London, has recently appointed Professor of the "Science and Art of Education who will commence his "Training Course of Le tures and Lessons for Teachers" with a class seventy members, of whom sixty-five are wome In 1863 Professor Pillans asked the British Gover ment to add $25,000 to the same sum, which he o fered to give himself to found a Professorship of t Science and Art of Education. Hon. Robert Lo at that time Vice-President of the Board of Educ tion, to whom the application was made, abrupt dismissed Prof. Pillans, with the remark that "the was no such subject." From the recent establis ment of this Professorship it would seem that oth people are of opinion that there really is somethi to learn about teaching.

Primitive Man.—At the recent meeting of t new French Association, a very interesting pap was read by M. Bocca on the "Condition and Civi ization of the Troglodytes of the Eyzies," the ra whose remains were lately discovered on the bank of the Veziere, in the department of the Dordogn These contemporaries of the mammoth lived chiefl by hunting and fishing; they knew how to produc and employ fire; and made their clothing of th skins of animals, sewing the parts together by mea of needles and awls of bone. In certain distric the troglodytes had arms which showed a certai amount of progress, axes of worked flint, and har poons made of wood and bone, but no indications o any kind of pottery have been found; in the cavern have been discovered bones with ornament scratched, and, in some cases, carved upon them Among the latter objects are horns of the reindee pierced with holes, which are conjectured to hav been sceptres or batons of the chiefs. The hollo bones and skulls of animals found in the same cave are all broken, which seems to prove that thes early races were fond of brains and marrow. Th skulls of these troglodytes present certain indica tions of ferocity, but they are not like those of th ape, the brain case exhibiting a certain amount o superior development. The inference from all thes facts is, that these men were savages, but in a stat of partial civilization, having at their disposa abundant food and consequently leisure, applyin themselves to the arts, and already exhibiting th perfectibility of the race.—*Galaxy.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FOURTH MONTH 19, 1873. No. 8.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri- ers receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at e beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or . O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ill be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Public Corruption 113
Ancient and Modern Times Contrasted 116
Fighting and Serving 117
Praise Children 118
Scraps from Unpublished Letters 119
EDITORIAL 120
OBITUARIES 121
A Letter from William Cullen Bryant 121
The Indiana Mammoth Cave 123
POETRY:—A Mystery—At the Window 124
The Great Indian Walk 124
The Value of Fear 125
Spring Frogs 126
Imagination 126
The Weather at the Santee Agency, Nebraska 127
Notices 128
ITEMS 128

PUBLIC CORRUPTION.

Extracts from a Discourse by H. W. Foote, in the Christian Register.

* * * * *

Our fathers were very fond of the comparison of themselves with the ancient Chosen People. They saw—and justly saw—a most striking likeness between the circumstances of their lot and those of these first wanderers for faith's and truth's sake. Had not they also crossed a desert of salt waves more barren and more awful than the desert of Sinai? Were not they the chosen guardians of a purer religious life, of which the world did not seem worthy, and which they had to bear forth into this untrodden wilderness? Did they not strive to order their Commonwealth according to the Divine law which spake by Moses, and did not all the promises of the Covenant speak freshly to their loyal spirits? There was a striking parallel. They had a right to feel that God was greatly with them, and that the foundations of their new nation were laid on the Rock Eternal.

But we may see that the analogy pushes further than they would have believed, and in directions which their stern honesty and self-denying virtue would have been appalled to imagine. For in these days the evidences of a decay in public morals, long suspected, have come to the surface, as a rising tide will at last betray itself in places below the sea-level, even though out of sight of the ocean, swelling up through many an underground, unclean and slimy passage; till, lo! it sets afloat on the unsavory flood many a reputation which seemed a pillar in the State, and turns out to be only drift-wood, and rotten at that.

Talk as we will of the splendid youth of our nation, of its marvelous rebound from the prostration of its years of war, of its growth in riches, in power, and in respect through all the earth; point as we will to its lengthening railroads and swelling cities and teeming millions; all this shining background to-day only shows the foreground more black. The same vices which have written the epitaph of a whole procession of nations, to-day write their "Mene, mene, tekel," before our own eyes.

I am no prophet of evil. I believe that God has an infinite purpose of good for every soul, and that He has a mighty purpose of good to be wrought out by this nation, if we only will be faithful. We cannot let ourselves think that the great poet of England strikes a true note when, in his latest poem, he sings of

> "The darkness of that battle in the West,
> Where all of high and holy dies away."

But we must not the less face facts which face us. And we never need Christianity more than we need it when we are looking at the humiliating spectacle of public shames, and asking ourselves where the root of the

evil lies, how far are we personally responsible for it, what is the remedy for it? National life is the sum of individual lives; national character is woven out of the characters of the people who make up the State; and none can tell how far the thread of his own life runs, or how much strength or weakness it contributes to the web. But we can try, gravely, seriously, Christianly, to test the constituent elements of that thread as we are spinning it: and there is not a man, woman or child in this land, who has not a part in the recent public disclosures, and important religious lessons to learn or to re-learn therefrom.

I do not need to call up to your minds the nauseating revelations which have been made public of late, not to ourselves only, but for the contempt of the whole civilized world, of prevarication and falsehood, of corruption and dishonesty to the high ideal of public service which this people holds as its standard, and by which every public servant should be judged, and will be judged at last. And now what a commentary has been written in note-books and letters and bank accounts and self-contradictions,—revealing, whatever else may be uncertain, a spirit of evasion and fear, a mean standard of personal incorruptibility, a dullness to the nice requirements of personal honor, the spectacle of which goaded even a House of Representatives, whose great majority had just attempted to plunder the public treasury for their own gain, amid derisive and triumphant jeers,—goaded even them, I say, to a sudden spasm of virtuous censure! The names of *persons* have no place here. But the names of the *sins* which have crept into the light, do most emphatically have a place here. The words "bribe" and "lie" and "steal" are strong old Bible words. And if there are any persons who think perhaps that the Bible is an old-fashioned book, they can find in it not a few passages very pertinent to modern instances.

These disclosures reveal real dangers to the very life of the nation, such as it is idle to deny. They reveal, in the first place, how men may have reputations and use them only as capital to trade on—may profess religion, and make it a hissing in unbelieving mouths. They have given a real shock, too, to the confidence of the people of the whole country in the character of our legislators, and have reduced to a lower point the trust, which before was none too great, in the virtue and integrity of our public men. And this is a fearful loss in a popular government, which, without that trust, rests on a quicksand. Men who make this despair seem necessary to us are guilty of a grave public crime. But they have gone further still, and have disclosed fully the appalling perils which thoughtful men ha long seen lowering over us from the influen of great corporations and moneyed interes upon public legislation. * * * We mu disabuse ourselves of the republican fallac as if a system of government could stand place of virtue. It is one of the most shallo and most common notions, which underli much of our political talk, that the bless r of heaven rests upon a particular method administering public affairs, and that a D vine provision will save a republic from tl consequences of its sins, and doom a mo archy in spite of its virtues. The Divi blessing is on honesty and truth, justice ar honor; on the spirit that feels a stain like wound, and on absolute fidelity to trusts; ar only on these. The Divine curse is on shu fling and fraud in every form. Call it b what name you please, the nation that h the one will prosper; the nation that has th other will collapse miserably. If history, Scripture, if our own consciences teach anything, they do teach us this. * * *

I think that no cool observer of our mo ern society, who keeps his own head and sin ply puts causes and effects together in h mind, can doubt for a moment that the grea est danger to modern society, and preëminetl so in America, is from the money-gettin fever. This is the epidemic, which is in th very air of the time. I do not mean the desi and faculty of creating property; that is a instinct of human nature, and is one of th chief means by which the higher civilizatio is advanced. It has its temptations and i dangers, which we may well ponder; but th spirit with which we now have to do diffe from this, which may be called *healthy acc mulativeness*, as a feverish patient, flushed an parched, differs from a sound man with co and orderly pulses. It is the eagerness to b rich, without paying the honest price riches. That price, ever since the beginnin of human society, has been *work*,—self-denia intelligence, patience, thrift; qualities whic belong to the higher part of man's natur which enter into the very texture of his sou and which are sytematically trained by th slow processes of honest toil, and in the a credited ways of legitimate trade which th world requires, and which help to bind it t gether in peaceful bonds. Do I err in sayin that there is diffused abroad in the commu nity a wide impatience of this plodding wa of gain? It is shown by the refusal of suc numbers of needy women to learn the respe table methods of self-support in houshol service. It is shown by the unwillingness young men to begin lower down than th very top of the ladder. And more directl in the excited striving after, or at any rat

dreaming of, successes of chance or mere speculation, which are, after all, only a more respectable kind of lottery. * * *

Now, it is easy to see how this spirit comes to creep over a man. It does not enter all at once. It begins with a little impatience of the slow and sure way of plodding, a little venture in the risks, to see if one may not get a lucky throw in these chances which seem to be dealing out wealth to one's neighbor's. "And so," as a keen observer says, 'men are deceived. It is a small sin, is it? smaller than the sharp side of an axe? But is it not large enough for a cutting edge? The smaller it is the worse it is. If temptations presented themselves blunt end first, every man would be shocked by them; but they do not. The danger of temptation is that it comes fair-looking and disguised."

But that which disguises it thus is not simply the desire to be better off than we are, but the *respect* for *mere* wealth, without regard to the question how it was gotten, or to the other question, how it is used, which preminently marks this age among ourselves. Now nothing is more worthy of sincere respect than the capacity to win a fortune by honorable industry, and to use it, when won or when inherited, in liberal and high-minded ways. But the moment we regard wealth in our own minds as a substitute for honesty or honor or personal purity, that moment we help to swell the terrible tendency of public opinion to make light of swindling and lying, to worship mere success, to treat with deference men whose dues would be found in solitary confinement at hard labor for a term of years. * * * *

And then a fearful incentive to this feverish spirit is in the extravagant habits of the time. Those of us who look only ten years back know in part,—those who look back twenty and thirty years know far better,—how deeply the spending and showy customs of the time have altered. It has come to be a race in mere outside emulations, rivalry in houses, in clothes, in the table, with the inevitable result of a social depreciation of those who practice simpler and more frugal ways of living. I am not complaining of the variety in expenditures (which is inevitable in the nature of things,) but of the injury which results from allowing these to set the social standard.

Are we blind that we do not see the inevitable demoralization which must result from all this? We may preach what doctrine we please of virtue and honesty to younger people, and it will go for nothing if our actions teach the lesson that success is the one worshipful thing. In any case the temptation is very great to snatch at that which should be the reward of a lifetime, in an hour; and if we add to this the indulgence of our excuses, the lustre of our admiration, the approval of our envy, what wonder if we see a generation growing up whose ideal it is to swallow the shining bait, though it be on the devil's own hook! What wonder that where want of integrity, want of honor, a rhinoceros hide to the delicate considerations which have no market value, all are accounted venial offenses, and honest poverty weighs as a deadly sin, young men resolve to risk smirching their good fame for a fortune, confident that the success will wipe away the smirch, except in the opinion of over-scrupulous and not important persons? * * *

There are certain simple, healthy principles which will furnish the key, and the only key, to the victorious and Christian solution of the problem which we have been considering.

And, first, let me speak to those who are still in the forming time of life. Whatever else may happen to you, I beseech you never to lose your faith in the eternal principles of honor and truth and honesty. They are the only things which have abode, in all the changes of the world's generations. They will last, when any mocking laugh which you may hear will have died away into silence. They will do to live by, and will do to die by.

In choosing your work in life, try to find that which will most brace you against your special temptations, and will best enable you to live a strong and high-minded life.

Never alter your *principles* except for higher principle. Let neither example nor precept persuade you to adopt a mean or false or greedy rule of conduct. Baxter says: "The Christian is not ruined by living in the world, which he must needs do while he remains in it, but by the world living in Him."

* * * * *

Above all else, strive for the spirit of fidelity,—faithfulness to those who trust you, as men will,—to the friends who believe in your honor, to the community, in so far as you can serve that, by incorrupt and stainless counsels, to God, whose child you are, and to Christ, who came into the world, not to be ministered unto, but to minister. * * *

Concerning the whole matter of expenditure, there is a grave thing to be said. The whole community needs to revise its standards of living, by which money is made a test of character. Just so far as any of us show others by our bearing towards them that we estimate them by their success, *no matter how it may be won*, and not by themselves,—just so far as we tempt them, by the depreciation of a sneer or social coolness if they do other-

wise, to expense which they can ill afford, or to show which is contrary to true refinement, —just so far as we make it clear that we regard money as the only good,—so far do we fan with our breath the accursed flame which eats away the honor and the character and the self-respect of thousands on thousands of American men and women. Most people need all the strength which a high-toned public opinion can give them, to keep them true to their conscience and their God; and that opinion is partly formed by what we do and what we are. Strive earnestly, then, to order your life with a wise simplicity. Be frugal in the shows and generous in the substances of life. Set the example, so greatly needed, of wholesome moderation. Show that you care for *character*, above all else. * * *

For Friends' Intelligencer.

ANCIENT AND MODERN TIMES CONTRASTED.

The early part and middle of the seventeenth century were remarkable for the religious excitement and discussions that prevailed in England.

The more remote cause of such a crisis appears to have been the Reformation originated by Martin Luther; but the dissensions among the different sects into which Protestantism became divided, were the more immediate occasion.

Theology was the prevailing, all-absorbing topic of the day. Although genuine devotion and holiness of life might have been greatly lacking in the main body of professors of the Christian name, yet each sect most zealously contended for what was believed to be the true faith and doctrine.

Not only on the first day of the week, but on feast days, fast days, and holidays—at markets, fairs, and in the soldier's camp, sermons were frequently heard. In the different occupations of life, all felt the deep and pervading influence of religious enthusiasm. The merchant would often retire from his traffic and listen to a debate on baptism, or the Lord's Supper. The manufacturer would withdraw from his daily round of inspection to attend a disputation on predestination and free-will. The merchant was so interested in polemics that he generally appeared at meetings of controversy on religious subjects. Even the farmer could lay agricultural duties aside for a season, congregate with the multitude and listen to a disquisition on the five points of Calvinism. A person often heard four sermons a day. Not only in public gatherings, and small conventicles, but in the private family circles; in mercantile transactions, and manufacturing operations, the most prominent and interesting subject of discourse was the Christian religion. In the excessive religious zeal of th people, every other topic seemed of seconda importance. Members of the Church England denounced the Independents b cause they did not recognize the principle Episcopacy. The Independents denied th Church of England to be the true churc and her ministers to be rightly ordaine The Presbyterians maintained that all mi isters of the Gospel being Ambassadors Christ were inherently equal. The Baptis denied the validity of infant baptism an sprinkling, and maintained the necessity immersion. A modern historian* has r marked, that "About this time there wa throughout the land (England) a remar able state of religious excitement, which e tended to all classes, and was manifested b meetings in the fields, and by public discu sions among the different sects, all zealous contending for their peculiar views * * This religious excitement has seldom bee equalled, and was accompanied with a pr fession of sanctity that we cannot suppo was altogether hypocritical; but it must b admitted that the warlike spirit of the Pur tans was not in accordance with the spirit the Gospel. They fasted often, they praye and exhorted with passionate zeal, the fought with desperate valor, and they pers cuted with unrelenting severity. * * * Meetings at Bristol were so large that the were forced to hold them in the open ai and even during the time of frost and sno three or four thousand persons assembled t gether; thus evincing their deep interest the momentous concerns of religion."

In our country and in our times, a ver different scene is exhibited. The schism which have more recently occurred, hav been more local and limited. Most of the have been divisions and subdivisions of th Presbyterians, Baptists, Methodists an Friends. When a secession occurred, th excitement and controversy were mainly co fined to the members and attenders of th divided church, and did not sensibly affe the whole community. Sectarian jealou and antipathy indeed prevailed on such o casions—unpleasant strictures were made the pulpit, and by the press, on the condu and principles of those who had forme ly been friends. But for the last for years, the religious world has been compar tively calm. The theological altercation the invective and personalities, indulged in b priest and people of the seventeenth centur have subsided and almost disappeared. R ligion is no longer the all-absorbing them nor is church-going. Bible-reading, and co

* Janney.

versations on theology are no longer deemed so important and indispensable as formerly. Many who profess to hold the Bible in great veneration, spend far more time in the perusal of the periodicals of the day, many of which alienate the mind from the solemnity and spirituality which characterize the true Christian. In these days, the majority of merchants appear more closely attached to their counting rooms, than to what by some is called the house of God. The manufacturers generally seem to take more interest in their peculiar business, than in polemical divinity; the farmers, as a body, more concerned in the cultivation and growth of their crops than for the welfare of the church; the broker is intent on currency and circulation more than on the rise and decline of stocks.

It is not only in the particular departments specified that worldly engagements engross the time, the thoughts and aspirations of men, but it seems as if almost the whole population of our country were aspiring to be come rich, and to make a splendid display.

An esteemed friend made a visit to a distant meeting, and was pleased to see so many persons congregated; admired their orderly and solid deportment, but after the people had withdrawn from the house, he passed by a company of men who were earnestly conversing on bonds and mortgages, bank stocks and other investments. The idea that we are a nation of misers is not by any means entertained, but an inordinate desire to acquire temporal possessions, to live in ease and grandeur, is a palpable and growing evil in our land. The great advancement in science and the mechanic arts—the diversified interests, and almost innumerable employments of the present age, have, in a great degree, occupied the thoughts and alienated the affections of most of those professing the Christian name.

Will this indifference of religion and this worldly-mindedness continue indefinitely? Will religious liberty be maintained where it has been established? Will new sects arise which will sound the alarms of the Gospel, and create a zeal in the people? Though it is generally admitted that much improvement has been made in our moral and social principles and habits, yet unless more vitality is experienced in religion, it would seem that the millenium must be very far in the future.

EZEKIEL COMBS.

Fourth month, 1873.

FRANKLIN says, "I have been apt to think that there never has been, nor ever will be, any such thing as a good war, or a bad peace."

FIGHTING AND SERVING.

* * * * To men in earnest to advance the truth, the polemical method has often seemed the natural and indeed the only way. Yet it is attended by the gravest disadvantages. In the first place, it is generally unsuccessful. In the very nature of things, it has small chance of success. If you want to root and ground a man in his opinions, attack them! Rouse him to their defence; ply him with argument and assertion till every drop of blood in him is up in arms to maintain his position—and see how much progress you have made in convincing him! And the more closely a man's beliefs touch his religious faith, the more will he be strengthened in them by attack. Combativeness and pride are then reinforced by religion and conscience. As a general thing, you might as well try to get a nail out of a wall by hammering it in, as to change a man's religious beliefs by attacking them.

Farther, the controversial method in religion engenders the temper which is most fatal to true religion. It destroys charity, and rouses the spirit of strife. The *odium theologicum* has passed into a proverb for its bitterness. And no eye but God's sees how deeply the cut-and-thrust of polemics sometimes pierces into men's hearts. Often he who is seen of men only as the stalwart combatant, the bold iconoclast, bleeds in secret, hurt past telling by his alienation from other Christian men. And in the unthinking, who listen to their leader's fulminations against errorists, there grows up a narrowness which is a blight on Christian charity.

Then, too, every thoughtful man sees how, in religion, intellectual error gets inseparably entwined with spiritual truth. * * * Men's religion is a composite of truth and error; and in knocking away a mistake, you shake the whole building.

These defects inhere deeply in the controversial method—it rarely wins men, it impairs charity, and it endangers the wheat with the tares. But what is to be done? Must we not proclaim the truth at whatever cost? Yes, truth must above all things be proclaimed—but how?

We cannot answer that rightly out of the intellect alone. We must first bring ourselves to a right temper of soul. To our zeal for truth we must add higher graces—first of all, humility. We must feel that we are not the only or the chief recipients of God's truth. How can such a conceit find lodgment within us? Suppose we hold some belief so sacred and precious that to us it is as a special revelation of God. Do we not know men who would reject our statements of it, who in faith and love and consecration—in the high-

est fruits of truth—stand far above us? Dare we set ourselves up to scoff at them as blind because they see not as we do? Or can we for a moment suppose that we ourselves have grasped the full amplitude of truth? Surely, the farther we get in real knowledge, the more we shall feel ourselves, as the great Newton said, children on the shore of an infinite sea.

When we are in this temper, of genuine humility, we shall be ready to see and acknowledge that even in what we call errors in other men there exists a leaven of truth. No religious belief ever existed or could exist among honest men that had not in it some genuine sustaining element. We may say that every belief which has been earnestly held has been the result of an effort toward truth; that it has attained something, but has come short of much. And the way to remedy the defect is to give higher truth on the same line. Instead of wrenching from men's grasp their imperfect beliefs, we are to offer them nobler beliefs. We are not to violently uproot error, but to plant beside it truth so vital that it will absorb into itself and lift into higher life the soul of the inferior growth, quietly leaving the dead husk to wither.

A supreme example of this method is to be seen in the course which Christ took toward the old Jewish law. He was to deliver men from the yoke of legality. The bondage of prescription and ordinance was so heavy that Paul exults over his escape from it through Christ, as a slave exults who has got his freedom. But Jesus said at the outset, "Think not that I am come to destroy the law or the prophets; *I am not come to destroy but to fulfil*," and went on to say, "Except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He met the legalists on their own ground, and went far beyond them. He took up the traditional precepts one by one, and in place of each He set a principle that covered all the old ground and a great deal more. Thou shalt not kill—nay, thou shalt not even hate thy brother! Thou shalt not commit adultery—not that alone, thou shalt not even cherish unlawful desire! Thou shalt return love with love—but more, thou shalt return hate with love! And in this spirit He always taught.

That is, instead of breaking down the barriers of the legal morality which he found existing, Christ planted the seeds of a deeper, spiritual morality. And when His followers had fully entered into that nobler spirit of spontaneous and absolute consecration to goodness, the old legal system fell away like a dead leaf.

Whoever would bring men into clear light of truth must not content himself with protest against old errors. He must get hol of the moral truth which gave the error i strength, and by getting deeper into the sam truth, supercede the error in its stronghol

* * * * *

All the dogmatic systems, all the ecclesia tical structures, which seem to some thinke mere absurdities and incumbrances, hav grown up to meet some want of human n ture. If they are imperfect, the remedy not to tear them up, but to provide for th want in a better way. * *

—*Christian Union.*

PRAISE CHILDREN.

There is an old superstition that praise too good a thing to be given to the childrer that it is too rich for their mental and mor digestion. Some parents are so afraid th a child will grow proud that they never prai him, and this course is often disastrous. I is apt to produce either too much self-asse tion—for self-assertion is a legitimate ou growth of the withholding of commendatio to which one is entitled—or to engender self-distrust, or melancholy hopelessness disposition. Praise is sunshine to a chil and there is no child that does not need i It is the high reward of one's struggle to d right. Thomas Hughes says that you neve can get a man's best out of him witho praise. You certainly can never get a child best out of him without praise. Many a se sitive child, we believe, dies of hunger f kind commendation. Many a child starvir for the praise that a parent should give, ru off eagerly after the designing flattery others. To withhold praise where it is due dishonest, and, in the case, of a child, such course often leaves a stinging sense of injustic Motives of common justice as well as regar for the future of the child should influenc the parent to give generous praise for all th deserves it. Of course there is a difference i the constitution of children. Some cann bear so much praise as others, and some nee a great deal. It should never be indiscrim nate. We remember a wonderful woman wl taught school in one village until she had ed cated a part of three generations. She w one of the most successful of teachers. B her success lay in her gift of praising wi discrimination. A bad boy, who was a goo scholar, got praises for his brilliancy, san wiched between her abomination for his ba behaviour, and so was won to a better lif and we recall a good girl, who had no gift learning rapidly, but who was saved fro utter despair by the praise she got for h untiring industry. Into the discourag

arts of the children the praise of the teach- came like sunlight. And the virtues, like her fruits, can only ripen in the sunshine. —*Edward Eggleston.*

TRUTH and virtue we do not hold to be chartered to companies; they are possessed only in part by those who possess the most of them; and they are possessed in some good measure, even by many who must yet stand condemned as capitally wrong in theology. . . It is trite to say that, while the human mind continues what it is, men must differ, not merely in taste and intellectual preferences, but even in some of those matters of belief which should be under the control of mere reason. The supposition of an age of uniformity is therefore chimerical; but the supposition—nay, the positive hope—of an age of Christian concord and of cordial combination is not chimerical; for it is identical with the belief of the truth of Christianity itself, and of its triumph in the world. . . . Ought not those to look well to the course they are pursuing, who, on the plea of a conscientious regard to some special enactment, or of the adherence to some institution which, at the most, is but the means to an end, are, and in a deliberate manner, putting contempt upon Christ's first law,—His universal and sovereign will; and on such ground are either refusing to recognize and to consort with other Christians, or are even denying the very name to those whose only alleged fault is their error, if it be an error, on the particular in question?—*Isaac Taylor.*

I NEVER can think of a narrow-minded Christian,—a Christian who, instead of giving free scope to his Christian affections, opening and expanding his heart to the admission of the entire family of God, contracts his spirit, and limits his communion of love to the denomination with which he is connected, —or of the man who actually imagines that family of God to consist of no more than those who assent to the shibboleth of his little party, —I never can think of such a man otherwise than as one who, through the operation of a widely-mistaken principle, is cheating himself of pleasure, and of pleasure the highest, the richest, the most exquisite in its character. . . I would not for the world be the man who thus locks up his heart in an ice-house; who puts the short chain and the galling collar of bigotry on the neck of his Christian charity; who can look round, with a narrow, sectarian satisfaction, on the members of his own little sect, and with cold indifference, or something worse, towards all beyond the pale,—can count, one by one, the number of those whom alone he owns as his brethren, and expects to meet in heaven; who estimates the Christianity of his party, and the evidence of its being the true flock of Christ, by its diminutiveness; finding in this his solace for what others can trace to far different causes, —to the wilderness of its dogmas, and the uncharitable censoriousness of its members. —*Dr. Ralph Wardlaw.*

Scraps

FROM UNPUBLISHED LETTERS.

Articles affect minds differently. Continue to exercise your own discretion in relation to conducting the paper. I often feel deep sympathy with you, and believe that you do the best you can to meet the varied views which are constantly presenting, and to my view you have been very successful. Your calling reminds me of the story told by Ezra Sampson, in his "Brief Remarker" about the minister's new wig. The women of his congregation thought that if he would submit it to them, that they could improve it materially, which he did. After they had used the shears, and trimmed it to their heart's content, they returned it to him; he eyed it attentively for a moment, and then remarked, that "there was one thing pretty certain, that it could not be accounted idolatry to worship it, for in its present condition it was entirely *unlike* anything that is in the heaven above, or in the earth beneath, or that is in the water under the earth." If every subscriber could dictate the management of a paper, it would soon become like the minister's wig.

One of the enjoyments of our Western home is a sugar party, which starts off in the early morning to tap the maple trees from which exudes the sweet water.

The trees are first bored and then spiles are arranged which carry the juice into buckets, and from thence into hogsheads. It is then poured through a sieve into a long trough from which we fill the kettles, boiled down to a syrup, which is transferred to another vessel and allowed to settle. After being drawn off it is boiled again, and soon assumes the consistence of molasses. At this stage it is poured on plates to cool, and then plaited into sticks of white candy, which is done by the young folks, who, by pulling, convert it into fantastic shapes. The hot syrup or wax is poured into troughs and stirred till it becomes maple sugar.

I am gratified to find that some of our

friends are engaged in visiting some of the flock, especially those who are somewhat isolated and out of sight. In a large city like yours there are always some of this description, and it is an easy matter to forget such as these, and those who are in affliction, and I think, for want of these visits our Society has suffered loss.

Within the past week it has several times been my painful experience to witness the distressing effects produced from an indulgence in intoxicating drinks. As I ride through some parts of our country, or walk in our cities and towns, and see the number of places for the sale of that liquid which may be truly called "firewater," I am overwhelmed in view of the multitude of such temptations presented to our young men. Are we not in danger of becoming a nation of drunkards, and is it not time we were roused to a full appreciation of the fearful consequences which attend this pernicious traffic? The suffering mothers, wives and sisters of the poor victims of alcoholic beverages, call loudly for sympathy and help, and should we not examine closely into the subject, and see if a measure of the responsibility does not rest upon us individually, and what is our duty in the matter?

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 19th, 1873.

THE CURE OF INEBRIATES. — We have received a copy of the proceedings of the third meeting of the American Institution for the cure of Inebriates. The labors of those philanthropic persons who have so nobly devoted their energies and talents to the cure of intemperance, is deserving of the highest praise, and we hail with rejoicing the evidences that much good is being accomplished in this direction. Dr. Joseph Parrish, in his opening address says:

"I regard it as a sublime fact, that men who are weak in will, shattered in nerve, bruised in flesh and spirit, having sought protection, sympathy and nurture, where they had a right to look for it, and having been cast out as a shame and reproach to religious sentiment and society, have found in asylums, under the influence and guidance of medical skill, combined with Christian example and teaching, the means to help them. It is a fact that crowns these victims of appetite, or self-deceit, or whatever else may be the assigned cause of their fallen condition, with honor, and reflects, in a corresponding degree, dishonor upon other instrumentalities whose normal function it is, to seek the lost and rec[over] the fallen, and who have not performed their du[ty]

Dr. Parrish advocates the continued det[en]tion of incurable inebriates in asylums, [on] the same grounds as lead to the confinem[ent] of the incurably insane; the safety of the[m]selves and the welfare of the communi[ty]. This is a very serious step, and would se[em] to be somewhat antagonistic to the gene[ral] sentiment in regard to personal liberty, [but] the Doctor asks for criticism and assures [us] that the Association is not struggling [to] maintain pet dogmas, but to reach good [re]results. Dr. Parrish, in his testimony bef[ore] the committee of the British House of Co[m]mons, showed that the proportion of patien[ts] cured at Media is about one third of t[he] whole number received. *This* is very gra[ti]fying when we consider that the good work [is] yet in its infancy.

"Upon the points of the average duration of th[e] residence of patients and the proportion of cures [at] the New York State Inebriate Asylum, Dr. Dod[ge] stated, before the same committee, that after a car[e]ful examination, he had come to the conclusion th[at] the average residence is four months. As in s[ome] similar institutions, some remain only a few week[s], a large proportion remain three months, a goodl[y] number continue six months, and a few remain on[e] year and even longer; but the average is fou[r] months. The proportion of cures during the pa[st] two years, for only which period he had reliable dat[a] is forty per cent., the average being largely in favo[r] of cases that were under treatment for a period [of] six months."

To show the propriety of restraint and medical treatment, he stated also, that,

"With the excessive use of alcohol, functiona[l] disorder will invariably appear, and no organ will be more seriously affected, and possibly impaired than the brain. This is shown in the inebriate by a weakened intellect, a general debility of the men[-]tal faculties, a partial or total loss of self-respect and a departure of the power of self-command; all of which, acting together, place the victim at the mercy of a depraved and morbid appetite, and make him utterly powerless, by his own unaided efforts to secure his recovery from the disease which is destroying him."

We are glad to find that the Association by no means ignores the idea of moral responsibility in its compassionate care for the cure of the diseased physical condition, as the closing words of the report show. These

are the considerations which common sense and experience teach:

"First. That it is an important duty correctly to estimate and treat the moral and criminal quality of persons who addict themselves to inebriety; and that in consequence of the prevailing tendency among the people to regard inebriety and individual acts of drunkenness as frivolous offences, and to treat the crimes and misdemeanors of the drunkard as irresponsible offences, this class of offences is not adequately resisted by a sound popular intelligence and an active conscience.

"Second. The fact that the confirmed drunkard and the dypsomaniac are physically diseased, and require hygienic treatment, is only one of the facts in the history of the cause of their disability, for in earlier acts of inebriety, and in a vast majority of cases that come under treatment or advice, there yet remains some will-power, reason and conscience which can be addressed and brought into exercise, and which for the purpose of permanent rescue and cure of the patient, must be called into the greatest possible activity and strength.

"Third. Firm and just rebuke of the violation of Divine and human laws—that is, of the criminality which characterizes the act and condition of drunkenness; the arousing of reason, conscience and the will of the person so offending; and a reasonable, just, deterring penal treatment and moral appeal may not be justifiably omitted in treating public drunkenness.

"Finally. Every well-ordered community being in duty bound to protect itself and prevent depredations and destructive or dangerous acts from drunkards and dypsomaniacs, and experience and reason showing that moral and instructional methods of prevention and protection are more important than all others, therefore it is important that in whatever court and before whatever magistrates and other officials, and in whatever house of detention or asylum, there should be suitable and faithful instruction, advice and influences to guide the reason and energize the will in such manner as to secure the greatest possible thoroughness and permanency in the reformation of the offending persons."

DIED.

STUCKEY.—On the 8th of 4th month, Amos Haslee, son of Thomas W. and Mary E. Stuckey, aged 6 years.

MATTHEWS.—At her residence in Baltimore County, Md., on the 10th of Third month, 1873, Helena E. Matthews, in the 67th year of her age; a member of Gunpowder Monthly Meeting.

JENKINS.—At Camden, Delaware, on the 5th inst., Ezekiel Jenkins, in the 71st year of his age; an Elder of Camden Monthly Meeting of Friends.

He who never tastes intoxicating liquors will not become a drunkard. There is no danger to one who never touches; there is no safety to any one who begins to taste.

A LETTER FROM WILLIAM CULLEN BRYANT.

Some Observations and Reflections in East Florida.

PALATKA, FLORIDA, March 18th, 1873.

It is thirty years since I was last in Florida. In that time several of our Western States, which then lay in wilderness, have become populous and boast their large cities and intersecting railways, and count their millions where they then counted their hundreds of inhabitants. East Florida still remains, for the most part, a forest.

This long peninsula of sand—sand formed by the disintegration of the coral rock on which East Florida lies, is divided for nearly its whole length by the majestic River of St. John, which rises in the southern part of the peninsula, a broad, deep, placid stream, as black as a Claude Loraine mirror, with no motion that makes a ripple, and here and there spreading into lakes. Into this great artery scores of smaller streams, just as dark, and just as quiet, and either drained from swamps or fed by copious springs, bring their waters and keep its channel full, in some places almost even with the banks. These low tracts are, of course, swamps; they are crowded with trees and shrubs of various kinds, the roots of which are in a black mould, which stains the water drained from them. As you pass along this calm, dark river, or its calm, dark tributaries, you sweep by these marshy spots, and come to others where the shore rises a few feet above the water, and the soil is almost pure white sand. On the more fertile of these spots grow lofty live oaks and magnolias, and here the settler makes his openings, and builds his dwelling, and plants his orchard of orange trees. In one of these spots, named Mandarin, Mrs. Stowe has her winter mansion, in the shadow of some enormous live oaks, and here she has planted an orange grove. In another, named Magnolia, is an excellent hotel, with a row of cottages for guests, and all around them the solitary woodland. A mile south of Magnolia is Green Cove Spring, where a little village has sprung up, with the yellow jasmine, now in late bloom, clambering over the cottages. The Spring itself is one of the most beautiful objects of its kind that I ever saw—a natural well of twenty feet in diameter, throwing up the translucent water in huge gushes. So clear is the water that the minutest object at the bottom is as readily discerned as if it were near the eye, and that bottom, pearly white in some parts and bright green in others, gleams through the water with a brilliancy like that of some precious stone. From the Spring a copious stream runs rapidly to the St. John, supplying in its way the baths for which the place for many

years past has been famous. The beauty of the spot has been marred by cutting away the evergreen shrubs that once hung over the water, and putting around it an ugly border of planks.

But these are merely stations in the great forest, which, for the most part, where it is not swamp, is a sandy plain covered with the trees of the long-leaved pine, under which is a growth of the dwarf palmetto, shading the soil and filling it with its roots of the size of a man's leg. In many parts the trees have been thinned by the gatherers of turpentine; no others have sprung up in the place of those that have been destroyed; and the wind sighs drearily through the branches of the few that are left. Sometimes you see a track made by the wheels of carts leading from the river bank, and looking that way you discern a log cabin or two in the distance. At times you come upon groups of the palmetto, towering to a height which they do not attain further north, and giving a tropical aspect to the woods. On one side of the river you perhaps see a tangled growth of evergreen shrubs and twining plants apparently impenetrable, and on the other bank small, lean cows, browsing upon the green things that come within their reach,—and you are told that here in Florida, on account of the scarcity of nutriment, the neat cattle soon degenerate.

For three hundred years has Florida been open to settlement, and St. Augustine is the oldest city in the United States by more than fifty years. How does it happen that East Florida is still, for the most part, a wilderness? It certainly is not the fault of the climate, which is far more temperate than that of the region immediately north of it. The ocean winds from the Gulf of Mexico on the west, and the Atlantic on the east, mitigate the summer heats and prevent the winter frosts. It is claimed, and probably with truth, that the diseases which arise from malaria are of a milder character than in the lower parts of Georgia and South Carolina. The reason of the slow increase of population must be the meagreness of soil in the greater part of the peninsula. I remember that a writer in the *Evening Post* some time since, spoke of the soil of East Florida as "the despair of the cultivator." The expression is a strong one, and perhaps, as applied to the whole region, is not quite deserved. There are some noble orange groves along the St. John and in St. Augustine, which flourish and yield large returns of profit. The mud is dug from the neighboring marshes and mingled with the sand which forms the greater part of the soil, and the ground becomes fertile. The oranges of Florida are among the finest produced anywhere. The keeper of an apple stand at Jacksonville, on the St. John, as we stopped on coming up the river, asked me if I had ever tasted the Indian-River oranges. I thought he said India-rubber, and answered him accordingly. "Indian-River," said he, "and you will find it the finest fruit that grows." I tried his Indian River oranges brought from New Smyrna, many leagues south of this, and could not but own that his praise was not ill deserved, so rich and agreeably tempered to the palate was the juice, and so delicately tender the little cells in which the juice was contained. How far it is practicable to carry this method of obtaining muck from the marshes to make the immense tracts of sand productive I have not the means of judging. There is an Orange Growers' Association here, which says in its prospectus, that the best soil for the orange tree is that of the marshes when "properly drained." But the draining of the marshes seems to me a very doubtful undertaking, on account of their very slight elevation above the surface of the rivers. Could not the marshes in Florida be treated in the manner of the *Chinampas* in Mexico? There the wet ground is trenched with broad and deep ditches like canals, and the earth heaped in narrow parallelograms high above the water; and here all manner of vegetables and fruits are cultivated all the year round. In the dry season these narrow platforms are watered from the broad ditches that surround them.

But there are some indications of growth in East Florida. Thirty years ago, when I visited it, Jacksonville, on the St. John, was known only by its single orange grove just planted. It is now a thriving town of four thousand inhabitants or more, and two hotels at this season full of guests. I have just returned from St. Augustine, where thirty years since I passed nearly three weeks. It was then almost bare of trees, the orange grove by which it had been overshadowed having shortly before been killed by a severe frost. It has lost something of its ancient aspect a few new houses having been built, among which are two hotels, but its orange groves have been renewed and they are now in bloom, sweetening the air for a great distance around them, and the mocking birds are singing among their branches. At present the place is suffering a northern invasion. All the hotels are crowded with guests, and every spare room in town which can be had for money is occupied by persons sent from the hotels, and still the tram-road over which the vehicles are drawn by mules, on wooden rails, brings every day its fresh loads of visitors. Whatever may be the fortune of the rest of East Florida, this place is like

to flourish on account of the purity of the air and the benignity of the climate, and to become the great winter watering place of the United States. In a few years it will probably part with nearly all that is left reminding the visitor of its Spanish origin—its narrow streets, its high garden walls of shell-rock, and its overhanging balconies—all but its fine old fort of St. Mark—and look like any other American town in the Southern States, saving its orange grove and the date palms, which, planted within thirty years, are now beginning to peer over the roofs of the houses. It will then be the resort of invalids who need not only a mild climate, but the open air, and of idlers who come to bask in the sunshine of this softer climate and these serener skies. For the sunshine here has been almost perpetual since we entered Florida, and although the climate here sympathizes in some degree with that of the Northern States and the great snow storms of that region chill the air even in these latitudes, yet they only make one the better for a brisk walk, and are a relief from the feeling of enervation which attends one of the warm days here.

One of the sights most worth seeing here is the place of the late Mr. Buckingham Smith. That gentleman directed it by his will to be sold and the proceeds to be applied to the support of an hospital for poor and aged colored people. His executor (Dr. Bronson) a resident of this place and one of its most public-spirited citizens, has already begun the building. The place is one of the finest things to be seen in East Florida. A lane between overhanging orange trees, now shining with their golden fruit, forming a fragrant covered way, leads to the mansion, which is overshadowed by gigantic mulberry trees. All around the mansion are rows of orange trees now in full blossom, yet with their bright yellow fruit glistening here and there among the dark green, and scattered irregularly about are great gnarled fig trees, and pomegranate bushes putting forth their young leaves. The dark color of the soil attests the care which has been taken to enrich it with the dark mould of the marshes; and here and there you have the grateful feeling of treading upon an elastic turf formed by the vigorously growing grass—a sensation quite rare in Florida, where the grass of our northern region is almost a stranger.—*N. Y. Evening Post.*

It is not enough that we swallow truth; we must feed upon it, as insects do on the leaf till the whole heart is colored by its qualities, and shows its food in every fibre.—*Coleridge.*

From the Indianapolis (Ind.) Sentinel.

THE INDIANA MAMMOTH CAVE.

Description by the State Geologist.

The geological position of the Wyandotte cave is precisely similar to that of the Mammoth cave of Kentucky. It traverses the cherty beds of the subcarboniferous formation which contains sink holes, large basin-shaped pits, and subterranean caverns in numerous places over its entire area. The Wyandotte cave lies beneath the ridges, and in its course conforms to their general directions, *i. e.*, northeast and southwest. It is said to be twenty-two miles in extent, if all the branches which have been explored are included, but the various routes taken by visitors are estimated at a total of nineteen miles. The cave is dry, and contains a few narrow passages, such as "Fat Man's Misery," "Augur Hole," "Screw Hole," and "Creeping Avenue," but for the most part the galleries are broad and high, and frequently expand into great rooms. The crystalline ornamentations are particularly fine, and far excel in number and beauty those seen in the Mammoth cave. Two of the rooms, the "Senate Chamber" and "Monument Mountain," are of immense size and imposingly grand. The former contains the "Pillar of the Constitution," formed by a stalactitic and stalagmitic deposit about twenty-five feet in diameter and thirty feet high, reaching from the top of a great stalagmite bell to the ceiling above. The surface is fluted and divided by three bands, which give it the appearance of being joined like a cane.

Around the sides of the hill are numbers of stalagmites of various styles and heights, that look with their shining tops like clusters of cypress trees. Stalactites adorn the ceiling, and one very large one is called the "Bell," from the ringing sound which it emits when struck. On the right of the "Pillar of the Constitution" stands the "Chair of State," formed by a peculiar arrangement of the stalactites and stalagmites. Behind and in front is a gallery richly adorned with these calcite ornaments, and when this immense room, capable of seating several thousand persons, is lighted up, it is impossible to conceive of a spectacle more impressively grand. The other great room, called "Monument Mountain," contains a hill said to be 175 feet high, on the top of which stands three great stalagmites; one, which is very white and has the appearance of being draped, is called "Lot's Wife." The dome of this room is 245 feet high, measured from the main floor of the cave, and 300 feet broad. In speaking of these rooms, Professor Cope, in his paper on the fame of the Wyandotte cave, published in the July number of the *American Naturalist*, says

"there is no room in the Mammoth cave equal to these two."

I cannot, at this time, undertake to describe all the points of interest to be met with in nineteen miles of travel through this charming cave, but will briefly allude to the "White Cloud" room, with its wave-like walls and ceiling coated with glistening crystals like a frosting of snow; the "Islands of Confusion," "Purgatory," where the rocks have the same rich coating, "Pillared Palace," with its innumerable stalactites arranged in clusters, twisted and turned in all directions like Pharaoh's serpents; "Beauties' Bower," where the walls are covered with gypsum rosettes as white as snow; the "Snow Banks" formed by alabaster in fine powder; the "Gallery" where the floor glistens with acicular crystals of gymsum (I obtained some of these crystals not larger than a darning-needle, arranged in bundles six inches long, and as clear as water;) and the rooms where the stones are covered with fine, hair-like crystals of epsom salts from one to two inches long.

There is very little water in this cave; the sulphur spring is a small basin of water, contained in a mere shell of calcite, apparently formed by the water itself. Crawfish spring is a small body of water in a remote corner of the cave; it occasionally furnishes a blind crawfish, and I obtained from it a number of small, eyeless crustaceans.

A MYSTERY.

BY JOHN G. WHITTIER.

The river hemmed with leaning trees
Wound through its meadows green;
A low, blue line of mountains showed
The open pines between.

One sharp, tall peak above them all
Clear into sunlight sprang:
I saw the river of my dreams,
The mountains that I sang!

No clew of memory led me on,
But well the ways I knew;
A feeling of familiar things
With every footstep grew.

Not otherwise above its crag
Could lean the blasted pine;
Not otherwise the maple hold
Aloft its red ensign.

So up the long and shorn foot-hills
The mountain road should creep;
So, green and low, the meadow fold
Its red-haired kine asleep.

The river wound as it should wind;
Their place the mountains took,
The white, torn fringes of their clouds
Wore no unwonted look.

Yet ne'er before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.

A presence, strange at once and known,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream?
Or glimpse through æons old?
The secret which the mountains kept,
The river never told.

But from the vision ere it passed
A tender hope I drew,
And, pleasant as a dawn of spring,
The thought within me grew,

That love would temper every change,
And soften all surprise,
And, misty with the dreams of earth,
The hills of Heaven arise.

From the Atlantic Monthly, for April.

AT THE WINDOW.

BY JAMES MAURICE THOMPSON.

I heard the woodpecker pecking,
The bluebird tenderly sing;
I turned and looked out of my window,
And lo, it was spring!

A breath from tropical borders,
Just a ripple, flowed into my room,
And washed my face clean of its sadness,
Blew my heart into bloom.

The loves I have kept for a lifetime,
Sweet buds I have shielded from snow,
Break forth into full leaf and tassel
When spring winds do blow.

For the sap of my life goes upward,
Obeying the same sweet law
That waters the heart of the maple
After a thaw.

I forget my old age and grow youthful
Bathing in wind-tides of spring,
When I hear the woodpecker pecking,
The first bluebird sing.

THE GREAT INDIAN WALK.

The great Indian Walk makes a conspicuous figure in the history of Bucks County, Pa. We are indebted to the reminiscences of the venerable Samuel Preston, as published by him in the *Bucks County Patriot*, in 1826, for the following account of it:

It appears that in 1732, Thomas Penn, son of William Penn, came over as proprietary and remained about two years. He contracted with Teedyuscung a noted and pretended chief, for the Indian title to all the land to be taken off by a parallel of latitude from any point as far as the best of three men could walk in a day between sunrise and sunset, from a certain chestnut tree at or near Bristol, in a northwest course. (Other traditionary accounts say this tree was near Wrightstown, which is more probable.) Great care was taken to select the most capable men for such a walk. The reward was five pounds in money, and 500 acres of land anywhere in the purchase.

The choice fell upon James Yeates, Solomon Jennings and Edward Marshall.

This Marshall was a native of Bucks, a stout, athletic man, famous as a hunter, chain-carrier, etc. One of the longest days in the summer of 1733 was appointed and the champions notified. The people collected at what they thought the first twenty miles on the Durham road to see them pass. First came Yeates, stepping lightly, accompanied by Thomas Penn and attendants on horseback. After him, but out of sight, came Jennings with a strong and steady step; and further behind, Edward Marshall, apparently careless, swinging a hatchet and eating a dry buiscuit. Bets ran in favor of Yeates. Marshall carried the hatchet to swing in his hands alternately, that the action in his arms should balance that of his legs. He was determined to win, or die in the attempt. Yeates gave out near Durham creek. Marshall kept on, and before he reached the Lehigh, he overtook and passed Jennings—waded the river at Bethlehem, and hurried on by the spot where Nazareth now stands, to the Wind Gap. That was as far as the path had been marked for them to walk on, and there was waiting the collection of people to see if any of the walkers should reach it by sunset.

Marshall only halted for the surveyor to give him a pocket compass, and started on again. Three Indian runners were sent after him to see that he walked fairly, and how far he went. He then passed to the right of Pocono mountain, till he reached Stillwater. There he marked a tree witnessed by three Indians. The distance he had walked between sunrise and sunset, not being on a straight, and about 30 miles of it through the woods, was estimated at about 110 miles. Yeates died in three days afterward; Jennings's health was so much impaired that he died in a few years; but Marshall lived to the age of 90 years; at his residence on Moas' island in the Delaware opposite Tinicum. Mr. Preston states that he received this account from the lips of Marshall himself.

A parallel of latitude from Still-water would have cut off all the valuable possessions of the Indians to the Westward, and they becoming alarmed denied the right of Teedyuscung to enter into such a contract. It created great uneasiness, and they threatened war before they would consent to such a bargain. In the midst of the perplexities, Thomas Penn returned to England, and his elder brother, John Penn, came over, who, on becoming acquainted with the facts of the case, revoked the contract. This was wounding to the pride of Teedyuscung, who had thus gained nothing in the transaction, and being a man of treacherous, cruel and malicious disposition, he created a hostile feeling among the Indians towards the whites. Marshall never obtained the promised reward for his great exploit, and his family was the first to feel the Indians' vengeance.

Thus the "Indian walk" may be considered as the prime cause of rupture in the harmony which had so long subsisted between Penn's colony and the natives.—*American Historical Record.*

THE VALUE OF FEAR.

When we see what men suffer by reason of fear, we sometimes think pityfully of them, and wonder that there should be this poison lancet, as it were, in the composition of a man, striking out and destroying his peace; but, considering how men are placed, and how they are developed, fear, instead of being an endless torment, is a conservator of human life.

A child, just tottering, could not go from here to the ferry and live. What with the rush of men; what with the wheels of carriages; what with the moving to and fro of horses; what with manifold slips and slides, the child could not get to the ferry alive. But you go to the ferry every day safely; and the safe-going represents the amount of foresight and thought and care that in you has been reduced from volition to an involuntary and intuitional stage. You go through great dangers and mighty perils without harm, because long training has rendered fear a kind of intuition in you.

That which is true of ourselves in regard to every influence of fear is true of every relation in the social circle. Fear leads us to seek the welfare of those who are near and dear to us, and to watch over them.

And that which is true in respect to social relations is true in respect to moral development. Men learn to build houses, that they may not be exposed to the severity of the weather. They learn to cultivate the fields, that they may have food in winter. They are brought to habits of foresight and industry and regularity by the stimulous of fear. They are stimulated by the fear of suffering in themselves, and then by the fear of suffering in their households, when they begin to love them. It is fear that develops the human race in its earliest stages. Fear is the strongest impulse towards improvement on the lower range in the scale of human life.

Human life begins in fear, and ends in love, working all the way up on the scale through a variety of modifications. In the latter stages of development, fear loses its absolute form, and adds itself to other feelings. It mingles with them, and gives them a qual-

ity which they have not in themselves. At length it grows latent, and finally it seems to die out. And in its place stands the fruit of the Spirit. When men have become ripened so that they bring forth that fruit, it is love, joy and peace—not fear any more. *Perfect love casts out fear.*

H. W. B.

SPRING FROGS.

Among the first and most noticeable of the spring sounds that come to us from the neighborhood of the ponds and streams is the voice of the peeping frog; and this little creature will well repay one's attention. It is commonly thought to be the young of the bullfrog; but this is not so; it seems to be a distinct variety of the frog family. He makes himself heard in the spring as soon as the ice has melted, and is most musical during the evening. You will find him sitting among the old brown grasses and leaves at the edge of the water; and, as soon as he hears your footfall, down he flattens himself, and you would easily mistake him for a brown leaf; but trusting to your ears and not eyes, you soon will see this little brown leaf cautiously rise up, swell its little throat to half the size of its body, and give a "peep" shrill enough to leave no doubt as to what makes that sound. These frogs are, when sitting, about an inch long, and vary in color from a light to very dark brown. They are easily caught; and by putting them in a wide-mouthed bottle covered with thin muslin, and placing this under a hat, or in any place away from the light, they will continue their peeping sound for some time. Although we cannot understand the meaning of these sounds, we can, in those animals or birds with which we are most familiar, detect the cry of distress. I remember once, while we were looking for a hawk's nest in the woods, we heard the sharp, quick and continued note of the robin, which always indicates trouble, and, following the sound, came to a clearing, where two men were at work. Not far from them stood a birch tree; and about this two robins were darting, uttering this peculiar cry. On looking for the cause, we found a black-snake at their nest, trying to drag out one of the young birds. At our coming, he bent his head forward to look at us; and, in so doing, there was presented an excellent opportunity to shoot him. The report of the gun brought one of the men forward to say the owner of the premises allowed no birds to be shot on his grounds; but, on seeing the dead snake, his astonishment overcame his sense of authority. After explaining what the creature had been doing, we asked him if he had not noticed the distress of the old birds. He said no; but he had heard some birds singing round that tre for half an hour or more.—*Old and New.*

EACH man and woman was sent into th world not to be like somebody else, but to d his own work and bear his own burden, pre cisely the one work which God has given him and which can never be given to or done b any other.

IMAGINATION.

The culture of the imagination has neve occupied a very serious place in education o in self-development. We readily admit th need of training carefully the memory, th reasoning powers, the judgment and the will to fulfil their various functions, but th imagination is usually conceded to be to light and volatile an attribute to be brough into the harness of organized discipline. A deeper insight into its nature and its provinc would, however, show us that it is not a ethereal and untameable dream, to be simpl indulged or suppressed, but a faculty, capa ble of and demanding wise and judicious cul ture to guide, develop and strengthen it.

Imagination may in brief be said to be th power by which we form pictures in the minc It may be simply the passive ability to re produce pictures presented to us through lan guage, as when we read and admire a poem or conceive of a character depicted in histor or romance. Or it may be the higher powe of originating or creating these pictures fo ourselves. But of what use are these menta pictures? says the practical man. They wil not feed or clothe me—they will not improv or strengthen me; they are at best only refine pleasures, ever shifting and changing, with out solid foundation or permanent result This idea, superficial as it is, is wide-spread and sufficiently accounts for the meagre at tainments hitherto made in the culture o this faculty. The great truth is yet to b apprehended, that the power of imaginatio lies at the foundation of all excellence. No only the poet and the artist, but the scientifi discoverer, the philosopher, the teacher, th man of business, the mechanic, the laborer are all greatly dependent upon the use the make of their imagination for the success an value of their work. They must all hav their ideals, and upon what they are wil hinge much of the character and results o their labors. The painter who would depic an image of beauty on his canvass must firs form it in his mind. The author who woul draw a noble character must first conceiv and mentally combine pure and heroic quali ties. The teacher must have a vivid con ception of the truths he would inculcate, o he will fail to make any lasting impression

The man of business must have a plan mentally arranged, or he will be lost in a hundred petty details. The mechanic sees his work finished in imagination before he strikes a single blow. It is said that Cole, the great landscape painter, never drew a line on canvass until the whole scene was matured in his mind. Gray's Elegy was finished in all its elaboration before a word was written.

The office of the imagination is to pass beyond the limits of the known, and form a conception of something in the unknown, to create a possible future that shall transcend the past, an ideal that shall surpass the present reality. By reason we prove or disprove what has already been presented to the mind; by imagination we conceive of something beyond—something that has never yet been realized. It is thus a primary element of all progress. It presents materials for reason and judgment to work upon, and for action to realize. No discovery is ever made, no truth ever proved, no enterprise ever achieved without it. The conception first assumes shape in the mind, is then submitted to reason and judgment, to sift and try, and, if standing the tests, is then converted into actual reality.

This power is also essential to our moral elevation. If one would become a better parent or child, a more faithful friend, a more loyal citizen, it is because his imagination pictures a more perfect fulfilment of those relations. We all have our ideas of justice, integrity, purity, benevolence, and we cannot estimate their value to us. We may and do fall far short of them in actual life, but we can never go beyond them, for every new assent in virtue shows fresh heights to be gained. If, then, imagination is so potent a faculty, involving such weighty results, we may well inquire how best to cultivate it, how to guide and train it, so as to insure its best development. Young persons often cheat themselves by the pleasant delusion that they are improving their imagination by reading extensively works of fiction. While this may render easy the passive conception of scenes presented through language, it will not strengthen, but rather paralyze the higher power of *creative* imagination by condemning to inaction.

All imagination, to be of practical value, must be built upon *positive* beauty, or truth, or goodness. We must be well acquainted with the known, if we would discover the unknown. We must follow close to our ideal, if we would have it rise. We must familiarize ourselves with all the beauty that nature and art have spread before us, if we would imagine new and richer scenes. If we would extend the limits of human knowledge in any direction, we must attain what has already been discovered. If we would form new plans of riper wisdom, we must patiently execute those that have stood the test of time. If we would obtain new and profound insight into the future, we must store up all that is worthy in the past. If we would see new and untried fields of virtue and goodness, we must practice faithfully what we already know. It is where the richest imagination unites with the most faithful execution, that the highest character and the best results are attained. Both are essential. If we have no ideals, no plans, if we follow the beaten track, and submit tamely to the force of habit, or opinion, or circumstances, we can never rise above the dead level of an aimless life. If on the other hand, we are ever originating projects not founded on known principles, ever building air castles, and pursuing phantoms, to the exclusion of patient, faithful labor, our lives will be fruitless illusions.—*Pub. Ledger.*

I ACCOUNT that one of the greatest demonstrations of real friendship is that a friend can really endeavor to have his friend advanced in honor, in reputation, in the opinion of wit and learning before himself.

Lands, gold, and trifles we may give or lend;
But he who stoops in fame is a rare friend.
In friendship's orb thou art the brightest star,
Before thy fame, mine thou preferrest far.

For Friends' Intelligencer.

THE WEATHER AT THE SANTEE AGENCY, NEBRASKA.

Our kind correspondent at the above-named place (Geo. S. Truman, formerly of this city) furnishes the following interesting statement in reference to the weather, for Third Month.

Mean temperature of month,	33.88	deg.
Mean temperature of same month last year,	29.37	"
Maximum height of thermometer on 14th,	69.00	"
Minimum height of thermometer on 3d,	11.00	"
Amount of melted snow and rain,	0.30	in.
Amount of melted snow and rain same month last year,	1.30	"
Number of inches of snow,	3.00	"
Number of clear days,	4	days.
" cloudy "	8	"
" calm "	6	"

Prevalent winds from northwest to southeast by west.

"While it will be seen that the mean temperature of the month is more than 4 degrees above that of last year, yet, owing to greater extremes of temperature, the month has been more backward, for at no time was the thermometer below 5 degrees; while this year, as late as the 25th and 26th, it was down to 5 degrees and 8 degrees below zero; yet, notwithstanding this, I commenced sowing wheat

two weeks earlier this year than last, and the buds on the cottonwood trees looked quite green as early as the 13th, at which time the ice in the Missouri broke up opposite this place, after having been closed uninterruptedly for more than four months. To a Pennsylvanian, accustomed to heavy and retentive soils, it might seem like the height of folly to undertake to farm with the frost in the soil; but in this country, as soon as the frost will allow the plow to take a proper hold of the soil, we may commence operations, as we have no surplus moisture to contend with, and are thus enabled to compete with those who have longer seasons."

LET a man, no matter what his sectarian distinctions and natural or social disadvantages, or what his discrepancies in the minor views and practices of religion, give but evidence of love to Christ and to His word, and holiness, and he is my brother.

NOTICE.

Canada Half-year's Meeting of Friends will be held at Westlake, the 24th of Fifth month next. The Meeting of Ministers and Elders on the day previous.

Friends wishing to attend the same will find it convenient to come to Kingston and take steamboat to Picton, which is five miles from where the meeting is held. This being the most eastern of our meetings, there will be time to attend all the meetings as they come in order travelling west by rail, to where the Yearly Meeting will be held at Yarmouth the 9th of Sixth month, 1873. J. A.

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting on Sixth-day evening next, Fourth month 25th, at 8 o'clock, in the East School-room, 1st floor. ALFRED MOORE, *Secretary.*

FRIENDS' BOARDING HOUSE ASSOCIATION.

A meeting will be held on Sixth-day evening next, Fourth month 25th, in Race Street Monthly Meeting Room, at 8 o'clock, to hear the report of the Commitee on subscriptions and other business.

The general attendance of Friends is invited.

JOS. M. TRUMAN, JR., }
LYDIA GILLINGHAM, } *Clerks.*

FRIENDS PUBLICATION ASSOCIATION.

The Executive Committee will meet on Sixth-day afternoon, Fourth month 25th, at 3 o'clock, at Race Street Monthly Meeting-room.

W. M. LEVICK, *Clerk.*

ITEMS.

REMAINS OF THE POLISHED STONE AGE.—A memoir was read at the Brussels Congress by M. de Baye on the grottos of Coizard and Courjeonnet, department of the Marne, France. A number of grottos are artificially scooped out in a mountain side, which were used for tombs in the polished stone age, having previously served for dwelling places. They were closed up with stones held together by means of some kind of cement, and most of them have remained closed ever since the bodies were interred. All the articles found in these grottos belong t the polished stone age, as may very clearly be see from the hatchets with hafts found near most c the skulls. The most interesting portion of thi paper, however, was where it treated of the sculp tures in bas-relief on the walls of the grottos, rep resenting hatchets with their hafts, and also huma forms very rudely chiselled, which the writer sup poses to represent gods. If these grottos do reall belong to the period assigned for them by M. d Baye, this is a highly important discovery.—*Galaxy*

COSMICAL CAUSES OF CLIMATE.—Professor Georg Davidson recently read a paper before the Californi Academy of Sciences, suggesting that the change of climate which must have taken place on the earth according to the indications of fossil fauna an flora should be referred, to cosmical causes analo gous to those which the spectroscope is revealing i our own sun and in other suns. The extravagan hypothesis of the change of position of the earth' axis he rejects, and declares upheavals and change of the earth's surface insufficient. Of the supposi tion (not unreasonable) that the earth has been a fected by the variations in temperature of the space through which she has passed in her ever-changin path, he says nothing, but calls attention to the va riable magnetic, electric, and thermal phenomena c the sun, and particularly to the sudden outburst c luminous hydrogen in a star of the "Norther Crown," by which the brilliancy of the star was in creased from the ninth to the second magnitude. I afterwards slowly returned to its former condition Professor Davidson thinks that such sudden phe nomena may have been not impossible in our ow sun, and that regular or irregular periods of greates heats may be reasonably supposed. The test of thi surmise will lie in patiently accumulated spectro scopic and other observations, the conclusive dis cussion of which must probably be left to anothe generation.—*Christian Union.*

SAND-ENGRAVING ON GLASS.—It is proposed t substitute for steam or blast power the simple forc of gravitation, in the process of engraving glas with sand, one of the most interesting inventions c our time. The sand or emery powder is put in hopper near the ceiling of the room. From th hopper descends a small tube about eight feet lon This is all the apparatus required for the proces The sand falls down through the tube upon th glass plate to be engraved. The design is cut wit the utmost nicety and beauty in a few minutes. Th portion of the glass surface not to be engraved protected by paper pasted over it, or by a varnish some kind. The sand or emery may be used ov and over again.—*Galaxy.*

ANCIENT AND MODERN BRIDGES.—The chief bridg of ancient times were built as great public conve niences upon thoroughways over which there were large amount of travel, and consequently was nea the cities or commercial centres which attracte such travel, and were therefore placed where the were seen by great numbers. Now, however, th connection between the chief commercial centres made by the railroads, and these penetrate immens distances, through comparatively unsettled district in order to bring about the needed distribution and in consequence, many of the great railroa bridges are built in the most unfrequented spot and are unseen by the numerous passengers wh traverse them, unconscious that they are thus easi passing over specimens of engineering skill whi surpass, as objects of intelligent interest, many the sights they may be travelling to see.—*Lippi cott's Magazine.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FOURTH MONTH 26, 1873. No. 9.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

JOHN COMLY, AGENT,

At Publication Office, No. 144 North Seventh Street.

OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond. Ind.*

CONTENTS.

Brief Notes, No. 14 129
Benjamin Swayne 132
The First-day School Movement 132
Extract from the writings of Job Scott 133
Thomas Clarkson, the first Enemy of Slavery 134
EDITORIAL 136
OBITUARIES 137
The Red Sea and Suez Canal 137
Volcanic Disturbances 139
Ocean Life 139
POETRY:—The Sleep of Sorrow—Longing 142
Hospitable Homes 142
Plant Flowers 143
Ornamental Climbers 143
Notices 144
ITEMS 144

BRIEF NOTES, NO. 14.

CAPITAL PUNISHMENTS. PART 1.

Can Christians lawfully inflict capital punishment? Professing Christians have, for a long time, returned an affirmative answer to this highly important query, by their statute books, and by the struggling victims, as they hang suspended from the gallows.

But, whence do they derive the authority to take away the life of a fellow being? The answer comes: from the law of Moses. This may have been a justifiable warrant for a Jewish Sanhedrim; but does it apply to a Christian court of justice? Whether is the law of Moses or the law of Christ, most obligatory on Christians? Does the latter supersede, or abrogate, the former law? In order that we may properly answer these inquiries, let us compare the leading characteristics of the two laws; trace out the authority, on which they respectively stand;—and then determine which is most in accordance with the attributes of HIM who is Love.

THE LEX TALIONIS.

Cruel, vindictive, a state of constant warfare; based upon the unjust assumption of tyrants, "That might gives right."

LAW OF MOSES.

Thine eye shall not pity. Thou shalt give life for life; eye for eye; tooth for tooth; hand for hand; foot for foot; burning for burning; breach for breach. As he hath caused a blemish in a man, so shall it be done to him again.

He that killeth a man shall surely be put to death.

He that blasphemeth the name of the Lord, shall surely be put to death.

He that smiteth, or curseth, his father, or mother, shall surely die.

Thou shalt not suffer a witch to live.

The adulterer, and the adulteress, shall surely be put to death.

THE LEX CHRISTOS.

Kind, loving, peaceful; based upon the broad, humanitarian principle, "The universal brotherhood of man."

LAW OF CHRIST.

It hath been said, an eye for an eye; and a tooth for a tooth; but, I say unto you, resist not evil; but whosoever shall smite thee on the right cheek, turn to him, the other also.

It hath been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you;—that ye may be the children of your Father, which is in heaven.

Neither do I condemn thee, [to be stoned to death]—go and sin no more.

I have elsewhere remarked, "That God, in manifold wisdom and goodness, has given successive dispensations to His dependent creature, man; each wisely adapted to his, then present condition;—each, conditioned on simple obedience to its own requirements;—each progressive in its character: approaching nearer to, and partaking more of the spirituality, which characterizes the dispensation of Christ; and which is, manifestly, intended to assimilate man more closely to his Maker." Nor is this a mere assertion. The prophets saw it, in prophetic vision; the apostles verified it, in their own experience.

Thus, God declared to the Jews by his prophet Ezekiel;—because of their backslidings—"I gave them statutes, that were not good; and judgments, whereby they should not live."—Ch. xx. 25

And Jeremiah testified to them: "I will make a new covenant, not according to the covenant I made with your fathers. This shall be the covenant that I will make, after those days, saith the Lord; I will put my law in their inward parts; and write it in their hearts; and will be their God; and they shall be my people."—xxxi. 31–3.

The Apostle Paul writing to the same people, says: That Christ, "Is the Mediator of a better covenant which was established on better promises; for if that first covenant had been faultless; then should no place have been sought for the second."

"In that he saith, *a new covenant;* he hath made the first old. Now that which decayeth, and waxeth old, is ready to vanish away."—Heb. viii. 6, 7, 13.

In perfect harmony with the promise of a new covenant, is the prophesy of Isaiah: "Unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; and his name shall be Wonderful! Counsellor! The Mighty God! The Everlasting Father! The Prince of Peace." Here we have arrived at the foundation, and authority, of the law of the Christian Church; —the dispensation of Christ, which breathes peace on earth, and good will to all men. But let us beware that we do not confound, or mistake, the Babe of Bethlehem, for the Babe Immortal; the Babe Jesus, the son of Mary with the Babe Christ, which is conceived, and born in the soul of every rational creature. under the new covenant. This has ever been the fatal mistake of professing Christendom. By accepting the record in a literal sense, they unfortunately mistake the man Jesus, for The Christ,—the Son of God; who dwelt in Him, and dwells in them also.

The Jews had an outward law, and could only look for an outward Christ. They mistook the representative for the thing represented, and the same error has come down to us—our views are outward, notwithstanding the lesson which Jesus taught his followers,—"It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you, but if I go away the Father will send you another Comforter; that He may abide with you forever; even the spirit of Truth, which is the Holy Ghost," the views of Christendom to-day are almost as carnal, and outward, as were those of the Jews, to whom this language was addressed. There are hundreds of thousands of professing Christians, who are anxiously looking unto a dead Jesus, without them, who appe quite oblivious to the living Christ with them. They reverently read the law writt in the Book; but seem not to recognize t law written in their own hearts. It is or as we come to realize, and obey this Divi law written in our hearts; that we can e pect rightly to determine the question unc discussion.

To be a Christian, if it means anythir must signify, to be Christ-like; willing follow His example, and practice His p cepts. It was His glorious mission to esta lish His kingdom of peace, and good will, earth. But it is obvious that that missi has not been accomplished; and why so lo delayed? During a period of almost nin teen centuries, millions of millions of profe ing Christians have passed across the stag They have loudly proclaimed their missio making the profession, without evincing t possession of that Christ-like spirit, whi was necessary to enable them to complete t work which had been assigned them to d Having fallen short of the "mark for t prize of the high calling of God, in Chri Jesus," they have not fully attained to H new covenant of love as Christians an hence continue in the cruel, and bloody pra tice, of inflicting the death penalty.

But increasing light has come into t world. We have compassed this mountai long enough. I would therefore say to m readers, as Joshua did to the Jews: "Choo you this day whom ye will serve." As f me, and my house, we will keep our han from blood. If this portion of the *L Talionis* is obligatory upon you, as Christ ans, the whole of the bloody code, must b equally so. It is therefore, incumbent o you to acknowledge your inconsistency c to show why you adopt the part, and not th whole.

I will close this communication with a extract from the *Oxford Press* of Nov. 27t 1872.

"WHO MURDERED GEORGE GRANT?

"I perceive, by the public press, that a other legal murder has been perpetrated i our county borough. This makes the *sixt* in less than seventy years; and would hav been the *seventh*, had not one of the convict contrived to adroitly slip the halter, by dyin a natural death in his cell, before the day c execution. Thus it appears, that a huma victim has been sacrificed—immolated—o the bloody shrine of our Christian Jugge naut, of the nineteenth century, once fo every ten years. And this, be it remembere in the county of Chester, despite her man *churches;* her numerous schools; her boaste intelligence; and her high religious professio

"I hold it to be an axiom, that the premeditated, deliberate, and willful destruction of human life, is murder. Consequently whenever, wherever, or under whatever circumstances, such destruction of life occurs there must be a murderer. The startling inquiry then occurs: Who was the murderer of George Grant? It was not the executioner. It was not the signer of the death warrant. It was not the Judge who passed the sentence of death. It was not the jury who rendered the verdict of guilty. It was not the attorney who conducted the prosecution. It was not the legislature who enacted the bloody code. It was not any of them. It was *public opinion*. But who formed and who sustains this public opinion? It is not too much to charge, that those who have been instrumental in building up, and perpetuating this bloody popular sentiment, are all responsible for, and *particeps criminis* in, the cruel deeds which it perpetrates.

"Yes! WE THE PEOPLE, are the murderers of George Grant. Rulers are but men like ourselves. Governments are only associations of men. They possess no rights, and powers, except what we confer upon them, out of our own individual stock. And it is an acknowledged axiom, that a man cannot confer upon another, a right which he does not himself possess. It is equally true, that a man has not the right, to destroy, or needlessly to jeopardize, his own life, consequently he can not confer such a right upon another man, or association of men. Government cannot from any possible source acquire the just right to take away the lives of its subjects.

"However reluctantly, we must come, sooner or later, to recognize the important truth that life is the inalienable gift of God; a sacred trust, designed to promote the happiness of the creature, and the glory of the Creator. A trust which we can neither annul nor misapply, without incurring the penalty due to its violation.

"We therefore, reach the conclusion, that the right which governments claim over the lives of their subjects, either as a punishment for crime or on the field of battle is an arbitrary assumption of power, which has not been rightfully delegated to them, and cannot be legally exercised by them."

In parting I may remind the reader, that according to the views here presented; war is murder; every man, slain on the field of battle, is *murdered;* and it would be a profitable exercise, for him candidly to inquire, Who are the murderers? Peradventure, he may have to acknowledge, *It was I.*

If the law of God existed prior to, and is of higher authority, than the laws of man that the Christian, who owes allegiance to God, and His Christ cannot forego obedience to the higher law written in the heart to obey the lower law, written in the statute book whither the requirement may be—to execute a criminal to imperil his own life or to slay his brother on the battle field.

E. MICHENER.

Toughkenamon, Pa., 8th of 4th mo. 1873.

P. S.—Since writing the above, I have read an editorial in the *Ledger* of the 22d ultimo, relating to the execution of Wm. Foster of New York, who had been executed the day previous. It says,

"It is well that there are men and women in the world, who are disposed to temper justice with mercy:—and it is well, also, that there are judges, juries, and governors, who are inclined to temper mercy, with justice. Governor Dix, in this instance deemed it wisest, to temper justice to the prisoner, with mercy to society. The final reply of Governor Dix was this. "In the present, defiant reign of crime, such a precedent would be fraught with infinite danger to the public order."

This view may seem plausible, *as the law stands;* but will be found fallacious, on a careful analysis and is likely to militate against the humanitarian sentiment of the age, which is seeking to abolish the death penalty.

The end and aim of the tragedy—to secure the peace and safety of society, is well and proper; but proper objects may be sought for by improper means. This appears to be the case, in the infliction of capital punishment. There is no antagonism between the two phrases; temper justice with mercy—and, temper mercy with justice; as the *Ledger* seems to imply. It is against this error that I wish to caution the reader. It is as fallacious, as it is plausible.

If the law had consigned Wm. Foster to a prison for life; with stringent restrictions on the pardoning power; mercy would have been fully tempered with justice; and the danger to public order relieved.

Again, if the law had provided for him every practicable facility for moral, and religious instruction; earnestly seeking, by kind and humane treatment, to reclaim an erring brother rather than to cut him off, in his wickedness; surely justice would have been well tempered with mercy; an opportunity would have been extended to his wicked soul, to repent, return, and live; and his life—the sacred gift of God—would have remained in the hands of Him who gave it, to be disposed of at such time, and in such a way as He might see fit to order. It is indeed, a fearful thing to assume the prerogative of God, in taking away the life of a fel-

low being; a right which belongs to Him only. Who shall dare to set limits, to His unbounded mercy, and say to the sinner, This day thou shalt surely die.

E. MICHENER.

Toughkenamon, 8th of 4th mo., 1873.

SALVATION is a sublime doctrine. But what does it mean? According to the Scriptures, salvation is to be rescued from moral evil, from error and sin, from the diseases of the mind, and to be restored to inward truth, piety and virtue. Consequently, salvation and Christian obedience are one and the same. Nor indeed can salvation be anything else. I know but one salvation for a sick man, and that is to give him *health*. So I know but one salvation for a bad man, and that is to make him truly, thoroughly, conscientiously *good*,—to break the chains of his evil habits,—to raise him to the dignity and peace of a true religious life. An intelligent and moral being is saved and blessed just so far as he chooses freely—fully—what is good, great and godlike; as he adopts for his rule the will of God. I therefore repeat it: Salvation and virtue are but different aspects of the same Supreme Good.—*W. E. Channing.*

For Friends' Intelligencer.

BENJAMIN SWAYNE.

Died, on the 17th of First month, 1873, at the residence of his son, Evan T. Swayne, in Kennett Square, Benjamin Swayne, in the 82d year of his age; an Elder of Kennett Monthly Meeting.

Full of years, loving and beloved, he had tasted deeply of the varied experiences of life, its joys and its sorrows. He felt that his work here was finished, and was forcibly impressed in the early part of his illness that it would be the last. He was social in his disposition and very strong in his attachments, enjoying the close communion of those near and dear to his best life with intensity of feeling, yet taking a wider range than the claims of family and kindred. He realized that life had indeed been richly worth the living, and the enjoyment and happiness far exceeding the trial and the pain. He was interested in the truest welfare of society, keeping himself informed upon subjects of general interest and importance; concerned for the proper training and education of the young people, especially feeling the necessity of self-government in every endeavor to guide and instruct them.

He was a man of true native refinement, chaste in conversation, the poetical blending largely in his nature, and possessed a fund of information which rendered him an attractive companion to the young and the old. His mind was alive to the advancement of the a in which he lived, and his spirit unfolded receive fresh openings of truth. His lo deepered, and a broader charity sweeten the evening of a long and active life, ar when the call came to him to part with tho knit to him by the closest ties of kindred, l cheerfully responded, resigning his loved on to the Father's keeping, and rejoicing in t faith of a blessed immortality. P.

Read before the First-day School Union.

THE FIRST DAY SCHOOL MOVEMENT—ITS INFLUENCE.

The First-day School is the dawning of brighter day for the religious Society Friends. May its spreading and increasi shade be a place of rest and rejoicing to tho who must ere long depart, and leave the he itage to the sons and daughters. To t doubting and slow of belief, we would sa this is not a parasite, making green but destroy. It is not a fungus springing out decay, soon to vanish as it came. It is dee rooted and gets its sap from the "true vine We remember who it was declared, "I a the vine—ye are the branches," and may t *results* of this movement be so convincin that none can doubt the source of its strengt

It is believed, one peculiar cause of decle sion among Friends has been the conferrin of birth-right membership, and then trustin the convincement to follow as a natural s quence.

Many growing up under influences apa from Friends, have become estranged, an though still *members* nominally, have b little of the essential principles requisite enable them to live consistently with t "profession of faith" of the Society which they belong.

Without First-day Schools the same stat of things would still go on; but now th little member can be taken by the hand an met in many convenient ways which we impossible before.

And more than this, the children love come, and now spend *gladly* three hours i the Meeting-house, when before *one* was ofte tedious. The pleasant experiences whic their young lives are now gathering, will b a strong incentive in after years to bind the to us.

The reaching out of feeling which has a companied this movement and extended i helping hand into the by-ways and hedges, proof positive that the Master has bidde the feast. The Sewing School with its bus band of happy little learners, is a power fo good which will radiate into many home Not only will it benefit the individua' gi who attends it, but when, in after life sh

has the care of brothers or sisters, or her own family, she will be able to perform her duty toward them with a skill otherwise unknown, and will look back with thankfulness to the kind friends who thus instructed her in her day of need.

To all who engage in this work we would say—"God speed:" in their own hearts they feel their rich reward.

To the teachers in First-day Schools we would offer the oft-repeated advice to withhold from explaining the *obscure* texts of the Bible. There is so much that is plain and easy to be understood that it is better to keep silent about that which is doubtful than to tread uncertain ground.

If your teaching is clear and practical, and your manner such as will interest and rivet the attention of the pupils, they will be benefitted every time they meet you. But no one was ever the better for having his mind hampered by dogmas or doctrines, which his experience in life will only occasion him, after much suffering, continually to cast off as being unsuited to him.

The subject of science having been forcibly presented to us at our last Association Meeting, it may not be out of place to recall it here. The view that science has no power over the heart unless the love of goodness be there *first*, is well worthy our remembrance. When the soul is alive to the love and mercy and power of God, *then* the revelations of science give us the most perfect joy they can afford. For what is science but man's conception of the truths of Nature, systematically arranged and adapted to his understanding?

And if by patience and untiring devotion to a subject, a man gradually unbosoms some of Nature's secrets, we feel that he is our benefactor, and deserves our thanks.

We, too, can thank the God of Nature for giving us such men; and then, turning to the child-like mind that knows but little else than to plod the fields and watch the sheep, but who is withal, gentle and kind and humble, we can also say—"O Father, he too, is Thine!"

Our little classes as they gather round us afford beautiful opportunities for imparting general information on the subjects of natural history, the growth of plants, and many other matters of interest connected with the lesson. Some of our little books contain so many allusions to the beauties of nature, and our dependence upon the lower creation for our food and clothing, that one is perplexed to decide which to choose. A little care, however, will always provide something of interest, and, perhaps, awaken a laudable curiosity in the minds of the children which will strengthen with their strength. It is also well to remember the activity of the young mind and be careful not to foreclose its feeble efforts at grasping truth, by presenting so much at one time, and that so diffuse that it will be confused rather than enlightened. This is sometimes overlooked by those who write childrens' books, making them so simple that they become insipid.

The subject of providing suitable books for our libraries is one that must claim our careful attention at all times; for it is like the "daily bread," ever needed, ever to be supplied.

May some of our gifted Friends open up the treasure-house of their memories, and hand forth somewhat for the gladness of the children.

In reviewing the First-day School movement as a whole, there is nothing but cause for rejoicing; and while some of us are but young in the work, and need the help of the more experienced, we are willing to labor on, hoping, in our feeble way, to do some good. Let us go on as we have begun, believing that,

"Only heaven can show
If work or waiting bring the best reward.
Let us not choose: we only need to know
The bidding of our Lord."

S. M. G.

Philad., 3*d mo.* 12*th*, 1873.

THE Apostle Paul says, "Knowledge puffeth up." I have seen boys and girls very proud over their lessons and examinations, who had not wisdom enough to mend their clothes, or make a fire, or sweep a carpet, or harness a horse, or live two days without help. Wisdom is useful, knowledge is the raw stuff out of which we make wisdom.—*Thomas K. Beecher.*

EXTRACT FROM THE WRITINGS OF JOB SCOTT.

"Now for want of attention to the shining of the light, and by aiming to form a system of Divine things by a faculty that in us is human, mankind have miserably erred and wandered from the way, and as was mentioned, have fallen into a great variety of opinions, many of which have had a very hurtful influence upon their lives; but among them all, I know of none more directly calculated to produce licentiousness and dissipation, than a certain plausible notion which, though it has made some small appearance in this country at different periods in days past, yet seems to owe its main growth and present ripeness to some certain influence of a later date; and perhaps may not improperly be considered as the natural production of a degenerate age. Planted, as it were, in the

fruitful soil of a libertine mind, and manured with the natural consequences of such times of war and commotions as we have lately known, it seems to shoot up its luxuriant branches, and flourish considerably. May a return of better times, so cut off the supply of its nourishment that it may wither and die before its leaves and its fruits entirely poison the nations. Or may the nations, instead of feeding upon it, shun it as the bane of life; and repair to that tree whose leaves are for their healing.

"To cast in my small mite towards rescuing mankind from its dangerous influence, or at least towards guarding the more unwary against being imposed upon by its flattering allurements, I am willing to spend some time in the endeavor to open its pernicious tendency, and to confute some of the specious arguments advanced in its favor.

The doctrine to which I allude is called by its advocates, Universal Salvation, or, as one of them has expressed it in print, "Salvation for all men."

After showing up and ably confuting some of the positions of its advocates, he proceeds:

"Several ways have been tried, and divers schemes invented to establish, if possible, the eternal salvation of all mankind as a doctrine of truth, and to render it compatible with the plain doctrines of the Gospel. But as the open face of the whole plan of our redemption, as exhibited in sacred writ, wears such a very different aspect from that which this opinion, if true, would stamp upon it, therefore the advocates of this doctrine seem to be obliged to use many evasions in order to get rid of the obvious force and meaning of many plain and very important Scripture passages; for instance, the word everlasting, though allowed by the learned to be the very same word in the original as the word eternal; and though we find it often used in the New Testament to express an eternal duration, and never once a temporal, (unless in regard to future punishments), and no hint anywhere given us, that it is used on *this head*, in a sense different from its natural meaning; yet will insist that here it means infinitely short of eternal. I ingenuously confess, that I think myself under an indispensable obligation, by my profession of Christianity, to receive my Saviour's meaning in such important cases, according to the genuine sense of his words; and I do think it below the character of a Christian, and may I not say degrading to human reason to strive to put such a forced construction upon the meaning of these plain expressions."

"Come, my dear fellow-creatures, away with all such idle imaginations and come t the good old primitive doctrine of Jesus the doctrine of rewards according to ou works, according to the deeds done in th body; for let men rack their inventions til death steals upon them; twist, torture, an pervert the Scriptures as they will to fram some other system; nothing else will stan the test and scrutiny of truth. And it i as much in vain to address mankind in religious way, upon any other principle be side the free agency of man, his power c choice, and the possibility of his obeyin and receiving a reward, or disobeying an suffering a just *punishment*, as it would be t tell oaks and cedars to arise, take up thei beds and walk." I conclude with the beauti ful lines of the poet:

"Blame thy conduct,—charge not heaven,
On thy head thy blood will lie;
Every help to thee is given
Suiting man's free agency."

THERE is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good-humor.

THOMAS CLARKSON, THE FIRST ENEMY OF SLAVERY.

BY ROBERT DALE OWEN.

Clarkson, then fifty-five years old, had written, thirty years before, (when senior bachelor in St. John's College, Cambridge,) a successful essay on the question, "Is involuntary slavery justifiable?" That essay determined the entire course of his life. He spent twenty years in gathering, arranging and disseminating the sickening mass of facts that marked the character of the slave-trade.

He told me that, during the early portion of that period, there were many days during which he collected evidence so replete with horrors and atrocities, that he returned home in the evening with a burning sensation in his head which rendered sleep impossible, until he had applied for hours bandages soaked in the coldest water, to forehead and temples, so as to allay the fever of the brain.

But what chiefly lives in my recollection is the graphic account he gave me of an interview which, after several years thus spent, he obtained, through the influence of Wilberforce, with William Pitt, then Prime Minister.

With the directness of a master mind, that great man plunged into the subject at once.

I know that you have bestowed much study
n this matter, Mr. Clarkson," he said; "but
want details. Can you give them?"

"Yes, if you will allow your secretary to
ring in some books which I left in the ante-
amber."

Four or five ponderous folios, labelled re-
pectively, Day-book, Journal, and Ledger,
ere produced. Pitt mentioned the name of
me well-known slaver, (the ship Brooks, I
ink it was,) and asked, "Do you know any-
ing about her?"

"Yes; do you wish to see an account of
r last voyage?"

Pitt assenting, Clarkson, after referring to
e index of one of his journals labelled
Slave Voyages," handed the volume, open
the narrative demanded, to the minister,
ho read it with the closest attention; then
ked, "Do you know the names of the offi-
rs and sailors who were shipped for this
yage?"

"Here they are," opening one of the led-
rs at a page headed "The Ship Brooks."

"Ah! did you take the testimony of any of
ese sailors?"

"I did of this one," pointing to his name;
nd here it is," opening the ledger at an-
her page, headed with the man's name.

Pitt read this testimony from the first word
the last. "Any other?" he then asked.

Clarkson gave him three or four more to
ad, which he perused with the same care,
en added, "The surgeon; did you examine
m?"

"Here is his testimony."

The minister ran it over, taking notes as
e did so. "An important witness that, Mr.
larkson. Can you tell where he is to be
und?"

"Just at present he is at sea; but will be
during the summer, and then his address
ill be ——" giving it.

"Can the sailor witnesses be procured, if
ey are wanted?"

"Next summer, they can easily be found."

nd Clarkson, having copied from a ledger
e names of the boarding houses in Liver-
ol which each respectively frequented when
shore, handed them to the minister.

"Any more vessels?" asked Mr. Pitt.

"Twenty or thirty more, if you have time
examine the testimony regarding them."

"I shall *make* time. It is a very important
quiry."

This rapid cross-examination, Clarkson told
e, lasted three or four hours, during which,
said, Mr. Pitt must have looked over at-
ntively not less than a hundred pages of
anuscript. To every question put, Clark-
n had a satisfactory answer ready. When
e slave voyages had occurred years before,
and some of the sailors could not be produced, it was stated what had become of them, whether by death, discharged or desertion. Pains had been taken, in every case, to record the former abode or service of each, together with the time of his entry, copied from the books of the vessel.

The effect produced on the Prime-Minister during this memorable interview exceeded, Clarkson said, his most sanguine expectations.

When Pitt had glanced over the last page submitted to him, he closed the book and said: "That will do. I doubted whether the slave-trade was the iniquitous traffic which many good men have represented it to be. You have removed these doubts, and I thank you for the wonderful pains you have taken and the facts you have brought before me. You may depend upon whatever I can do, upon all the personal influence I can exert to further your wishes. I may not be able"—he hesitated a moment—"there are circumstances that are likely to prevent this being made a Cabinet question. But nothing shall prevent me from expressing, so far as I can benefit the cause by doing so, my individual opinion on the subject. Come to me whenever you have anything to communicate, without ceremony or previous appointment. I shall give instructions that, unless I am very specially engaged, you be admitted at once. Perhaps I may communicate with some of our Continental neighbors on the subject. Can I do anything more for you?"

Clarkson begged to be allowed to lay before him some African productions; and they were brought from the next room. They included native manufactures of cotton, leather, gold and iron. Pitt examined them with interest, and spoke with emotion.

"I fear that we have underrated these people, Mr. Clarkson. We owe them a debt for the miseries we have aided to bring on them. It would be worthy of England to bestir herself for the civilization of Africa."

Then, after sitting silent for some time—much moved, Clarkson thought—he dismissed him with a few brief words of kindness and encouragement.

Doubts have been cast upon Pitt's sincerity in this matter. I know that Lord Brougham was incredulous as to his earnest desire for abolition. But Clarkson told me that he regarded him as a firm friend of the African to the last. The above interview took place in 1788; and before the close of that year Pitt caused to be made to the French government a communication, in which he urged a union of the two countries to abolish the slave-trade. But the answer from France was unfavorable, and, as the correspondence was not

made public at the time, few persons knew that it had taken place. Pitt kept his word, also, to Mr. Clarkson—giving him access at all times, and furnishing him with many important documents which could only be had by a government order.

"He was true to the cause," Clarkson said to me, "from the early years of our great struggle till his death in 1806. He did not live to see the Abolition Bill passed; yet had it not been for his assistance at critical moments, we might not have succeeded in passing it even to this day."—*Atlantic for April.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FOURTH MONTH 26th, 1873.

NOTE.—The printer desires that our friends who send us communications will be careful to write on *one* side of the paper only.

COMBINATION.—Individual effort is very important, and not to be dispensed with in any case, but let none lose sight of the great results which may be attained by combination of individuals and unity of effort. Man in uncivilized society cannot unite either for good or evil except at the bidding of arbitrary power, and then the end attained is not the resultant of the combined wisdom of the people, but merely the work of the individual.

Real effective combined effort requires an advanced civilization, with spiritual and civil liberty. Then when enlightened men and women unite their talents and efforts to work the advancement of any great cause, we can hardly limit the possible good that may be accomplished. It has been the consciousness of the truth, that in union is strength, which has caused the great desire for unity in the Christian church. This was supposed to be attainable by arbitrary law, and relentless persecution, but the experience of the past teaches that true unity in mankind comes only by enlightenment, civilization, and a consequent elevation of the people to a likeness with the Supreme Good. The time may come, we hope it may come at no very distant day, when narrow sects shall disappear, and all the really dedicated servants of the Highest will join hands in a common and glorious work for the general weal. But the general weal would not be advanced by unity of action without du enlightenment. Alluding to the confusio of the Babel builders, a recent writer in th *Independent* says that "complete union amon men was not in God's plan for them in th land of Shinar;" nor does it seem to be fo them in our land and day. They would nc have used increased power wisely. It may we be doubted if they are yet ready to. If ther were no differences of purpose or polic among Christian believers, it is by no mean certain that the Church, united in form would sway its sceptre only to God's glor and the good of his children.

THE MODOCS.—The murder of the tw men who went on a friendly errand to th chiefs of the Modoc Indians has roused va ried feelings of wrath and sorrow throughou the land, and we have regretted to hear fro many persons, in the first flush of indignan feeling a demand for the abandonment of th noble peace policy of President Gran "Extermination" is demanded as the onl remedy for the perplexity and sorrow whic these savage wards of the nation hav brought upon it.

This cruel word "Extermination" is on not befitting a civilized people, living in thi nineteenth century and enjoying all the hu manizing and enlightening influences of civ ilization and Christianity.

The destruction of the whole tribe implie the butchery of the little children and thei mothers, and of old and helpless men, an ac which would far exceed in atrocity the wors misdeeds of the Modocs. The poor creature had been removed from their homes, an subjected to many wrongs, to all of whic they seem to have submitted patiently, bu when actually in a starving condition, an they saw only death before them if they re mained, their request to be allowed to retur to their old homes in the fertile lands of Ore gon, was surely not unreasonable. A write in an Oregon paper thus describes the hun dred square miles of territory in Northern California, known as the Lava Beds, i which the Modocs had entrenched them selves:

"Imagine a smooth, solid sheet of granite ten miles square and 500 feet thick, covering resistless

mines of gunpowder, scattered at irregular intervals under it; that these mines are exploded simultaneously, rending the whole field into rectangular masses from the size of a match-box to that of a church, heaping these masses high in some places and leaving deep chasms in others. Following the explosion, the whole thing is placed in one of Vulcan's crucibles and heated up to a point when the whole begins to fuse and run together, and then is suffered to cool. The roughness of the upper surface remains as the explosion left it, while all below is honey-combed by the cracks and crevices caused by the cooling of the melted rock."

The recent cruel massacre of a colored garrison at Colfax, Louisiana during a political riot is an act of equal or greater atrocity—and should abate that arrogant pride of race which would demand the sweeping destruction of our Indian transgressors. Wholesale revenge would be as unjust to the poor red man, as it would be unworthy of the magnanimity of a great people.

We rejoice to find that President Grant has shown a determination to continue his course of peace and justice towards the Indians, not permitting the treacherous deeds of one tribe to bring punishment upon the innocent. Other tribes have shown themselves neither blood-thirsty nor treacherous, and with the single exception of this case, the peace policy has borne good fruit.

By request we call attention to the following appreciative notice of Wm Still's remarkable work "The Underground Railroad," from the Buffalo *Express*:

"This book of Wm. Still is a handsome volume of nearly eight hundred pages. It is one of the most striking books ever published. It tells a story that has never been told before, of the secret workings of that mysterious organization known in old slavery days as the 'Underground Railroad.' The names and portraits of the principal officers and agents of this organization are given, and a long list of the more exciting stories of escape from slavery that came within the knowledge of these officers. Humor, pathos, deeds of highest courage and self-sacrifice are met with on nearly every page. The book is the great epic of the colored race of this country, and will long be cherished as such."

DIED.

KELLY.—On the 23d of Third month, 1873, at his residence, Upper Hunting Creek, Caroline County, Md., Jonah Kelly, aged 73 years; a minister of S. W. Fork Monthly, and Snow Hill Preparative Meetings. He endured with patience much bodily suffering, and lived an upright life. He was an humble minded man, and endeavored to fulfil his mission.

MOORE.—In Alexandria, Va., on the 10th of the Third month, 1873, of typhoid fever, Virginia F. Moore, widow of the late Archibald D. Moore, and grand-daughter of the late Edward Stabler, aged 32 years.

WALTER.—At her home in Christiana, Pa., on the 26th of Third month, 1873, M. Louisa Barnard, wife of Brinton Walter, in the 35th year of her age; a member of Sadsbury Monthly Meeting. After a protracted illness of nearly three months, her spirit passed sweetly away in the full assurance of a bright and happy future.

SNITCHER.—On the 27th of Third month, 1873, at her residence in Lower Penn's Neck, Salem County, N. J., Esther, wife of Samuel D. Snitcher, in the 33d year of her age. She was the daughter of the late Pemberton and Anna W. Borton, of Evesham Monthly Meeting, Burlington County, N. J.

WEBSTER.—On the 4th of Fourth month, 1873, at his home in Sadsbury township, Jesse Webster, in the 77th year of his age; an Elder of Sadsbury Monthly Meeting. At times during his severe illness he suffered greatly, but strove earnestly for resignation and trust. Near the close, when his strength was failing, and the suffering great, he exclaimed, "I am nothing, Thou art all, O Lord!" and again, "I need the prayers of all my children, that my patience may hold out to the end." At another time he expressed anxiety to attend his Quarterly Meeting, believing he had a message for those who occupied the station of elders: that they might feel their responsibility, and the danger there is of those occupying these high positions, feeling undue importance attach to themselves, thereby losing the *weight* which should attend their labors for the good of those under their care. He was deeply earnest in giving expression to this concern, and his desire, while consciousness lasted, was for the growth of the cause of Truth and the closer dedication to it of those he was leaving. His mind remained clear until near the close, and there can be no doubt that for him there is rest and acceptance.

CLIFFTON.—On the 2d of Fourth mo., 1873, at his residence near Landsdale, Penna., John S. Cliffton, a member of Gwynedd Monthly Meeting, formerly of Quakertown, New Jersey.

From Travels Around the World.
BY WILLIAM H. SEWARD.

THE RED SEA AND SUEZ CANAL.

From the day we formed our first acquaintance with European sojourners in the East at Yokohama, the one peril of our Western voyage, which was represented as the most fearful, has been the scorching climate of the Red Sea. We have been told that the steamer, driving before the wind, often reverses its course to procure relief, and that passengers die in the cabins merely from the oppression of the atmosphere. We as constantly opposed these fears, because we knew that latitude would be in our favor, and we thought we might expect to meet reviving breezes from the Mediterranean. We were right; not the Pacific, nor even the Indian Ocean

furnished us a more pleasant voyage than the Red Sea. The surface, ruffled by the gentlest of zephyrs, its waves this morning reflect rainbows, broken with myriads of prisms, as brilliant and as distinct as those which, on a summer day, dance in the spray below the cataract at Niagara. It is not easy, perhaps, to ascertain on what grounds this great gulf, twelve hundred miles long and two hundred miles wide, acquired so early as the time of Herodotus, the name of Red Sea. Probably it was so named from the banks of coral which underlie its waters, and which render its navigation dangerous. Certainly the water is not red; this morning it assumes a hue of emerald-green.

Pleasant as the voyage is, however, no one expresses a desire to explore either coast of the Red Sea. The reason is, that such an attempt would be dangerous. On the Arabian shore, the inhabitants are relapsing into barbarism; while, on the African shore, the people have never been reclaimed from the savage state. This, therefore, is the most forlorn region on which we pass on our voyage. Nevertheless, not only history, but even revelation is at fault, if we are not just now nearing the cradle of civilization. How melancholy a thought it seems, that while we find prosperity, improvement and progress, or at least philanthropic effort, attended with hope, in all parts of Asia through which we have passed, as well as on the steppes of Northern Europe, and in the most desert parts of America—and indeed civilization, reclaiming the islands of the sea near the North and South Poles—yet darkness continually gathers in this, the oldest and most favored region of the earth! This must have happened because the two great divisions of the human family, the white races and the dark races, meet here on the opposite shores of the Red Sea and the opposite banks of the Nile. They did not commingle, and they could not remain together. They parted, perhaps by consent, more probably by instinct, the dark races retaining Africa, and moving southward and eastward, peopling India, Burmah, Thibet, China, Japan, the Archipelago, Oceanica, and Western America; the Caucasian race, on the contrary, leaving Asia as well as Africa to their dark competitors, spread themselves continually northward and westward, on the European continent, the islands of the Atlantic, and the eastern American shores. The shores of the Red Sea have been practically abandoned by both races. How strangely this divergence of the white and dark races perplexes the problem of the ultimate civilization and unity of mankind! The dark races, following the light of Nature, and rejecting or extinguishing that of revelation, have stumbled, and are scarcely making any progress since the separation. The white races more willingly accepting the greater light, though they also have stumbled, have reached a higher plane. Men can go no further in unravelling that perplexity. The designs of Providence are not unintelligible, but they are not man's ways.

May 5th, 1871.—How refreshing and invigorating is this cool atmosphere, after the intemperate heat we have endured so long in India! We are now bearing westwardly into the Gulf of Suez, the western of the two gulfs which divide the Red Sea at its upper termination. The eastern one is Arkabah. The Gulf of Suez contracts gradually from forty miles to ten in width. The African coast of the Gulf of Suez is a desert tableland, rising into equally sterile mountains. These plains and mountains divide the Red Sea from the fertile valley of the Nile. We suppose that we have already crossed the path the Israelites took in their miraculous passage. We need not, however, have come here to learn that the track cannot now be precisely ascertained. The topography of the region so far supports the Scripture account, as to indicate that the exiles from Goshen might most naturally have come down the western bank of the Gulf of Suez, and thence across the Gulf to the end of the Sinaitic promontory; thence they would have passed through Edom and Moab, now Arabia Petræ, along the eastern shore of the Dead Sea to the mouth of the Jordan. If we suppose, on the contrary, they travelled around the head of the Gulf of Suez, their journey would have been much longer and more exposed to pursuit from Pharoah, but in that case it would lose altogether its marvellous character. If we assumed that they crossed through the waters, it is purely absurd to suppose that any landmarks or traces of that miraculous passage could now be found. It is not so with their march northward, from the head of the Red Sea. Sinai and Horeb are two of a cluster of Yellow mountain-peaks, which crown the peninsula and divide the Gulf of Akabah from the Gulf of Suez. While it is certain that we are at this moment looking from the deck of our steamer upon both of these celebrated mountains, it is impossible to identify them. On the western shore of the Gulf of Akabah is the port bearing that name. It is not doubtful, however, that this same Akabah is the Exion-geber of sacred history. It is no unimportant part, that this place, now so obscure, has held in the progress of human society.

"And when we passed by from our brethren the children of Esau, which dwelt in Seir,

hrough the way of the plain from Elath, and rom Exion-geber, we turned and passed by he way of the wilderness of Moab."

"And King Solomon made a navy of ships n Exion-geber, which is beside Elath, on the hore of the Red Sea, in the land of Edom."

"Jehoshaphat made ships of Tharshish to o to Ophir for gold: but they went not; or the ships were broken at Exion-geber."

By the way, there has been a great revolu- ion in exchanges since Jehoshaphat's time. he western nations, instead of bringing gold rom India, now carry the precious metals nto that country.

(To be continued.)

VOLCANIC DISTURBANCE.

It is recognized by physicists that our earth gradually parting with its heat. As it cools contracts. Now, if this process of contrac- on took place uniformly, no subterranean ction would result. But, if the interior con- acts more quickly than the crust, the latter ust in some way or other force its way down the retreating nucleus. Mr. Mallet shows at the hotter internal portion must con- act faster than the relatively cool crust; nd then he shows that the shrinkage of the ust is competent to occasion all the known henomena of volcanic action. In the distant es, when the earth was still fashioning, the rinkage produced the *irregularities of level* hich we recognize in the elevation of the nd and the depression of the ocean-bed. hen came the period when, as the crust rank, it formed *corrugations;* in other ords, when the foldings and elevations of e somewhat thickened crust gave rise to the ountain-ranges of the earth. Lastly, as the obe gradually lost its extremely high temp- ature, the continuance of the same process shrinkage led no longer to the formation ridges and table-lands, but to local crush- g down and dislocation. This process is ll going on, and Mr. Mallet not only recog- zes here the origin of earthquakes, and of e changes of level now in progress, but the ne cause of volcanic heat. The modern eory of heat as a form of motion here comes o play. As the solid crust closes in upon e shrinking nucleus, the work expended in ushing down and dislocating the parts of e crust is transformed into heat, by which, the places where the process goes on with eatest energy, "the material of the rock so ushed and of that adjacent to it are heated en to fusion. The access of water to such ints determines volcanic eruption."

Now, all this is not mere theorizing. Mr. allet does not come before the scientific rld with an ingenious speculation, which y or may not be confirmed by observation d experiment. He has measured and weighed the forces of which he speaks. He is able to tell precisely what proportion of the actual energy which must be developed as the earth contracts is necessary for the production of observed volcanic phenomena. It is probable that nine tenths of those who have read these lines would be disposed to think that the contraction of the earth must be far too slow to produce effects so stupendous as those which we recognize in the volcano and the earthquake. But Mr. Mallet is able to show, by calculations which cannot be disputed, that less than one-fourth of the heat at present annually lost by the earth is sufficient to account for the total annual volcanic action, according to the best data at present in our possession.—*Popular Science Monthly.*

OCEAN-LIFE.

The Bible tells us that, during the fifth great era of creation, the creatures that inhabit the seas were brought forth, and commanded to dwell there in abundance, to fill the waters of the mighty ocean; and though our knowledge of their goings in and out, in the chamber of the deep, is very limited, yet, till the end of time, gigantic forms of life and bright visions of beauty will be there. Even its humbler and more unnoticed inhabitants are among the *elaborate* wonders of Almighty skill.

The ocean flora is not less remarkable than its animate inhabitants. At the frozen pole —in the burning tropic—twining around the coral pillars of the distant isle, or borne on the wave which has swept a thousand leagues, the Algæ find their home, and drink in their ocean life. They fill every department, and cling to every belonging of the ocean world. The shallows are crowded with vegetation, and the surface of the great depths bear up marine forests of vast extent. The physical conformation of the oceans often give to their vegetation a fixed locality. Of this truth, the *Sargasso Sea* is a wonderful illustration. The Gulf Stream, sweeping up the coasts of America, and bearing eastward to the European shores, with the Guinea current rushing down the western coasts of Africa, form a whirl of vast circumference, the centre of which is this famed "Grassy Sea," covering an area of forty thousand square miles. The old Norse navigators encountered it in their accidental voyages to the West, and Columbus passed through it on his first voyage to the New World. He deemed it an indication of land, and thus was enabled to quiet his mutinous and rebellious seamen. This plant—*Sargassum vulgare*—has no visible root or fruit, but the branchlets radiate from a floating centre. Numerous sea birds hover upon it, as an oasis in their wanderings.

These detached, floating masses of marine plants are not without use, even to man. In the noted storm regions of Cape Horn, and extending up both ocean coasts, exists the enormous *Macrocystis pyrifera*, single leaves of which have been found three hundred feet in length. These leaves are admirably formed to sustain their great weight upon the water, having a vesicle filled with air at the base of each. These are attached to an immense central stalk, and gradually diminish in size until the terminal ones may be not more than one foot in length. The tempest-tossed ship, when driven landward, is sustained and held from the breakers by these impenetrable masses, and the sea man often owes his life to the kind intervention of the seemingly useless *Macrocystis*.

The rooted ocean plants, if not as serviceable to man when exposed to the dangers of the deep, are equally wonderful, and perhaps more beautiful, than their floating contemporaries. In the vicinity of the Falkland Island, submarine forests of "ocean willows" —*Lessonia fuscescens*—spread their long branches over the ocean floor. Growing upright, beneath the waters, to the length of forty or fifty feet, their graceful undulations can be plainly seen from the surface, when the sky is clear, and the sea calm.

Prototypes of their earth nurtured sisters, these forests teem with life—parasitic plants of varied forms, and myriads of living creatures, are cradled in their wave-borne branches. But it is in the neighborhood of the coralline islands of the Pacific and Indian Oceans that the vegetation attains in beauty a perfection beyond description, and must be seen in its own *habitat* to be fully appreciated. Waving plumes of every brilliant hue—zoophytic forms, interspersed with coral tracery, and magnified by the crystal medium in which they dwell, form pictures of beauty surpassing those of fairy tales. Upon the same wave that is tossed by the might of the hurricane, the cyclone, and the tornado, the delicate Algæ—sensitive to the touch as the quivering Mimosa—are born and cradled in perfect security.

It is to the bright colors and grotesque forms of the zoophyte world that some of the wild stories of the weird inhabitants of ocean may be attributed. Endowed with the lowest form of animate life—sometimes but a mass of contortions and convolutions, and, again, of lovely flower-like forms—they are indeed anomalies of Nature. Many of the species are reproduced by division, instead of succession. If a portion of the creature's body be detached, it will become a perfect animal. They cling to rocks and pebbles—nestle in the sands—grasp the waving seaweeds, with their flower-like hands, dwell as parasites on other living creatures, and drift along upon the surface of the waves. Long believed to belong to the vegetable kingdom comparatively recent discoveries have proved them to be animal organisms, and they are curiously adapted to their billowy home.

A species of Serpolæ—the *Serpula contortuplicata* is enclosed in a twisted tube of coralline texture, from which it can, at will, extend its beautiful flower like breathing organs; but when the storm sweeps by, or danger threatens, it contracts its tentacles, and the entrance is securely closed, by a cover attached to a fleshy muscle, which expands or contracts at will. When the fortress is closed and the inhabitant within, it has the appearance of a mass of rock coral. Another industrious and enterprising little fellow throws out from among its tentacles a long thread-like fibre, barbed at the end with which it seizes its prey, and draws it in, with the dexterity of an Isaak Walton.

But perhaps the most beautiful family in the zoophytic realm are the *Actiniæ*, or Sea anemones. A fleshy muscle, which can contract, to fasten itself to rocks and stones forms the basis of the structure of these creatures. From the centre of this muscle radiate the flower like tentacles of various lengths and hues. They are not mere appendages of beauty, but, besides serving to catch prey, act as a breathing apparatus, through which a current of water is taken, and discharged after its oxygen is exhausted.

The parasites of the ocean world, if not as famed, are perhaps as curious as its more independent inhabitants, and many of the zoophytes belong to this class. In habits they may well claim kinship to their more sentient relatives of earth, looking to others for the support they lack the energy to provide for themselves. One variety attaches itself to a species of mussle in such a manner, that when the poor encumbered bivalve attempts to seize its prey, the waiting tentacles of the self-imposed guest snatches it away, and appropriates it to its own use. And not only are the lowly inhabitants of the shallows thus imposed upon, but the parasite roams over the whole globe. It clings to the sheathing of the ship, and makes its home with the whale, upon whose flukes barnacles are found sometimes several inches in circumference. They appear to annoy and disturb the whale to a great degree. Other ills also pursue this great tenant of the deep. A few years ago a boat came upon a Polar whale which appeared to be in intense agony, and his paroxysms were so fearful that for a season it was impossible to approach him. With great difficulty he was captured and killed, and

upon removing his teeth, in the nerves or marrow of two of them, several *living worms* were found. But we have alluded to this monster of the deep only in connection with the parasites that infest him, and will leave the whale in his "leviathan vastness," to follow the course of a beautiful and curious little creature, who, though long embalmed in poetry, still continues to be a famed and independent denizen of the equatorial seas. We would make brief mention of the species of *Nautilus* termed by seamen the "Portuguese Man-of-war." The gales which rend down the sails of the ship, only increase the activity of these bold little mariners; and they exist in great numbers in the oceans in the vicinity of the tropics, skimming over the surface of the waves, or sleeping in the bosom of the deep. The under side of this creature is a muscle, furnished with tentacles, said by sailors to be poisonous to the touch, and upon the upper side, rising above the water, is a thin transparent vesicle, two or three inches in diameter, of an oval form, pink-hued, and delicately veined with a vivid purple. For centuries this was supposed to serve as a sail, but recent observation has dissipated this charming fiction, and has shown that the movement of the *Nautilus* is effected by the forcible ejection of water from a syphon-like tube with which it is provided. Although we may not know the part this little creature fills in the economy of Nature, yet man may not call useless what the Almighty hath pronounced good.

Though the ocean holds in its domain some of the most gigantic creatures which the Creator has made, yet its greatest marvels are found in its microscopic inhabitants. Of this truth, the coral insect is a beautiful and well-known example. This creature does not build in the fathomless depths, as poets have sung; but its isles exist either in a circular form around the base of islands of volcanic origin, or along the coast-line; for it is a well-known fact that, at a certain depth, ocean-life ceases, both animal and vegetable. It builds, at a limited distance beneath the wave-line, of a limestone material, gathered from the water, which it manufactures in its own body, and secretes therefrom. The busy curients always keep supplies of material on hand, and bear away the water from which it has been exhausted, thus making the waters of the distant latitudes contribute their treasures to the formation of the tropic isles. As soon as the cell is finished, it hardens, the material having undergone a strange chemical process in the creature's body, which produces that effect. The little architect then dies; he has built his tomb and sealed himself therein, and the old Egyptian monarchs fashioned for themselves none as extensive or enduring. As the jagged outline reaches the ocean-surface — for succeeding generations build upon the tombs of their ancestors— *débris* is gathered there, accumulating with the lapse of time—the wreck of the storm-broken ship, or the drifting sea-weed—some bird of a favoring gale wafts hither a tiny seed; verdure at length appears, and lo! a living emerald crown gems the rolling waste, and the mausoleum of the coral-worker is complete. Time enlarges and beautifies it, never destroys it.

Nor is the coral alone in its works of minute vastness, for far away from the tropic sunlight, near the frozen Southern Pole, where the most fearless navigator has rarely ventured, the *Diatomaceæ* have piled up their mighty ramparts. Untold myriads of these creatures have congregated and fossilized there in quantities sufficient to resist the action of the most powerful currents, or fiercest storms. This submarine bank, three hundred miles in length, was long a physical mystery, but the microscope called up the creature from its fossil tomb, and bade him tell his story, and he obeyed its mandate. While they slumber uselessly there in the polar depths, science has availed herself of their aid elsewhere, to bear up the magnetic lines that connect the continents of America and Europe.

The "telegraphic plateau" between Newfoundland and Ireland, rising to within ten-thousand feet of the ocean surface, is revealed by the microscope to be entirely destitute of sand, and composed principally of perfect shells of the *Foraminifera* and *Diatomaceæ*. For fifteen hundred miles are piled beneath the ocean their deep-laid mausolea, of sufficient magnitude to contain the human race. Too far down in the sea to be disturbed by surface influences, or the footprints of the icebergs in their downward wanderings, yet not too deep for the cable's resting-place, they form the link to bind the world, and the distant Continents clasp hands there now, upon their silent and untrodden graves. The tomb of man crumbles in the dust of death, but the voices of the nations speak from that of the ocean insect, embalmed ages ago. The powers of these minute creatures, in conducting the economy of the globe, can hardly be estimated. Toiling on for ages, the little worker gathers up his material, and thus disturbs the waters, and assists their circulation, and man may yet learn that much of his own buoyant life he owes to their silent but busy influences.

But we must leave the microscope, to glance at the "shell-strewn floor of the ocean shore."

In classic lore we find reference to the *Murex*, a shell-fish of the Carthaginian coasts,

from whose blood was obtained the gorgeous purple of royal Dido's festival robes. Medical science seeks its *iodine*—so valuable and rare—in ocean products; and geology points to its mountains of fossil shells, and by their records declares the history of former eras. The savage adorns himself with shells, as amulets and charms, and the brow of enlightened beauty is gemmed with the tears of the wounded bivalve. A string of pearls, owned by one of the former possessors of the famous Koh-i-nor diamond, was esteemed by him its equal in wealth and beauty. Storm and desolation present no obstacles to the growth and development of these races. On the lonely rock, the drifting wreck, the floating seaweed, and the changing sands they make their habitations. They people what otherwise would nurture no form of life. Endowed with animation rather than sensation, and rendered incapable of suffering by the simplicity of their physical structure, it was indeed a plan of All-wise goodness that adapted them to the theatre of their rude and rugged existence. Many of the most beautiful forms of ocean-life must ever remain unknown to man. The boundless area of the lower ocean-world, its mountains, hills, and valleys, with all its marvellous treasures of life, beauty, and wealth gathered there, will probably be forever unexplored. The voices of the distant Continents are heard there, but the Deep keeps its own secret well:

"How vain the task to tell the story
Of all the wonders of the deep!
To Him alone, is known their glory,
Within whose hand the wild waves sleep."

—*From Appleton's Journal.*

THE SLEEP OF SORROW.

How blessed is it that the dews of sleep
So swiftly fall on eyelids wet with tears.
"He found them sleeping, for their eyes were heavy."
And not alone in sad Gethsemane,
But everywhere that grief and sorrow go,
Comes pitying sleep, with soft and gentle hand,
To scatter seeds of slumber, and to bathe
The weary spirit in a sea of rest.
The weeping eyes are closed, the throbbing head
Extorts no more weak nature's tortured moan;
The aching heart is stilled; all troubles lost
In sweet forgetfulness. Thrice-blessed sleep!
That like to One divine who walked the waves,
Comes on the surging billows of our grief,
And in a voice whose heavenly music thralls
Our senses in a sweet, subduing spell,
Hushing to rest each troubled wave of thought
Says, "Peace be still."

—*N. J. Messenger.*

LONGING.

BY J. R. LOWELL.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful, as Longing?

The thing we long for, that we are
For one transcendant moment,
Before the present poor and bare
Can make its sneering comment.

Still, through our paltry stir and strife,
Glows down the wished ideal,
And Longing moulds in clay what life
Carves in the marble real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will,
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But would we learn that hearts' full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing.

* * * * * *

HOSPITABLE HOMES.

"Madam," said a pitying neighbor to a clergyman's wife, "they make your house such a hotel that you must be worn out with so much company. It is a shame that ministers should be so imposed upon."

"I don't quite view it so," replied she, "for, although our household cares have always been great, for the reason you mention, we have been abundantly repaid in the pleasure we have received from so many intelligent guests, and especially in the unconscious education which our children have received by the table talk. No possible education of ours, either through books or our own family conversation alone, could have ever given them this valuable culture."

Here was an intelligent woman's insight and good sense. What is the use of money, pictures, furniture, spare rooms, darkened parlors, serving their highest use when visitors and flies are excluded, or when made occasional reception-rooms for stiff ceremonious calls of etiquette? Let us live all over the house, and have something cheerful and inviting in every room. Why not have the table always neatly spread, and ready enough for an extra plate, without any question or fuss, cake or no cake. Let us bring up our children, not with one set of every-day manners and another for company, but in a daily atmosphere of hospitality.

One of our "self-made" men, who occupied an eminent position in social and political life, revealed his good judgment and at the same time one secret of success, in the remark that he never permitted any respectable and intelligent stranger to come into town, whose conversation might add to his own stock of knowledge, or sharpen his faculties, or give pleasure and information to his family, whom he did not, if possible, invite to his house. He well understands that such

hospitality is a good investment, while he undoubtedly makes his guests feel themselves his grateful debtors.

"But this man is rich, he has the means. He has the cake always ready." Yes, and so have we all the means, cake or no cake. The poorest American citizen ought to have a home, and one that mortgages him to self-respect and good citizenship. And this always may and should include hospitality. —*Springfield Republican.*

From The Christian Union.

PLANT FLOWERS.

BY PRISCILLA PRIMROSE.

Many persons fancy that they cannot afford a flower-garden; they say that they cannot spare the money required to purchase seeds and plants; nor the time to cultivate them. It is true that a great deal of money may be spent on the flower-garden; but it is also true that much may be done with very little judiciously expended.

I had a beautiful garden my first summer in the country, and it cost me less than two dollars, all told. My flowers were mostly annuals, and I did all the work myself. My seeds were selected with care; I did not indulge in "novelties;" my watchwords in hunting through the catalogues were "hardy and fragrant." Cheapness, too, had to be considered. I studied Vicks' catalogue one winter, thoroughly; planned my garden on paper while the snow was on the ground; then in April I went to work, and my garden was a success.

Anybody can learn to garden, and one soon comes to love the work for itself apart from the charming results.

In that first garden of mine there was a small bed of that exquisite little flower nemophila, seven varieties, all from one packet of mixed seed; cost five cents. For ten cents I had a gorgeous border of zinnias of all colors. Ten cents also gave me a hedge of the sweet-pea, one of the loveliest flowers that grows. Then there were nasturtiums, candytuft, scabiosa, snapdragon, Mexican ageratum, Drummond phlox, erysimum, mignonette and flora's paint-brush. These flowers are all good, and all cheap; none costing over ten cents a packet, and some only five.

Five cents worth of mignonette will sweeten a whole garden; that is my experience with it. I have it everywhere, it sows itself; but I always buy a pack of seed to make sure, for rather than passing a summer without my "little darling," I could not do it. Besides these, I had a little bed of pansies; they cost twenty cents. I sowed the seed in a cold-frame in April. The pansy is one of my favorites; it has so much "countenance," as Jane Austen says, somewhere, of one of her people. The Germans call it "little step mother." Pansies bloom the first year from seed, and as soon as most annuals; but they are perennial, and the second year begin to bloom in April and continue all through the summer, and quite into the edge of winter. They do not endure heat very well, and the blossoms are always finest in spring and autumn. A little shade in July and August, and mulching and watering are useful.

My bed of Japan pinks (dianthus chinenses), too, cost twenty cents; they, like the pansy, bloom the second year, and sometimes longer; they are very hardy, and bloom late in the fall. I had some daisies, too, dear little things; I can see their baby faces at this moment, as they used to look cuddling down in the grass.

Candytuft, when used with other annuals, should be sown later, as it comes into bloom before anything else, and will be gone before the others are out; it makes a pretty edging for a border of perennials, as most perennials bloom earlier than annuals. Nemophila, too, is an early bloomer, and does best when sown quite early in a seed bed or cold frame.

When a garden is once under way it goes on almost of itself. Many flowers are very hardy, and sow themselves year after year; but most will deteriorate after a while, and it is best to buy new seed frequently. I never plant my own zinnia seed; I get it fresh every season; but candytuft, mignonette and Drummond phlox and petunias come up in my garden of themselves every spring and I can see no change in them. Portulaca, too, when once established in a garden, is as reliable as a perennial.

ORNAMENTAL CLIMBERS.

Spring is the time to set out ornamental climbing plants. They can be procured from any nurseryman; and in order that those not familiar with their character may know how to select, a list and brief description of some of the most popular varieties is appended:

Wistaria fruitescens can be trained as a dwarf weeping tree, as a climber, or for the purpose of covering lattice work, &c.

Chinese and Japan honeysuckles present a very beautiful appearance when trained upon short posts. They grow to massy, evergreen, weeping bushes, with blossoms, and delightful fragrance. They are also suitable for covering arbors, verandas, lattice frame work, &c.

The golden-leaved honeysuckle with its yellow marbled foliage, is a desirable low climber.

The coral, yellow and monthly honeysuckles can also be made deciduous shrubs, or, if desired, can be trained as common climbers.

They can be kept in flower for several months by removing fading blooms, so as to prevent the maturing of seeds.

The sweetscented hardy jassamine can be made a shrub or trained as a climber. It blooms for two months.

The sweet-scented clematis is of delightful fragrance, and can be trained to grow as a bush or climber, as desired. It blooms for two months. There are various other kinds of the blooming clematis, with blooms of several colors, and some of them largely variegated. Having slender stems they can only be grown as climbers.—*Rural World.*

RIGHT is the royal ruler alone, and he who rules with least restraint comes nearest to empire.—*A. B. Alcott.*

No one can do all things. Let each, therefore, strive only to do that one thing which he can do well and to the glory of God.

THE GIRARD AVENUE BENEVOLENT SOCIETY.

A new Benevolent Society, for assisting the poor with clothing, and instructing them in sewing, organized by some of our Friends in Eleventh month last, has held its meetings weekly in the new Meeting-house, Seventeenth St. and Girard Avenue, and has had very good success in its efforts.

During the winter the names of 134 children have been enrolled in the Industrial School, and they have had an average attendance of 92.

Contributions in money and material may be sent to any member of the Society, of which Lydia T. Hallowell is President and Jennie T. Dillon Secretary.

We append the Treasurer's Report:

Dr. to am't received from donations	$113.50
" " " members,	45.55
Total receipts,	$159.05
Cr. by am't paid for materials for clothing,	$76.94
" " placed at interest,	50.00
	$126.94
Balance in Treasury 3d mo. 31st, 1873,	$32.11

ANNA C. SMYTH, *Treasurer.*

CIRCULAR MEETINGS.

4th mo. 27.	Union Chapel, Md., 3 P.M.
	Centredale, Iowa, 3 P.M.
	South Farmington, N. Y., 3 P.M.
	West Nottingham, Md., 3 P.M.
5th mo. 4.	Providence (Montg'y Co.) Pa., 10 A.M.
	Norristown, 3 P.M.
	Chichester, Pa., 3 P.M.

ITEMS.

BARON JUSTUS LIEBIG.—A despatch from Munich announces the death, after a painful illness, of Baron Justus Liebig, the celebrated chemist. Justus Liebig was born in Darmstadt, May 12, 1803. After preliminary scholastic training at the gymnasium of his native village, during which he evinced a strong natural penchant for chemistry and natural sciences, he in 1818 was placed in a drug store at Heppeheim by his father. Here he remained but six months, and then entered the University of Bonn in 1819, from which he shortly departed to that of Erlanges. By the assistance of the Grand Duke of Hesse Darmstadt, he removed to Paris, where he perfected his knowledge of Chemistry.

Baron Liebig is the author of numerous scientific works. His "Familiar Letters on Chemistry and its Relation to Commerce, Physiology and Agriculture," had the effect "to lead to the establishment of new professorships in the Universities of Gottingen and Wurzburg, for the express purpose of facilitating the application of chemical truths to the practical arts of life and of following up the new line of investigation and research—the bearing of chemistry upon physiology, medicine, and agriculture. In his work entitled, "Researches on the Chemistry of food," the practical application—never wanting in the original researches of Liebig—is found in the observations upon the cooking of food, and the suggestions by which this process may be conducted with greater economy and more exact knowledge of the objects to be attained in the effect of aliment upon the system. He has also written much concerning the utilization of the sewage of cities as a fertilizing substance, this subject naturally being brought to his attention during his investigations of the science of agriculture.

Upon Baron Liebig many honors have been conferred in acknowledgment of his eminent services in the cause of science. By Louis II., Grand Duke of Hesse-Darmstadt, he was made a baron in 1845.

Professorships have been offered him in England, at Heidelberg, at Vienna, and other countries of learning, but until 1852 he remained at Giessen, when he accepted the chair of chemistry at Munich, where he has since remained. In 1860 he was appointed President of the Academy of Sciences of Munich, a position held by him at the time of his death.

By the death of Baron Liebig the world loses a scientist of a rare and most valuable kind. His work was always practical, his mind was ever on the alert for discoveries which would benefit his fellow beings, and in his death we have not only to mourn the loss of one of the first chemists of the century, but also one of the greatest philanthropists.

A SEVERE and destructive earthquake was recently experienced at San Salvador. The first violent shock occurred Third mo. 4th, and continued until the 19th, when the city was destroyed by one strong shock. Owing to the warnings received, the loss of life was comparatively small. Only two buildings, the Government palace and the Hotel del Plaque, were left standing. The loss of property is estimated at $12,000,000. Every town around San Salvador, for a distance of twenty miles, was damaged by the earthquake.

Out of a population of 40,000 which the city of San Salvador is said to have contained, the number of killed and wounded is reported to be 500. The tressel bridge, lately built across the river, on the road to Sayapango, was thrown down, and other roads were rendered impassable by immense blocks of stone thrown down from the heights, some one hundred tons in weight. The authorities still persist in rebuilding the city on the same site, although this is the eighth time within one hundred and fifty years that the city has been destroyed. Most of the people have nevertheless removed to Santa Tecla.

PAPER pulp brought by pressure to a state of great compactness and solidity is now used in the manufacture of window shutters. This material is practically incombustible, and thus may serve to prevent the spread of fires from house to house.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIFTH MONTH 3, 1873. No. 10.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Brief Notes, No. 15 145
Names 147
The True Object of Lfie 148
The God of all Comfort 150
Scraps from Unpublished Letters 151
EDITORIAL 152
MARRIAGES 153
OBITUARIES 153
The Red Sea and Suez Canal 153
Extermination or Education ? 155
The Tarantula—An Interesting Native of California 156
First-Day School Report 157
POETRY:—A Conclusion 157
Ingenious Boys 158
Do it now 159
Notices 160
ITEMS 160

For Friends' Intelligencer.

BRIEF NOTES, NO. 15.

CAPITAL PUNISHMENTS. PART 2.

Waiving, for the present, what has been already advanced on this solemn subject, there are other very grave reasons why we should hesitate long, and prayerfully seek for the guidance of that wisdom which God alone can give, before we venture, either directly or indirectly, to abet, or encourage, the destruction of human life, in any way, or on any pretext whatsoever, under the criminal law.

1st. It is necessary not only that we should catch the guilty man, but we must also prove ourselves able to hold him, before we can subject him to the process of law, and inflict the death penalty. But why should we do this? He is a prisoner, in common parlance, a prisoner of war. He is no longer in a position to wage war against social law and order. Peace and tranquility have been restored. Why, then, should we murder a helpless and subjugated prisoner in cold blood? Has not the whole civilized world rendered one united and emphatic verdict of condemnation against those who murder prisoners taken in war? How fallacious must our excuse be when compared with what they might offer in extenuation of their guilt?

Even Christians may sometimes learn lessons of wisdom from their heathen exemplers. It is sixty-five years since I read Mungo Park's travels in Africa, but his narrative of two African chiefs is still fresh in my recollection. It was in nearly the following language:

There were two neighboring chiefs whose names were Damon and Abdulkader, the latter a Mohammedan. Whether from a zeal of making proselytes to the true faith, or from a desire for plunder, Abdulkader sent a messenger to Damon, bearing in one hand a razor, in the other a sword, with this message: "With this razor Abdulkader will condescend to shave the head of Damon if Damon will embrace the Mohammedan faith. But with this sword, Abdulkader will cut the throat of Damon if Damon refuses to embrace the Mohammedan faith." Damon did not choose to accept either alternative. A war ensued, and Abdulkader was soon brought a prisoner, and laid at Damon's feet, who thus addressed him: "If the fortunes of war had placed me in your situation, and you in mine, what would you have done with me?' He replied: "I would immediately have plunged my sword in your heart, and I know that a similar fate awaits me." "Not so," was the noble reply of the heathen chief; "but I will hold you my prisoner and slave, till your presence among your people will cease to be dangerous to me, when you shall be allowed to return home."

2d. The prisoner may not be guilty. Jurors do not, they cannot, know him to be so. The only evidence which is allowed to reach them

is secondary, or circumstantial. Even the positive testimony of the lawyers can only reach the juror second-hand. And so long as men are fallible, the testimony may come through polluted channels. It may be modified, even falsified, by money, by fear or affection, by ignorance, or prejudice. Too often embarrassment, caused by the reprehensible treatment from counsel, disqualifies the witness for giving reliable testimony. By these means, both court and jury are constantly liable to be misled. In the face of this uncertainty and danger, it is incurring a fearful responsibility to take the life of the accused. Many prisoners have been executed, whose innocence was afterward proved when it was too late. Punishment beyond the reach of pardon, amelioration, or restitution, is perhaps always improper, and may result in flagrant injustice.

Lawyers may call this in question ; they have two forms of testimony, positive and circumstantial. Positive is not a good term ; it lacks precision ; to the juror, it is false. When it reaches his ear, it is necessarily second-hand, and comes through a fallible, and may be, a corrupt channel. It would be better called direct than positive. The witnes may swear that he did, or he did not, see or hear so and so. Lawyers call this positive proof, and claim a verdict of guilty, or not guilty, on the strength of it. But can the jury know the secret motives which influence the witness? Is he willing, through fear or favor, through clemency or revenge, or for a bribe, to incur the guilt of perjury? Or may he not be mistaken in the identity of the person? The courts can best tell how often contradictory, and consequently, false testimony is adduced before them, and need to be fully cognizant of the difficulty, and of the danger, of an unjust decision.

I know that many, who are liable to be called as jurors, profess to believe that capital punishments are intrinsically wrong, yet excuse themselves for serving in murder cases, by the plea that they did not make the law, and are not individually responsible for its execution. This is fallacious, as I have already shown. If the statute law contravenes the higher law, written in the heart, there can be no room for hesitancy, which law should be obeyed.

Jurors excuse themselves further : that they have nothing to do with the infliction of punishment, their duty is only to determine the status of the prisoner's guilt, or innocence. This also is fallacious. The verdict of the jury is the prominent and central point of the whole procedure, both precedent and succedent. The culminating fact, which modifies and determines all the collateral issues. The jurors are, in my opinion, the most deeply implicated, and the most responsible agent in the execution of the criminal law.

The operation of the unjust and irrationa provisions of the law, first to swear, or af firm the jurors, that they will truly tr the issue, and a true verdict give, accordin to the evidence, and then seek to compel th minority to agree with the majority, and thu to violate their oaths, and commit a lega perjury, must often impair the truthfulness o the verdict, destroy the sacredness of the ob ligation, and afford a very cogent reason wh we should not inflict severe, and irreversibl punishments on the authority of verdicts s obtained.

3d. The prisoner, whatever was his crime may have truly repented, and become thor oughly reformed, and qualified to be hence forth a good and valuable citizen. Whethe would it be better that he should be held probationer, until satisfied of his fitness, an then returned to his family and friends, an to a life of usefulness, or to inflict the blood penalty of the law, and take the life of a re pentant and now guiltless brother? Whethe would it be better to apply the Lex Talionis " Thou shalt surely die," or the Lex Christos " Go, and sin no more?" The purpose an aim of Christian discipline should be to re form, not to cut off; to reclaim, not to extir pate. " There will be joy in heaven over on sinner that repenteth more than over ninety nine righteous men, who have no need of re pentance."—(*Noyes' translation.*)

4th. He may be incorrigibly wicked. Wha then? The world says, " Hang him ; he i not fit to live." Who art thou, audacious man who will thus dare to assume the prerogativ which belongs only to God? Wilt thou rashly take the judgment seat, and cut of the sinful soul which God, in long-sufferin and mercy has been waiting for, and wooin to return, repent, and live? Is it a ligh matter thus prematurely to take a huma life, and send the guilty soul to judg ment, before its time? Shall man presum to limit the extension of the grace of God t his brother? In the awful day of retributiv justice, when that soul shall stand before th judgment seat, may not the Judge of all th earth inquire, " Why camest thou here befor thy time? I have not called thee to appea before me." Where is the man who woul be willing to abide the answer?

The quaint old poet, Francis Quarles, ha a dialogue, which is so appropos that I an tempted to copy.

JESUS. JUSTICE. SINNER.

Jesus.—Bring forth the pris'ner, Justice. *Justice.*—Thy commands
Are done, just Judge. See, here the pris'ner tand

Jesus.—What has the pris'ner done? Say what's the cause
Of his commitment? *Justice.*—He hath broke the laws
Of his too gracious God; conspired the death
Of that great Majesty that gave him birth,
And heaps transgression, Lord, upon transgression.
Jesus.—How know'st thou this? *Justice.*—E'en by his own confession.
His sins are crying, and they cry aloud;
They cry'd to heaven, they cry'd to heaven for blood.
Jesus.—What say'st thou, sinner? Hast thou ought to plead,
That sentence should not pass? Hold up thy head
And show thy brazen, thy rebellious face.
Sin.—Ah me! I dare not I am too vile, and base
To tread upon the earth, much more, to lift
Mine eyes to heav'n. I need no other shrift
Than mine own conscience. Lord, I must confess
I am no more than dust; and no whit less
Than my indictment styles me. Oh, if thou
Search too severe, with too severe a brow,
What flesh can stand? I have trangress'd thy law;
My merits plead Thy vengeance, not my cause.
Justice.—Shall I strike the blow? *Jesus.*—Hold, Justice, hold.
Sinner, speak on; what hast thou more to say?
Sin.—Vile as I am, and of myself abhor'd,
I am Thy handiwork; Thy creature, Lord,
Stamp'd with Thy glorious image; and at first
Most like to Thee; though now a poor, accurst,
Convicted caitiff, and degen'rate creature,
Here, trembling at Thy bar. *Justice.*—Thy fault's the greater.
Lord, shall I strike the blow? *Jesus.*—Hold, Justice, stay.
Speak, Sinner; hast thou nothing more to say?
Sin.—Nothing but mercy, mercy, Lord; my state
s miserable, poor, and desperate.
quite renounce myself, the world, and flee
'rom Lord to Jesus; from Thyself to Thee.
Justice.—Cease thy vain boast; my angry God has vowed
Abused mercy must have blood for blood.
Shall I yet strike the blow? *Jesus.*—Stay, Justice, hold,
Ly bowels yearn, my fainting blood grows cold
'o view the trembling wretch. Methinks I spy
ly Father's image in the pris'ner's eye.
ustice.—I cannot hold. *Jesus.*—Then turn thy thirsty blade
nto my sides; let there the wound be made.
heer up, dear soul; redeem thy life with mine.
y soul shall smart, my heart shall bleed for thine.
in.—Oh! groundless deeps! Oh! love beyond degree:
he offended dies to set the offender free.
—*Emblems, p.* 177.

Although we may not all place the same ade of meaning on the concluding lines s the author has done, yet the whole extract deserving of our most profound considera- on, in connection with the subject of capital nishments. It is a vivid, earnest, and life- ke picture. May it be stereotyped on the emory of all who read it.

Five men having been severely flogged re- ntly, in Newgate prison, England, the *ural New Yorker* remarks, "Some people this nineteenth century would call this human," seeming to ignore the disgraceful ct, that within a few miles of his sanctum, the pillory and the whipping-post still obtains favor, and the executioner stands, with knife in hand, ready to cut off the ears of the poor culprit.* It then very properly asks, "Is it any more a relic of barbarism than hanging? If we must kill murderers, is it not better to do it decently, and in order, quietly, and in the easiest possible way, and without ostentation?"

Whether the fashion is to perform this delicate service by the sword, the halter or the deadly potion, it is certainly incumbent on us to see that it is accomplished in a Christian, or Christ-like manner. Pierce him through with "the sword of the Spirit, which is the word of God." Twine around his neck the three-fold cord of love, mercy, and forgiveness. Or administer a strong potion of Christian benevolence. These may not immediately kill the body, but will, peradventure, so soften and subdue his refractory disposition as to afford an opportunity for repeating the application in quantum sufficit to kill his vicious propensities, and effect his reformation.

E. MICHENER.

Toughkenamon, 8th of 4th mo., 1873.

For Friends' Intelligencer.

NAMES.

Looking over an account, lately published, of Westtown Boarding School, which includes a list of the names of all the pupils since its opening in 1799, I was interested in examining it, and recalling the names that were familiar. Such a list, numbering of male students 4,332, and of female 5,508, is a sort of history in itself, calling up mingled feelings and interesting associations. In the female list, my attention was attracted to the *simplicity* of the names in the first few thousands; —the comparative fewness of *fancy* and *compound* names, and even of *middle letters.* As the list advances the exceptions to this simplicity become more frequent (though I did not verify my impression by counting), and toward the close the *pet* termination *ie* sometimes occurs. The circumstance led me to the Query, "What is in a name?" The poet has said, "A rose by any other name would smell as sweet." True; but any other name *now* given to it, would not call up by association the beauty and fragrance of the queen of flowers.

Pet names, that is, abbreviations or modifications of the first name, have been used in the family, for aught we know, from time immemorial, as expressive of fondness and familiarity. While limited to young children, there seems little objection to them, except the difficulty, as children grow up, of discontinuing their use; and this makes it ques-

* At Newcastle, Del.

tionable whether they ought to be used at all. One limit should at least be set: they should not be *recorded* nor *signed*. But the custom now prevailing, and which is on the increase, of *grown* persons adopting these *pet* names, and even in some cases recording such as the names of their children, is indicative of a decline, to say the least, in *good taste* and in proper self-appreciation. Is there not in the long list of simple, dignified, and euphoneous names, which, from age to age, have served to distinguish the good and the wise, scope enough for taste and preference? Why should we go to the nursery for a *pet* name which, when it comes to be the appellation of a dignified elderly woman, sounds ludicrous? Or why should American women put French terminations to their names? Why should Anne write herself *Annie*, Susan *Susie*, Elizabeth *Lizzie*, and so on? Are French names, as well as French fashions, so attractive, and is there no danger of also adopting some of their domestic customs?

I have been much interested in the movements recently made towards elevating the condition of women, by higher education and a wider range of employments. But I must confess to some feeling of hopelessness whenever I have observed the *pet* name among those published as prominent in the movement. Men do not adopt these appellations, and they mark women as inferior, at least in dignity.

The naming of a child seems in itself a small matter, but it is not without its influence on the character of the child. The mother, who gives her daughter the name of some heroine of romance, because she thinks it pretty, may be implanting a germ of sickly sentimentality, which circumstances may develop into deterioration of character. In a little book I read many years ago, a mother remarks, "romantic names often foster romantic notions in girls."

It is probable that some of the modes and customs by which Friends are distinguished, must pass away because only adapted to a former time; but the testimony to simplicity *in all things*, and that healthy, robust tone of sentiment and feeling which refuses to fall in with corrupt and foolish customs, cannot become obsolete, but is appropriate in every age and adapted to every condition.

Philada., 4th mo., 1873. S.

Among a people who habitually overwork themselves as we do, a real fit of sickness is often a blessing in disguise. It says *Stop*, and its voice is obeyed. It holds one a prisoner while a work is wrought in him, the injury of which may be more than balanced by the enforced leisure, the strength which repose lays up for a new start. It is never welcome, it is dreaded and striven against; yet often it brings blessings even by its side, and leaves a rich legacy behind.—*Christian Union.*

THE TRUE OBJECT OF LIFE.

Many of the disappointments of life arise from an erroneous idea of the results to be expected from certain lines of conduct. Virtue, it is said, is not followed by happiness. The best men are often the most afflicted, and the wicked the most prosperous. Integrity feeds upon a crust, while chicanery and deceit sit at sumptuous tables. True genius pines in secret, while superficial and bombastic knowledge wins fame and applause. Coleridge says:

"How seldom, friend, a good great man inherits
Honor and wealth with all his worth and pains!
It seems a story from the world of spirits,
When any man obtains that which he merits,
Or any merits that which he obtains."

The ancient prophet asked the question, "Wherefore doth the way of the wicked prosper?" and these seeming incongruities have perplexed the mind of man down to the present day. The fact is, that we are continually confusing the relation between natural or material good, and moral or spiritual excellence. That there is such a relation in certain cases, all experience proves; but that they should follow each other in invariable succession is an unwarrantable and inconsistent expectation. Every law of our being has its own distinct independence, and a special happiness or misery in due proportion follows from obedience to or disregard of these laws. But the happiness is unique in its character, and resembles the law. The effect is like its cause. The benevolent man reaps the rewards of his benevolence, but if he violate the law of temperance he cannot escape the inevitable penalty, because he is benevolent. The same is true of every virtue and of every vice. So all the various objects of desire that are before us are mostly within our reach if we are willing to pay their price. A vigorous and persevering use of our faculties, directed to any given end, will generally ensure success. But then we must be willing to make any sacrifice, to resign any other good that stands in the way. If a man desire above all things to be rich, patient toil and close frugality may accomplish it. But he must be ready to relinquish leisure and ease, culture and friends, and if necessary he must sacrifice generosity, honor, and even integrity, if they interfere with his chosen pursuit. But if he cannot stoop to this, if he will not chain down his spirit, or resign the nobler

joys of life, then let him not repine because he has not riches also.

There is a kind of greediness in the complaint that we cannot have all kinds of pleasure at once. Some are utterly incompatible with others. Much material good must be resigned, if we would enjoy the full happiness springing from moral excellence, and many spiritual joys must be relinquished, if we determine at all risks to gain material advantages. It is well for each one to look this truth fully in the face, and to decide what shall be the paramount object of his life. Having thus decided, it is equally essential that he courageously accept his chosen portion, cheerfully resigning whatever advantages are incompatible with it. Many fail from a lack of just this clear-sightedness about their aims. They desire wealth, they wish for a good name, they want friends, and leisure, and ease; they like self-indulgence, yet they prize health, strength and vigor; they also wish for a good conscience, and for the joys which spring from a virtuous and self-denying life; but they have never deliberately made up their minds as to which of all these they prize the most, or which they are resolved to possess *at all hazards.* When this is really done, and the mind fully made up to sacrifice any or all other advantages that may hinder the attainment of the one supreme object, life may be said to be truly begun.

Such a process will not, as some may think, produce a one-sided growth, but will rather develop harmoniously all parts of our nature in their true proportions. It is true that there are many and varied objects in every life, none of which can be neglected with impunity, but all have their own rank in importance; and when we have decided which is paramount, it will be a comparatively easy task to assign to each of the others their true position. Above all, it is important we should recognize that the highest moral excellence produces as its inevitable result, the highest happiness of which our natures are capable, that of an ever-progressive improvement and elevation of soul. The rewards of virtue are not houses and lands, fame and honors, luxurious living and adulation, but a healthy mind, that shrinks from no inspection, a freedom from remorse and guilty fears, purity of heart and simplicity of life. It is true that these effects are not visible and tangible, as are lower pleasures, but none are so real, none so permanent, none contain so fully the elements of true happiness. To possess them, however, we must hold all others with a looser grasp, ready to welcome and enjoy them as they arise, gladly and heartily, but ready also to let them go when they interfere with a greater good. All the duties of life will be better performed; all its relations more faithfully fulfilled; all its pleasures more keenly enjoyed, when they are all held as it were under the dominion of a great and noble purpose.—*Ledger.*

To the Editors of Friends' Intelligencer:—

Enclosed I send you pieces from a little work entitled "Economy of Human Life." It was published anonomously in the early part of the present century, and passed off as of Oriental origin. The modesty of the author led him to conceal his name, and it did not appear until after his death, when it proved to be Robert Dodsley. It is a beautiful effusion from the fountain of goodness; and as the work has long been out of print, and not one in a hundred of the present generation perhaps ever saw it, I thought you might consider it worthy of publication. If so, I will continue to send them.

A. C. M.

Hudson, N. Y., 4th mo., 1873.

INTRODUCTION.

Bow down your heads unto the dust, O ye inhabitants of earth! be silent and receive with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive, there let the precepts of life be made known, let the maxims of truth be honored and obeyed.

All things proceed from God. His power is unbounded, His wisdom is from eternity, and His goodness endureth forever.

He sitteth on His throne in the centre, and the breath of His mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind He walketh abroad, and performeth His will through all the regions of unlimited space.

Order, and grace, and bounty, spring from His hand.

The voice of wisdom speaketh in all His works; but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream; He seeth as in the dark; He reasoneth and is often deceived.

But the wisdom of God is as the light of heaven; He reasoneth not; His mind is the fountain of Truth.

Justice and mercy wait before His throne; benevolence and love enlighten His countenance forever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty?

Hath He any equal in wisdom? Can any in goodness be compared unto Him?

He it is, O man! who hath created thee: thy station on earth is fixed by His appointment: the powers of thy mind are the gift of His goodness: the wonders of thy frame are the work of His hand.

Hear then His voice, for it is gracious; and he that obeyeth, shall establish his soul in peace.

When young, I read such biographies as Brainerd, Taylor, Payson, Jonathan Edwards. From them I got excessive stimulation, and it was too much; as if a healthy man should drink brandy, which only deranges and confuses the system. I was thus thrown into an unnatural condition, and it took twenty years to reach the condition at which I should read such books. I am now reading the "Journal of John Woolman," an extraordinary man! God raised him up to live a life so simple, so extraordinary in his fruits! He lived in New Jersey, too, in a lowly circle among Quakers. He held to an inner life; he must have been by nature of a highly susceptible religious organization. He conducted business so that nothing should interrupt his Christian life, and he held his soul in a state of perfect sincerity. I cannot describe what an exquisite pleasure I have derived from this book, and I am not half through it yet. I shall be a better man for John Woolman.—*H. W. Beecher.*

"THE GOD OF ALL COMFORT."

A child first knows its mother as the supplier of its needs. When it is hungry or cold or in pain, it turns to her, and she gives it food, warmth, comfort. That is the way the child comes to love its mother. As for her, her delight is in supplying the child's necessities. That is her great joy. The tie that binds them together is the babe's need of its mother, and her supplying that need.

So, all through life, our loves and friendships get their highest consecration through the occasions that want and sorrow bring. Love in the sunshine is sweet, but it takes the storm to show all that it really is. We never know the worth of a friendship till it has borne that test. The hand that grasped ours when we were sinking, the breast that pillowed our head when we were in sorrow, these are love's interpreters.

It is just so that God interprets himself to us—through our needs. And the way we are to understand him is just as the baby understands its mother—as the resource in every want or trouble. When we are perplexed, when we are disappointed, when hope seems gone out, it is just then that we are to feel that there is in God all that we want.

The happiness of God lies just in this, in supplying the need of his creatures. Is it sweet to a mother to give her baby the comfort it cries for? Does it make a father happy to give his children what pleases them? Is it joy to a wife to fill and satisfy all the wants of her husband's nature? How much more, then, shall our Heavenly Father take delight in meeting us just where we need help the most!

To shut away any hunger of the heart from God, to feel that anything is too great to ask him, is to wrong ourselves. It is to doubt his love. We cannot prescribe the exact way in which he will help us. Why should we? Can the baby tell its mother what to do for it, or the pupil instruct his teacher, or the sick man direct his physician how to treat him? If we could directly control God's acts by our prayers, we should lose all the benefit of His wisdom. But this is certain; the soul cannot utter a cry that he does not hear it; that his heart does not respond to it swifter than a mother's; that all the power and wisdom of the Infinite One are not employed to answer it.

We think that we love our friends, that we have the disposition to help them; and so in a little measure we do. But what is our love compared to God's? What is our helpfulness compared to his? As the heavens are higher than the earth, so are his thoughts higher than our thoughts, so are his compassion and tenderness beyond ours!

The powerlessness of human love is the saddest thing in life. We would sometimes gladly die if we could save others from harm, and it seems as if we could not do a thing for them. We agonize in prayer for those who are sinning, and they seem to keep straight on in the evil way. We see our friends broken down by heavy burdens; or, when they are gone from earth, we find out what darkness encompassed them; and we feel as if we could give up anything or suffer anything if so they might be set free. And yet, so far as our consciousness extends, we can do almost nothing.

Now, as the Lord's love is greater than ours, so his power is greater. What we only long to do, that He can do and will do. There is no yearning in our hearts, no swift impulse of affection, that is not a reflection of an infinitely deeper affection in God. And with him there is no weakness, no disappointment, no failure. Throughout eternity, with all the resources of omnipotence, he is working out his sovereign will. And that will is love. It is mother's love, and more than that. It is father's love, and more than that. What friend feels for friend, what wife feels for hus-

and, whatever is generous and tender and weet in the whole range of human experience, is a hint of what God feels for all his reatures.

In many a heart have echoed sadly the ords,

——"But what am I?
An infant crying in the night,
An infant crying for the light,
And with no language but a cry!"

But that tells only a part of it. Above us, ıfants in the night that we are, bends a heart hat hears our cry, that catches the feeling hich cannot shape itself into a cry—hears, nd answers with outswelling love, and will ne day so answer that sorrow shall be lost in oy, and sighing be forgotten in unspeakable illness of satisfaction.

There is no want that is not to be brought o God with perfect confidence. There is no ıan beset with discouragements, no mourner ıt of whose life the sunlight seems gone, no erson crushed by his own incapacity to live ghtly, or by another's persistence in sin, no ne whose trouble seems especially hopeless, ut they should bring each his own burden nd rest it on One who loves and saves with-ıt limit. It is just the things that are hard-t and most hopeless that we are to take to im. Ours is the God of *all* comfort, the God ho "is able to do exceeding abundantly, bove all that we ask or think." When we ave neither strength nor hope in ourselves, ien it is that we are simply to rest upon his reast, and know that all is well.—*Christian Union.*

Scraps

FROM UNPUBLISHED LETTERS.

I think your papers are too much devoted "our Society" and "our principles" etc., stead of "humanity," and "truth." If uaker principles are true, never mind about eir having ever been professed by Friends, t dress them in the habilaments of *to-day*, t as Quakerism, but as true ideas which eet men's wants. It is but a nine days' onder when strange things are said, and ce perfect liberty of discussion has been lowed, it is soon taken as a matter of course, d men learn to be tolerant and to listen. * * * * To me, the affec-on of human beings for each other—love d truth and friendship, are before all rail-ys and telegraphs, and material wealth had tter be diminished, if it can only be accu-ılated at the expense of our finest feelings. But I do not know that it is necessary to forego love and benevolence, in order to develop industry. To change the *object* for which men care to work, will be to unite religion to active life, and this is what we want. What we call Reason is a puny thing in *our* hands, and the facts we have are too complicated by infinite surroundings, for us to be too sure of our conclusions at any time. We have a rational faculty—Intellect—but we have also emotions and imagination, and we need both to guide us; neglect either the one or the other, and rely on one alone, and I fear we shall go far wrong. I do not see that this pure political economy age has much to boast of. It has made wealth and poverty stand in strong contrast, and I fancy produced the reverse of civilization. Feeling and humanity step in, and will yet turn the laws of political economy to better account.

I think we Friends are prone to dwell too much on our *feelings*, making them too often the tests by which we judge ourselves, and sometimes others. The character of our religious thought makes us peculiarly liable to this. We are an *inward* people, and any habit of mind too much indulged is liable to become excessive if not morbid. I think we of all people should cultivate cheerfulness and a habit of looking at things philosophically. When the conscience is tender and the mind devoted to God's will, we need not fear that we can make any deviation from the right path without soon knowing it. And if in times of depression no such deviation is seen *clearly* to be the cause, we may reasonably conclude either that it is physical or a part of that inevitable "ebb and flow" to which, in our religious feelings and in our animal spirits, we are all more or less subject. We do not enough recognize this "ebb and flow;" it would account for many of the feelings that trouble us, and it would make us patient. Then we sometimes speak of *desertion*; what a misnomer, when even our reason tells us that God is the same yesterday, to-day, and forever. It is as if on a cloudy day we should say the sun had left the heavens. It is only on rare occasions, such as when inhaling a pure atmosphere, on the top of a mountain for instance, that a person in full health has that *positive* sense of the enjoyment of health in which existence is itself a pleasure. But generally speaking, health of body is best described by negatives—the absence of pain or any kind of uneasiness. And so I think it must be with spiritual health. When the *positive* feeling comes we should be grateful for it, but we must not seek it; indeed we should be too busily at work to be thinking much about ourselves. I welcome

with pleasure every evidence that comes to me that people are forming more cheerful loving views of the character of our Heavenly Father; indeed when we call him our Heavenly Father we depict his character. We all have enough of the parental instinct to form a conception of an infinitely wise, loving parent. I suppose some persons would be startled by the expression, but I like F. W. Robertson's idea that Jesust Christ came to reveal the *human side* of God. That is our highest ideal of a human parent,—that, infinitely expanded, should be our idea of God. I suppose some would say we must first know him as a stern judge; well, I do not know; most of us have, perhaps, but might not children be so educated as to know God only as a tender father? In the department of *Law*, he is indeed a stern Judge, never remitting a penalty; but can we not lovingly recognize this, and when we have violated a law take patiently the penalty, knowing that it is in Wisdom and Love?

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 3d, 1873.

UNREST.—In view of the more or less *unrest* which prevails in all religious societies, and the general dissatisfaction with the existing state of things, it requires a wide outlook, and a firm faith that Divine Providence is leading and has always been leading His children toward a better knowledge of himself, to inspire us with hope and patience. A modern writer thinks he sees in the history of mankind as we have it recorded, a resemblance to the different stages of individual human life; that the world of mankind has had its infancy, its childhood, its youth, and is now in the stage of early manhood. It is perhaps but a fanciful thought, but if it serves to throw any light on the wonderful problem of humanity it will do no harm to entertain it. These stages are not marked by distinct lines, but, as is the case in individuals, one stage shades gradually into another, and it is only by looking back at long periods that we distinguish them; and many nations have not yet emerged from childhood. But no one can read history reflectively without seeing that progress has been made. The *fighting age* which has lasted so long, seems about to pass away, and the reasonable age to have at least begun. And what if the unrest alluded to is one evidence that we are emerging from that period in which things are taken on authority and are entering that in which everything is examined and questioned? It may be that in this critical period, some precious things may appear to be in danger, but let us not be too anxious, and above all, let us not despond. Some wheat may perhaps be pulled up with the tares, but it will be planted again. Of course the Society of Friends has had its share of the overturning. Indeed it would seem probable that a society which broke loose in the first instance from ecclesiastical bondage would go on to assert freedom of thought, and welcome the greater light. But there are always so many in all Societies that cling to creeds, that when the truth is proclaimed that tends to make them free there is a struggle before it is accepted. But though the Christian mind cannot but be interested in all these things, and longs sometimes to see what is to be in the future, still it calms anxiety to know that individually *we* have only to do with daily duty. We need not stop to settle points of belief, and construe hard questions before giving our hearts to Him who, while ruling in the affairs of men, is more immediately present in the hearts of His children. It is of little moment whether we live in an age of quiet unquestioning settlement, or in one of transition and commotion, if the daily query is, "Lord what wilt Thou have me to do?"

EDUCATION OF AMERICAN YOUTH IN EUROPE.—We are much interested in the views recently expressed in regard to the custom of sending our children abroad for their education. We fully agree in opinion with those who look upon the expatriation of the youth during the all-important years of their early education as extremely perilous. It is surely much better to labor for the elevation of our own institutions of learning, than to look to other lands for the training of our future citizens.

To imbibe the aristocratic ideas of monarchical nations would fit the youth for contented citizenship of those lands, but may unfit them for their future as republicans.

"Constantly hearing laudations of monarchical governments, and disparagements of free institutions, the youth, exiled at ten years of age, do not learn to prize and love their native land. The magnificent architecture, the grand libraries, art galleries, cathedrals and palaces, the museums, monuments and triumphal arches, the zoölogical and botanical gardens, impress their tender minds with such a glamor, that they come into unconscious, if not avowed, sympathy with this depreciation of their own country, and are virtually denationalized."

Let us learn all we can of the wisdom of other lands, and profit by the experience of others, but by no means expose our youth to the possible demoralization of a French or German boarding-school during the years when their characters are most impressible.

If parents accompany their children the dangers are lessened, as they may take with them the restraints and inspirations of home; but far better would it be to offer strong pecuniary inducements to accomplished educators, to make our country their home, and aid us in the work of training our youth for the great future that lies before them as citizens of this favored land.

ERRATA.—On page 117 of the present volume, the lines 17 and 18 in the first column should read "the broker more intent on currency and circulation and on the rise and decline of stocks."

MARRIED.

VICARS—GREGG.—On the 27th of Third mo., 1873, under the care of Plainfield Monthly Meeting, at Plainfield meeting-house, Samuel P. Vicars and Eliza Gregg, both of Loydsville, Belmont County, Ohio.

SMITH—DURFEE.—On the 2d of Fourth month, 1873, at the residence of the bride's parents, by Friends' ceremony, George Wallace Smith, of Chicago, and Julia Parker Durfee, daughter of Elihu and Maria Durfee, of Cincinnati, Ohio.

TYSON—NEWPORT.—On the 15th of Fourth month, 1873, under the care of Abington Monthly Meeting, Pa., at the residence of the bride's parents, Canby S. Tyson, of Abington, to Emma C., daughter of David and Susan Newport.

WALTON—AMBLER.—On the 6th of Third mo., 1873, according to the order of Friends, at the house of Jonathan Ambler, in Harford County, Md., John C. Walton, of Montgomery County, Pa., to Margaretta B. Ambler.

TOWNSEND—TRUMAN.—On the 24th of Fourth month, 1873, under the care of Philadelphia Monthly Meeting, at Race St., John P. Townsend, of New York City, to Catharine H., daughter of George and Catharine H. Truman, of Philadelphia.

DIED.

GWYNN.—On the 11th of Seventh month, 1872, Thomas Gwynn, in the 51st year of his age; a member of Plainfield Monthly Meeting, Belmont County, Ohio.

GWYNN.—At the same time and place, Hugh Gwynn, son of Thomas Gwynn, aged 18 years.

The deaths of Thomas and Hugh Gwynn were occasioned by the inhaling of foul air in a well the former was digging. The son died in the attempt to rescue his father.

NICHOLS.—At Olatha, Kansas, on the 21st of Second month, Hannah Nichols, in the 81st year of her age; a member of Plainfield Monthly Meeting, Belmont County, Ohio.

RIDGWAY.—On the 21st of Fourth month, 1873, at his residence, Crosswicks, N. J., Henry W. Ridgway, in the 69th year of his age.

WILSON.—At Hardwich, Warren County, N. J., Elizabeth S. Wilson, widow of the late James Wilson, in the 73d year of her age.

WILSON.—In Danville, Pa., on the 7th of Fourth mo., 1873, Sarah S., daughter of John and Frances H. Wilson, deceased, aged 44 years; a member of Fishing Creek Monthly Meeting.

BEANS.—In Baltimore, on the 19th of Third month, 1873, at the residence of his son-in-law, Clayton Garwood, Jonathan Beans, in the 83d year of his age; a member of Little Falls Monthly Meeting.

CAPRON.—In New York, on Second-day morning, the 28th ultimo, Allen Newman Capron, infant son of Jacob and Jane E. Capron.

From Travels Around the World.

BY WILLIAM H. SEWARD.

THE RED SEA AND SUEZ CANAL.

(Concluded from page 139.)

SUEZ, May 6th, 1871.—It is difficult to say which of the two places is the most gloomy and forbidding, Aden or Suez. Aden is scooped out of black volcanic rock,—Suez is built on a monotonous gray sand beach. It never rains here, naturally there is not moisture enough to sustain a germ of vegetable life or slake a camel's thirst. Neither flood nor desert, however, can perpetually defy the improving hand of man. A stream of fresh water has been brought through the desert from the Nile, which supplies the most pressing wants of the town, and even a tiny garden occasionally smiles on the desert shore. The Suez Canal Company have made a safe harbor here, with convenient wharves, upon which are constructed the railway stations and engine houses.

Suez, like Omaha, is a great place in the future. At present it contains the taverns, store-houses and machine shops which are required by a trade which is only recently opened. Some travellers assign to it a population of 25,000. We think there may be 10,000. All the buildings are of stone, except occasionally a small frame structure, used as a boarding-house, and because of its frail fanciful construction, called an "American" house.

Telegrams from Cairo were received on our coming to anchor here, and soon afterward Betts Bey, a confidential officer of the Khedive, came on board with the United States Consul-General for Egypt, and our esteemed American friend from Washington, Mr. Charles Knapp, of "great gun" notoriety. Betts Bey tendered us, in behalf of the Khedive, a special train for travel, at our own convenience.

Ismailia, May 6th.—We shall not now undertake to say whether it was Sesostris or some other Rameses or Necho, who, seven hundred years before the Christian era, built a ship canal across the desert from Suez to Bubastis on the Nile. Nor do we think it necessary to say that at the period of the first invasion of Egypt by the Turkish Mohammedans, fourteen hundred years later, that ancient and important navigation was so effectually lost, that even its route across the desert had entirely disappeared, and its channel has never been ascertained. Some good always comes out of the greatest evils. Napoleon's invasion in '98 was a severe scourge to Egypt. But the Suez Canal is the fruit of the suggestions and surveys he then instituted with a view to restore that invaluable highway. Seventy years were occupied with explorations to remove speculative difficulties. These were, first, that the elevation of the Mediterranean and of the Red Sea were unequal, rendering necessary a lockage, dangerous if not impracticable; second, that no safe harbor could be built on the Mediterranean coast; third, that the deposits of the Nile on the Mediterranean shore have made an oozy bed, incapable of holding water; fourth, that the sands of the desert, near the Red Sea, are incapable of retaining water; fifth, that the *Siroccos* of the desert would fill any channel with sand as fast as it could be excavated. There were difficulties also of a political nature. The British government was unwilling that the canal should be built under French auspices. The Divan at Constantinople distrusted the loyalty of the Khedive, and was subservient to British influence. All these objections, however, gave way at last, and in 1859 Mr. Ferdinand Lesseps, with the effective support of the then Khedive, Said Pacha, organized a company, and commenced the work. Now, in 1871, although not fully completed, the canal is in practical operation. Before leaving Suez we examined the wharves and docks. We arrested the train at Serapeum, twenty miles, and at Ismailia fifty miles from Suez, and inspected one of the deepest cuttings of the canal. We saw how easily ships of 3,000 tons can pass.

The canal is a hundred miles in length. It is carried on embankments raised in four sucessive natural lakes, Bitter Lake, Timsah, the Ballah, and the Menzaleh. The depth of the water is twenty-six feet, its width at the bottom two hundred and forty-six feet, its minimum width at the top is three hundred and forty-six feet. It is without locks. Steam vessels—as yet none other use the canal—make the transit in twenty-four hours. The harbor at Port Said, on the Mediterranean, is formed by two projecting piers, constructed of artificial stone, made on the spot. In prosecuting the work, a diminutive fresh-water canal was first constructed, by using the water of the Nile. On the auxiliary canal, the barges conveying men, machinery, and supplies, were transported. The water of the Suez Canal, where we examined it, is of the same delicate blue that we had observed in the Gulf of Suez. The Canal seemed like a narrow, glossy ribbon, stretched across the yellow desert. Lake Timsah is a large basin of salt water, which supplies what is necessary to keep the canal at its proper level between the two seas. The canal water is unpalatable to man and beast.

M. Lesseps built a house near this lake, when he commenced the work. He brought the Nile water then through the lesser canal, and planted a garden. Contractors came there to reside; a town grew up in the Arabian Desert equal in magnitude and rapidity of growth to Cheyenne. But the Frenchman made his town very beautiful. A population of 15,000 gathered there in seven years. Broad avenues and streeets were marked over the sand, and soon were well paved, although stone is rarely found, even at the bottom of the canal. Catholic churches, foreign consulates, villas, banks, shops, and all other elements of the city, were there. The town was justly named Ismailia, in honor of Ismail Pacha, the Khedive, and became at once a provincial capital. All this was while the Canal was in process of construction. What did Ismailia want more? It wanted only the formal opening of the Canal to assert itself a commercial and political centre. The day which the new city so impatiently desired came at last. Ismailia determined to introduce herself to the world by a grand festival. The season was propitious. The American civil war, which had filled the world with gloom, was ended. The French Emperor had withdrawn his invading armies from Mexico. The "sharp, short and decisive" war between Prussia and Austria was over. Not even a signal note was then heard of the Germanic-French war, which last year broke upon Europe. The Temple of Janus was closed. All the world knows how the Khedive appointed a day for a celebration of

a great enterprise, the greatest of the age. Of course, he invited Napoleon, the imperial patron of the work, the Empress, in the fashionable sense, "the light of the world," and with them all the kings and all the queens, and all the princes, and all the presidents, statesmen, warriors, and *savants* of the earth, to come to Ismailia. Nearly all who were invited came, personally or by representative. They were received on the sea-shore at Port Said. Splendid steam-yachts conveyed them up the Nile, showing them the Pyramids, the ruins of Memphis and Thebes, while waiting for the appointed day. Meantime, the Khedive, with the energy and profusion of Haroun-al-Raschid, built a palace at Ismailia, and gave it all the spaciousness and embellishments suitable for the entertainment of the majesties of the world. They came; they passed in barges, beautiful as Cleopatra's, through the Canal, from the Red Sea to the Mediterranean. They spoke, they drank, they danced, and they made the dreary desert for the first time a field of chivalry and merriment. Ismailia was happy in the lofty discourses it heard, the superb pageants it saw, and the magic entertainments it enjoyed, as she was proud in the prestige which this magnificent celebration confirmed. All Egypt was happy.

Only a year and a half has elapsed since that magnificent demonstration, and how sadly has Ismailia changed! We found the population of the town reduced to less than two thousand. The beautiful palace, now knowing neither master nor guest, has already become monumental. The *siroccos* blow the sands of the desert on the paved streets of Ismailia, and there is neither man nor money to sweep them out. Contractors and workmen, their work being completed, have disappeared, and no merchants, mechanics, or laborers, have come in their place. The Suez Canal, however, remains a commercial success. European and American steam ships-of-war, as well as mercantile vessels of the largest size, pass and repass, but as yet they bring no trade either to Ismailia or to Egypt. They pay very large tolls, but the company make no dividends, but demands a new subscription of ten million pounds sterling to its stock, to secure the work against accident or waste. The Egyptian government, owning half the stock, is embarrassed, if not unable to make the subscription; and reports come in from Europe (how credible we do not know) that M. Lesseps and the company are offering to sell the Canal to British purchasers, German bankers, American speculators, or whoever will buy. But, notwithstanding all this, the Suez Canal is safe. The permanent interests of Egypt, France, Great Britain, Germany, the United States, of civilization itself, will not allow it to be closed. The tolls, already ample to compensate its superintendence, will increase with the steady increase of steam navigation, and that increase is inevitable. The steam voyage from Europe to India, whatever rate of toll the Suez Canal may demand, will be cheaper than the voyage around the Cape of Good Hope. Heavy freights can always be carried more cheaply by steam on the sea than on the land. All that can happen or will happen of misfortune, will be that new stockholders will obtain the stock at reduced prices, and the original and meritorious projectors and prosecutors of the enterprise will lose the whole or part of their investment. This, although a sad result, will only be a renewal of an old experience of public benefactors.

EXTERMINATION OR EDUCATION?

The opponents of the President's Indian policy regard it as a sufficient excuse for the removal of the Modoc Indians from their original homes that the rich land that came into the possession of the white settlers has since been made to yield abundant harvests. It is, they say, a question between civilization and barbarism. The Indians produce nothing, and are useless members of society. Their lands are capable of general production, and as the interests of mankind demand that there should be general cultivation of the earth, the race of idlers must give way in every direction to the race of workers. This theory has some reason in it, but in applying it practically in the far West, one formidable obstacle is found. The Indians exist, and unless we are willing to enforce the doctrine of extermination, we must permit them to occupy a certain amount of territory. And if land is set apart for them it must be of such fertility that they can live upon its natural or artificial products. The Modocs were taken from their homes to a reservation which was a desert, and after suffering intensely during one winter, they left it and refused to return. Civilized men would not have submitted to such treatment, and it was not to be expected that wild Indians would prove more tractable. These men are savages, and when they felt that an injury had been done them, they resented it blindly and fiercely, without regard to the consequences. And so, while the white settlers are raising crops upon the Modoc lands, the Modocs are murdering brave and good men, and the government is expending in the campaign against them twice or thrice the value of the territory which has been redeemed to cultivation. Precisely where the profit of such a system as this is obtained we cannot perceive. Good policy would seem

to indicate that, as the Indians must live somewhere, it would be better to keep them upon their own territory, where they were contented, and to strive to induce them to practice the arts of civilization there. Possibly it would have been a very difficult task to prevail upon them to abandon their wild life and to cultivate the ground. But other Indians, not less barbarous than they, have been taught to labor, and it is tolerably certain that the Modocs might have been prevailed upon, by fair treatment and persistent effort, likewise to accept civilization as their destiny.

It is rather late to discuss the possibilities of such a policy in their case, but the fact will apply equally well to all other Indians. We must either kill them or educate them. The opponents of the peace policy hold that the Indian must always "move on" when the white man wants his land. The advocates of that policy insist that there is a limit beyond which the Indian cannot move, and that as, when that point is reached, there must be a conflict, common sense demands that instead of pushing the savage to the wall, we should try to make a better man of him. There are some Indians who never will yield to gentler influences. These must be punished just as we punish white men who will not obey the laws. But it is insane folly to begin our operations with them by taking for granted that they are hopelessly savage, and the success with which the peace policy has been crowned among many of the most warlike tribes proves unmistakably that there is an infinite opportunity for good in its universal application.—*Evening Bulletin, 4th mo. 21st*, 1873.

THE TARANTULA—AN INTERESTING NATIVE OF CALIFORNIA.

The *Alta California* says:

"The Tarantula is found in very large numbers in our State, from one end to the other, though not of quite as large size in the northern counties.

"There are seven distinct varieties in California known to the author: the gray, black and brown ground tarantula, the wood tarantula, the web tarantula, the leaping and the water tarantula. The first three are only distinguished in size and color, their habits being precisely the same. The brown is generally the largest, and the gray is next in size, and the black is the smallest though most deadly in its bite. They select as residence some deserted gopher-hole, if they can find one convenient, and fill it up, leaving only a small aperture as an entrance. This, as well as the large cavity within, they line with fine sand, well cemented; then cover the whole with woven web. They next construct the door of cemented rock, line and hinge it with silk, and the thing is complete. If compelled to dig the nest, they select a piece of good solid earth on the slope of a hill, and excavate to the depth of ten or twelve inches, enlarging as they near the bottom. When out foraging the door is always left open, both for ventilation and fear the tarantula should forget his latch-key, we will presume, in lieu of a better reason. For whatever reason it may be, certain it is that the door is open. When he is at home the locality of the nest is not perceptible, as the door is composed of gravel on the outside, and fits snugly. The ground tarantula sallies forth about sundown, and seeks his prey in the person of such crickets and grasshoppers as are in the immediate vicinity. Perceiving one, he advances slowly and cautiously along till within ten or twelve inches, when, with a quick spring, he jumps on and seizes his prey. One compression of the powerful mandibles and the life of the insect terminates; a few minutes suffice to suck all the juices from the body, and then he proceeds to catch another—if he can. When attacked, the tarantula lifts his forelegs, doubles back on his hind ones, the poison glands secreting the venom so rapidly that small drops ooze from the fangs, which are extended to their widest extent. Should the enemy approach to within a foot or so, he gives a quick spring and fastens on at once, retaining his hold till the glands have exhausted themselves. They are unable to pierce leather, however, and may be stirred up by the foot with impunity. In the southern portions of the State we have met with specimens of brown tarantula weighing a full Troy ounce, but these were of unusual size. The wood tarantula is the largest of all, occasional specimens weighing an ounce and a half, inhabits dead wood, is very active on a warm day, is fond of sunning himself, and is quite courageous, leaping on a large lizard, with a perfect recklessness of consequences. The lizard, however, usually gets the worst of it. The fangs, or mandibles of this species, are sometimes three-quarters of an inch long, and powerful enough to sink a third of their length in pine wood. Nine cases out of ten of tarantula poisoning occur with this species, persons being bitten while gathering dry wood for fires. The web-spinning tarantula is a small fellow of very little consequence. He spins a web along the ground, occupies a nest in the centre of it, and devotes his attention to patiently waiting for insects to be entangled: is usually pretty lean in consequence. The leaping species are next in size to the wood tarantula, and are the bravest, most active, and decidedly most interesting of the lot. They are rather slow in their

movements, but will secrete themselves in a bunch of buckeye flowers or honeysuckle, and thence leap on a humming-bird or sparrow with great dexterity, first attaching their web to the branch to prevent falling to the ground. The author has witnessed the capture of humming birds in this way, on one or two different occasions. The humming-bird moth is their usual prey, however, owing to their not generally venturing abroad before dusk, although, when hungry, they will hunt all day. The water tarantula is so called, because he lives always on the banks of mountain streams. He is not a very large fellow, and is nearly always observing lent.

FIRST-DAY SCHOOL REPORT.

The First day School Association of Friends of Philadelphia Yearly Meeting held its fifth annual meeting at West Chester, Fourth mo. 19th, 1873. The large meeting-room was well filled, a number of our elder and well known Friends being in attendance; 138 delegates answered to their names.

Reports were received from Philadelphia First-day school Union, Salem Quarterly Union of First-day schools, and from, separately, many of the other schools. A new school was organized at Haddonfield, Second mo. 23d, and numbers 25 children and adults. The school of Girard Avenue reports 118; Rancocas, 32 children 55 adults; Crosswicks, which started Twelfth mo. 15th, 48 children and an average of adults of 20; Bristol, 70 children 19 adults; Hockessin, 18 children 19 adults; Medford, 56 children 43 adults; Kennett Square, 65 children, 23 adults; Chichester, which school commenced Eleventh mo. 10th, has an adult class of 27; Providence, 80; Unionville

Penn Sewing School has had an aggregate of 160 children, and a mothers' meeting to instruct women in sewing, numbering 36; about one-third of the children are colored, and a large proportion of the women. West Philadelphia sewing school numbered 68; Girard Avenue, 134; West Chester, 50; and a new sewing-school organized Second mo. 8th, at Germantown, numbers 50; more than 800 garments were distributed in these several schools.

During the reading of the reports, many interesting remarks were made. Friends were encouraged to keep to our simple manner and not be led to introduce what might be called amusements (music, etc.,) therein.

The subject of properly guarded literature was alluded to, and the *Childrens' Friend* spoken of as worthy of support, and the hope expressed that Friends would not suffer it to be abandoned for want of the support which it should receive.

A tribute to the memory of Mary Ella Pyle (sister of our late friend John H. Reid) was read. This beloved young Friend, feeling a concern on the subject, opened a First-day school, about one year ago, at Spring Grove, near West Grove, Pa., which was quite large and promising, until the hand of consumption laid hold on her and resulted in her early death. May there be those raised up in that locality to take up her work and go forward in the cause.

The Executive Committee reported the prevailing sense of its members who were present was in favor of holding the Association annually the third Sixth-day in Tenth month. The meeting, however, did not appear prepared to adopt this recommendation, and referred the subject for further consideration, to report at the next regular session, which will be held Tenth mo. 17th, an adjourned session to be held Fifth-day evening of Yearly Meeting week.

The Committee on Finance reported the treasurer's account as correct, the expenditures being $642.35, of which $430 was the quota to the General Conference. They recommend that $500 be raised the current year, and that an equitable apportionment be made among the several schools.

Desiring to extend the usefulness of *Scattered Seeds*, and place it more nearly on the same terms as those issued by other societies, it was determined to put it at 25 cents per copy in clubs of 40 and upwards.

An essay, entitled a "Retrospect," was read, and directed to be offered for publication in the *Intelligencer* and *Scattered Seeds*.

Several essays and other business were deferred till the session in Fifth mo. 15th.

Joseph M. Truman, Jr., and Anne Caley, as clerks, Hannah Paxson, as treasurer, were appointed for the ensuing year, and an Executive Committee reported from the several schools, with the addition of 10 from the Association at large. The opinion seemed general that it was a favored meeting.

Selected.

A CONCLUSION.

[*From the German of Betti Paoli.*]

Thy searching for the far unknown,
Believe me, is but vain endeavor;
God's words are plain to him alone
Who in his heart receives them ever.

Of spirit-light no outer ray
Will brighten them with beams of morning,
If in thy inner world the day
Has not already had its dawning.

Who seeks for wisdom far and wide
Is led by fancies him deceiving,
For everywhere he finds a guide
To some new truth for his believing.

Within thy breast she has her throne,
No farther search for her revealing;
The chaos of thy thought alone
Creates the gloom her face concealing.

But be thou victor in the fight,
That single opponent defying,
Thou shalt behold her path of light
Deep in thy soul's recesses lying.

Another cannot strive for thee,
To thee his gain of conquest bringing,
The only real gain must be
Blood of thy blood, within thee springing.

Nor through another canst thou vow
To serve the goddess grave forever;
True wisdom is one's self to know,
And to that self be subject never.

S. C. R.

A GARDEN so well watered before morn
Is hotly up, that not the swart sun's blaze,
Down beating with unmitigated rays,
Nor arid wind from scorching places borne
Shall quite prevail to make it bare and shorn
Of its green beauty—shall not quite prevail
That all its morning freshness shall exhale
Till evening and the evening dews return—
A blessing such as this our hearts might reap,
The freshness of the garden they might share,
Through the long day a heavenly freshness keep,
If, knowing how the day and the day's glare
Must beat upon them, we would largely steep
And water them betimes with dews of prayer.

—*Trench.*

INGENIOUS BOYS.

Some fifty years ago or more, a family of boys lived on a farm of moderate size in one of the Northern States. One peculiarity was observed in them, in that they cared very little for the common idle sports of the boys of the neighborhood, such as fishing and squirrel-shooting, but all the time they had to spare from the labor of the farm was devoted to some scientific investigation. They varied in age from nine to sixteen, yet all had the mania for study and experiment. One of the younger took a special fancy to chemistry, and it would have been difficult to puzzle him in any paragraph of Brande's great Manual of Chemistry, then newly published. Two others pushed the study of botany, and two others still went in mechanics and optics. The natural history of the farm was pretty thoroughly explored. Several isolated trees of the original forest towered upward from the level fields, and the heights of these were determined with rigid accuracy by measuring the shadows, as follows:

A ten foot pole was placed perpendicular by means of a plumb, and the length of its shadow carefully measured. The length of the shadow of the tree was likewise measured. Then, by the rule of three, as the length of the shadow of the pole was to the length of the shadow of the tree, so was the ten feet to the height. Such feats as these excited the marvel of the neighborhood, and an old sea-captain from the neighboring village, who was also a stone-mason, and built the underpinning of the barn on this farm, went home, and with some exaggeration, told the villagers that Mr. —— "had half a dozen boys, not mor than knee high, who had measured the heigh of every tree on the farm."

One of the boys had received the presen of an expensive and beautiful knife. He ac cidently dropped it into a well containing te feet of water. Quite a lamentation was mad over this disaster, and the conclusion wa adopted, "We shall have to draw all th water out to get the knife." "Stop," saic another, "where is the horse shoe magnet We will tie it to a cord, and that will bring up the knife!" "But," said the others, "how can we see where the knife is?" "Bring a looking-glass," said the first, "and throw down the sun's rays; that will show it." The experiment was tried, the knife seen, and the magnet brought it to hand. So much for a little scientific brain-work.

A new and wonderful interest was excited one day among these young mineral explorers, by the visit of a gentleman who had with him what was then a great wonder in that part of the country—a microscope! Its magnifying power on the minute crystals of these boulders excited admiration and astonishment. Microscopes could not be had then in the shops as now, and money was scarce for sending to distant cities. The ardor for something of the kind was fired by reading Joice's Scientific Dialogues, the only work on optics that came to hand. Circles of wax were made on broken panes of glass, and water dropped into the circle—the rounded surface of the liquid magnifying objects below it. This was not enough, however—a higher power was wanted. A transparent globule of cherry gum was found in the orchard, and this served as a powerful though imperfect microscope. The throng of children was soon seen searching the orchard for similar globules of gum.

Investigation did not, however, stop here. Concave surfaces were drilled into steel, and polished with a drill bow. These made reflecting microscopes. After many trials and experiments, one of the boys, then about fifteen years old, succeeded in grinding down pieces of broken tumblers nearly to the lens form, and then grinding the true circular form by placing the lens in the end of a stick as a handle, by working it about in the cavity of a soft piece of grindstone. The polishing was completed by means of a bow, driving a concave leather surface covered with a fine rottenstone found in the fields. Good single microscopes were thus completed (although too much rounded at the edges), and the triumph was complete. Neighbors from far and near came to see the wonderful "magnifier!" Many were made, and the curious supplied with what was then highly prized.

After the process was well perfected, for

such crude materials and means, one of the boys succeeded in borrowing the volume of Dr. Brewster's Encyclopedia on Optics, in which the same process, substantially, was fully described, although of course with great improvements. A younger brother of this inventor took up the subject and pursued it with great perseverance, and finally succeeded in making very fine sextuple achromatic object glasses for compound microscopes, and he was indeed one of the very first to manufacture these microscopes in America, and although he lived to the age of only twenty-six, contributed some valuable original papers on this subject to *Silliman's Journal of Science.*

Among the various contrivances which home ingenuity accomplished, was a fine camera obscura in a darkened room; an achromatic telescope showing Saturn's rings and Jupiter's belts; an achromatic microscope showing with great distinctness the striæ on the down of the butterfly; an herbarium of thirteen hundred species, a good electric machine, made of a junk bottle, powerful enough to bore a hole through the glass sides of a Leyden jar; a simple air-pump, and a fine collection of minerals, made partly by exchanges. The natural sciences, however, did not receive exclusive attention. One of the boys commenced the study of Latin, and became a thorough master of the language, by copying his lesson each morning on a slip of paper, and committing it thoroughly to memory during his field labors each day. He did not stop with Latin, but has since become familiar with the principal ancient and modern languages, and now, after the lapse of many years, is one of the most eminent philologists of America. Another member of this family is now editor of a leading American agricultural journal.

Now, in conclusion, the interesting question comes up—what gave this family such a taste for science and study, while others about them spent their leisure time in idle sports? The answer is—the example of the parent. When boys see their father occupying all his time, thoughts, and affections in making money, they will naturally copy him at once. But if, as in the case above described, the father has an enthusiastic taste for science, made it his delight, and gathered around him scientific friends, the whole atmosphere and prevading influence led to these natural results.—*Country Gentleman.*

DO IT NOW.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquised if you can bring it into line. You may have often seen the anecdote of a man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." This is the secret—the magic word *now.—Selected.*

No human face is exactly the same in its lines on each side; no leaf perfect in its lobes; no branch in its symmetry. All admit of irregularity as they imply change; and to banish imperfection is to destroy expression; to check exertion; to paralyze vitality. All things are literally better, lovelier and more beloved for the imperfections which have been divinely appointed, that the law of human life may be effort, and the law of human judgment, mercy.—*Ruskin.*

We have social strengths. Our affection towards others creates a sort of vantage or purchase which nothing will supply. I can do that by another which I cannot do alone. I can say to you what I cannot first say to myself. Other men are lenses through which we read our own minds.—*Emerson.*

CIRCULAR MEETINGS.

Fifth mo.	4,	Greenwich, N. J., 3 P. M.
"	"	Providence, Mon g'y Co., Pa., 10 A. M.
"	"	Norristown, Pa., 3 P. M.
"	"	Chichester, Pa., 3 P. M.
"	11,	Eastern District, Md., 3 P. M.
"	"	Mount Kisco, N. Y., 11 A. M.
"	18,	Radnor, Pa., 3 P. M.
"	"	Warminster, Pa., 3 P. M.
"	"	Ellicott's City, Md., 3 P. M.
"	"	Gunpowder, Old House, Md., 10 A. M.
"	25,	Junius, N. Y., 3 P. M.
"	"	Penn's Neck, N. J, 3 P. M.
"	"	Octorara, Md., 3 P. M.
"	"	York, Pa., 10 A. M.
"	"	McHenry School-house, Md., 4 P. M.
"	"	Centredale, Iowa, 3 P. M.

MUTUAL AID ASSOCIATION.

Stated meeting on Sixth-day evening, Fifth month 9th, at 8 o'clock, in the Monthly Meeting-room at Race Street. Open for the attendance of any so inclined.

ALFRED MOORE,
Secretary.

CHILDRENS' MEETING.

The Third Annual Childrens' Meeting will be held at Race Street Meeting-house, Philadelphia, on 1st day afternoon, Fifth month 11th, at 3½ o'clock. Several of the country as well as city First-day schools will participate; they as well as any connected with other schools are invited to meet in the south Meeting-room not later than 3 o'clock, P. M.

INDIAN COMMITTEE.

An adjourned meeting of the Joint Committee on Indian Affairs of Philadelphia Yearly Meeting will be

held in Race Street Monthly Meeting-room on Sixth-day afternoon, Fifth month 9th, 1873, at 3 o'clock.

JACOB M. ELLIS, *Clerk.*

PHILADELPHIA FIRST-DAY SCHOOL UNION.

Stated meeting on Sixth-day evening next, 5th month 9th, at 8 o'clock, in West Philadelphia Meeting-house. All interested are invited and essays bearing on the cause solicited.

BENJ. HALLOWELL, JR. } *Clerks.*
ANNE CALEY, }

EXECUTIVE COMMITTEE

of General First-day School Conference will meet at Race Street Meeting-house on Seventh-day afternoon, Fifth month 10th, at 3 P. M. It is expected that every member will endeavor to be present.

ELI M. LAMB, *Chairman,*
LOUISA J. ROBERTS, *Clerk.*

FRIENDS' BOOK ASSOCIATION.

The charter having been secured, the corporators and subscribers to the stock will meet for organization at Race Street Meeting-house on Second-day evening, Fifth month 12th, at 8 o'clock. Those desiring to subscribe to the stock ($10 per share) can forward their names to Jos. M. Truman, Jr., 717 Willow, or John Comly, 144 N. Seventh Street, Philadelphia. Friends generally are invited to attend the above meeting.

ITEMS.

THE Lewiston, Me, *Journal* says: We sometimes hear it said that there is more liquor drank now in Maine, under prohibition, than there was forty years ago under license. But every candid man knows better. Indeed a comparison of Maine to-day with license States shows that there are not one-fourth as many places in Maine where intoxicating liquors are sold as a beverage as there are in license States, and not one-eighth as much liquor sold per inhabitant. The last report of the Attorney-General of Maine shows ninety per cent. of our criminals are made by the liquor traffic, and gives us some interesting statistics of the decrease of crime in this State growing out of prohibition and its enforcement. During the year 1866 the prison, jail and reform school received 204 criminals. The number sentenced in 1867 was 157 ; in 1868, 114 ; in 1869, 189 ; in 1870, 150 ; 1871, 152 and in 1872 only 100. Estimating the average of commitments for the seven years under review, we find it 152. This result indicates the remarkable fact that crime during the last year (1872, in which the reform movement has gone hand in hand with prohibition) is thirty-three per cent. less than the average of the last seven years. It should be noticed, moreover, that the number convicted and sentenced last year is fifty per cent. less than in 1866 and thirty-three per cent. less than in 1871. Of course no one will claim that our prohibitory laws are thoroughly enforced in all parts of the State, for that is impossible everywhere until the public sentiment of every locality shall have been brought up to the requisite standard.

THE revision of the Scriptures now in progress under the superintendence of English and American scholars and divines is not to be the work of a day. Bishop Ellicott, of the British and Foreign Bible Society, has said recently that the new translation cannot be completed for many years, and after that the printing and proving would occupy a long time. The bishop is of the opinion, moreover, that the English public will hesitate before they accept the revised translation, and that probably this generation will pass away before its general adoption, if indeed the present edition of the Bible is ever given up.

THE New York Legislature, about a year since, authorized the Commissioners of Parks to inquire into the expediency of turning the Adirondack Wilderness into a public park for the better preservation of its timber and its water courses. The Legislature granted $1,000 for defraying the expenses of a survey, and the results of this survey have just been presented to the Legislature in an interesting report. The principal features are the recommendations for the careful preservation of the timber for the needs of future buildings and ships, and the suggestions as to the utilization of the lake waters as a possible means of supplying New York and the cities along the Hudson with pure water. The report does not regard this as a chimerical propositon, and argues strongly in favor of its practicability. The survey will be continued during the present season.—*Christian Union.*

A PETITION having been presented to the New Jersey Senate, at its last session, praying for such legislation as would allow colored students to enter the State Normal School, at Trenton, the committee to which the petition was referred reported that no additional legislation was needed for that purpose, as no such student could be excluded, under the laws now in force.

DIVORCE IN INDIANA.—Henceforth the State of Indiana will not be the refuge of married people seeking to rid themselves of their partners. The old divorce law, by which a marriage could be annulled on the slightest pretext, has been repealed and a new law has been passed by the Legislature. It provides that divorce may be granted for well-known and sufficient causes, enumerated in the text of the law ; that the petitioner for divorce shall establish a *bona fide* residence of two years in the State, and of six months in the county in which the suit is brought, and the petition shall also particularly state the place, town, city or township in which the petitioner has resided for the last two years, and give his or her occupation ; also by affidavit give the residence of the defendant, that he or she may be notified by the court clerk of the suit pending. After the divorce is decreed the case may be opened again at any time within two years, during which time it shall not be lawful for the party receiving the divorce to re-marry.

THAT a large proportion of the prevailing intemperance has its origin in our social drinking usages is probably true ; and it is gratifying to find that the friends of temperance at their meeting in this city held a short time since, laid special stress on this phase of the question. Dr. John Hall, in his address, made the point that there is very little to be gained by endeavoring to convert the sellers of intoxicating liquors so long as the habit or fashion of drinking wines and strong beverages on social and festive occasions is so widespread. He believes also that many who now adhere to this custom would abandon it if their attention were called to the importance of doing so. Good speeches followed from William E. Dodge, Messrs. Foss, Frothingham, Steele, Page, and others. One of the resolutions which the meeting voted appeals especially to "those whose education or position gives them a commanding sway over the opinions and practices of others, to teach both by example and precept the fundamental lesson of the temperance reform—total abstinence from all intoxicating liquors."—*Christian Union.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIFTH MONTH 10, 1873. No. 11.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Temperance in High Places 161
The Vital Principle in Religion 162
A Plea for the Peace Policy 164
Passing Events 165
Application 165
At the Foot of the Ladder 166
Scraps from Unpublished Letters 167
EDITORIAL 168
MARRIAGES 170
OBITUARIES 170
Extract from a Private Letter 170
Port Said 171
School for Naturalists 172
POETRY:—Learning to Pray—Be still in God 173
The Peace Policy 173
Benefits of Dew 175
Review oi the Weather, etc 175
Notices 176
ITEMS 176

For Friends' Intelligencer.

TEMPERANCE IN HIGH PLACES.

As the time is near at hand when the Yearly Meeting of Friends of Philadelphia will be required, either to discard, or endorse, the use of fermented, intoxicating drinks, it is truly gratifying to observe how the testimony against their use increases. "Sir. Henry Thompson," one of England's most eminent physicians, in a letter, written to the Archbishop of Canterbury, says:—

"I have long had the conviction, that there is no greater cause of evil, moral and physical, in this country, than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors, to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the medical power to an extent which I think few persons are aware of. Such, at all events, is the result of observation, during more than twenty years of professional life, devoted to hospital practice and to private practice, in every rank above it. Thus, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drinks, taken in the quantity which is, conventionally, deemed moderate.

"Whatever may be said in regard to its influence on the mental and moral faculties, as to the facts above stated, I feel that I have the *right* to speak with *authority*, and I do so solely because I feel it to be a *duty*, especially at this moment, not to be silent on a matter of such extreme importance.

"My main object is to express my opinion, as a professional man, in relation to the habitual employment of fermented liquors as a beverage. But if I ventured one step further, it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition, which, in the nature of things, must exist, and in which struggle the prize of superiority must fall to the best and the strongest.

"I rejoice to observe an endeavor to organize, on a large scale, in the National Church, a special and systematic plan for promoting temperance; and I cannot but regard this as an event of the highest significance. I believe that no association in this country has means to influence society in a favorable direction, at all comparable to that existing in the English Church; and the example and teaching of its clergy, may do more than any of the other associations which have long labored with the same object to diminish the national

ignorance on this subject, and the consequent national vice."

This strong and admonitory letter, appears to have been addressed to the Archbishop in consequence of the temperance movement in the English Church. The use of fermented beverage may be greater in England than it is with us, but it is, nevertheless, far too common. May we, therefore, be willing to accept the information, and to profit by the rebuke of Dr. Thompson, of "intemperance in high places," as well as in the low. May we all be willing and careful, that our example and teaching may promote temperance, morality and religion among men.

With the accumulated observations of more than half a century, I can most cordially endorse the sentiments of Dr. Thompson. If such be the physical effect of the *moderate (?)* and *temperate (?)* use of intoxicating drinks, it may be proper to reflect what must be their effects upon our moral and intellectual natures. EZRA MICHENER.

Toughkenamon, Pa., 20th of 4th mo., 1873.

"I DARE no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things."

If every one was of John Wesley's spirit it would revolutionize the world. Christians lose all their wayside comforts and dishonor the Master by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, even anger over the loss of a shirt button, the mislaying of a cane, or fifteen minutes' delay of dinner, who have stood by the graves of dear ones gone, and made no sign.—*The Moravian.*

THE VITAL PRINCIPLE IN RELIGION.

"A path which no fowl knoweth, and which the vulture's eye hath not seen."—JOB xxviii. 7, 8.

There is an old story that when the Christian army of the Spanish king Alfonso reconquered their old capital from the Moors, as the king rode on his charger through the gateway, the gallant warhorse knelt before the chapel and could not be made to rise. The spectators pulled down the wall, and discovered the cause of this fascination. They found behind the wall a crucifix, with a lamp burning before it,—which the Christians had built up within the wall when they fled, six centuries before, from the conquering Mussulmans. It had remained six centuries, burning with undiminished lustre, to greet the eyes of the returning conquerors of the new generation. This lamp represents to us what has been, and what may yet be, the fate of Christianity. There is in the Scriptures, in Christian theology, in Christian worship, a light burning behind a wall, exercising a secret spell over all from generation to generation who pass by, though often escaping the notice of the vulgar, and which at each new opportunity breaks out to vindicate itself.

The truths which occupy this place in Christianity, which reveal a new, a very new, and yet an old, a very old, field of inquiry, prove to us that amidst the thickets of controversy there is a fresh soil to be explored, a path which the vulture's eye hath not seen, nor the lion's whelp passed by, which the envious eye of bigotry in its search for heresy hath not discovered, nor the whelps of sect or schism trodden down, nor the word of blasphemy obstructed. What are these truths? What is this untrodden path?

The answer is very obvious and very homely. That centre in the innermost shrine of Christianity, that unexhausted region, is its moral and spiritual side, the prominence of its moral requirements above form or opinion, the indissoluble union and identity of Religion with Morality. It is through the fascination of this sanctifying influence that Christianity has retained hold of the world despite absurd errors, pious frauds, and monstrous persecutions.

That of which I would especially speak is the light which this great truth ought to throw on our intellectual conceptions of Christian doctrine. And here we meet with a strange contrast. In the history of the Christian Church and of Christian theology, the moral and practical parts have been, with almost one consent, regarded as not of primary but of secondary importance. In creeds, the moral attributes of God are scarcely mentioned; the practical aspects of Christ's life are hardly thought worth a passing notice. In the Bible the passages which relate to the moral character of God and the moral duty of man have been set aside as mere subordinate and accidental parts of religion. The two Christian commandments of Christ have been rejected as not deserving to be ranked as part of the Catholic faith. The lessons of the Good Samaritan and the Prodigal Son have not yet won their way into Christian speculation. No Ecumenical Council has ever been called on for a dogmatic decree about the wickedness of slavery or of persecution. On behalf of the twelfth chapter of Romans or the eight Beatitudes, no Solemn

League and covenant, no Massacre of St. Bartholomew, has ever been thought necessary. Yet in the Bible these things are regarded not as subordinate, but as the principal truths of all. They stand in the front of apostolical theology. If the words "doctrine" and "dogma" mean authoritative truth, then these are the very dogma of dogma, the very doctrine of doctrine; they are the truths to which the word "doctrine" is almost exclusively applied in the New Testament; to psalmist, prophet and apostle they seemed the very essence of religion. From the third—perhaps from the first—century, this sacred lamp has burned only behind a wall. The instinct of the outside world has recognized its secret presence, but a wall of adamant was between, which only an Ithuriel's spear could pierce.

No wise theologian would venture to treat with scorn the physical or metaphysical speculations through which intellect has by searching sought to find out God. Yet true theology (that which gives an account of God) will consider that all such speculations refer not to the innermost truth, but to the mere outskirts of the Divine nature. God, in the view of true Christian theology, as in the view of the true Christian saint, is not an enigma to be solved, but a perfection to be loved and imitated; if possible, to be understood,—to be absorbed into our own hearts and minds. For this ought the Christian intellect and the Christian conscience to wrestle in their mysterious encounter with Deity.

"Come! O Thou Traveller unknown,
Whom still I hear, but cannot see,
My company before has gone,
And I am left alone with Thee.
Speak! or Thou never hence shalt rove,
And tell me if thy name is—Love?"

That is the true poetry of the Christian heart; but it is also its true philosophy and its true theology, and in it, in the conviction that God is, above all else, a Moral Being, the human mind may well rest and be thankful.

The dogma that God is Love is not found in the Confession of Augsburg, nor in that of Westminster, nor in the Creed of Pius IV., but it was found in the confession and creed of the beloved Apostle, he who was preëminently called "The Theologian." It is the definition of Deity—given by St. John the Divine. Though Love be taken to include justice as well as mercy, and truthfulness as well as beauty, still it is by this moral conception, and by no other definition, that every theory concerning God's dealings, every professed intimation of His will, is tested, controlled and understood.

* * * * *

The truly supernatural, that which is most like the nature of God, that which is least like the nature of devils, that which is most like the highest nature of man, that which is least like the lowest nature of brutes is the appeal—through whatever form and from whatever source—to the affections, the reason, the heart, the conscience of mankind. Such a definition does not, of course, pretend to solve the question of miracle, or of the origin of the human species; but it does put those questions in their proper subordinate relation to the vital elements of eternal religion, and enables us to regard these questions with the calmness of those who stand upon a rock that is higher than we. Let us be convinced that what is in the highest sense beyond wind, or fire, or earthquake, beyond even the Promethean spark of Life, is—the still small voice of God enlightening the conscience; let us be once convinced of this and we shall have seized with an unshaken and unshakeable grasp the true link which unites mankind not only to the angels but to God. Whatever may have been the origin of our race, it is to its *final issue* that we ascend, and it is the ascent, not the descent of man that is for us the all-absorbing question; and for that never-ending ascent, the spiritual, which is the Divine, element in man is the eternal and sufficient guarantee.

Whatever advances the human race can achieve, under whatever name or by whatever means, towards a larger charity, a more stainless purity, a profounder justice, is a triumph of Christianity itself. Even if the advance seem wrought by the world rather than the church, by philosophers rather than divines, by public opinion rather than by decrees of councils, yet still the gain to Christianity in its moral, that is to say in its essential, being is the same. Christ is justice and truth, and whoever is a martyr for justice and truth, in whatever cause, is a martyr of Christ. In this regeneration of humanity he has increased, though we in our own circle of opinions may have decreased. The voice that we hear in every tone and melody of courage and kindness is the Bridegroom's voice; his true friends stand and hear, and their joy is fulfilled. * * *

—*From a Discourse by Dean Stanley at Cambridge University.*

THE subtle and irresistible movement of mind, silently but thoroughly correcting opinion and changing society, brings liberty both to the soul and to the world. All the despotisms on earth cannot stay its coming. Every fallacy that man discards is an emancipation; every superstition that is thrown by is a redeeming from captivity. The tendency to-

wards universality implies necessarily a tendency towards freedom, alike of thought and in action. The faith of the earliest ages was of all others the grossest. Every century of the Christian Church is less corrupt and less in bondage than its predecessor. The sum of spiritual knowledge as well as of liberty is greater, and less mixed with error now, than ever before. The future shall surpass the present. The senseless strife between rationalism and supernaturalism will come to an end; an age of skepticism will not again be called an age of reason; and reason and religion will be found in accord.—*Bancroft.*

For Friends' Intelligencer.

A PLEA FOR THE PEACE POLICY.

"I am pained at my very heart; my heart maketh a noise within me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.—*Jeremiah iv.* 19.

I have been brought into sympathy with the feelings of the prophet as above expressed, on reading the particulars of the Modoc tragedy. This unhappy affair I sincerely regret, regarding it as one of the worst specimens of savage outrage.

The war spirit is full of cruelty at the best, and is the greatest enemy to the civilization and happiness of the native Indians of this country; and the same spirit among us endangers the perpetuity of our republican form of government.

Among such a strange variety of population as ours, conflicting views of human government, of religion and of other important interests, may be expected to bring contention and trouble. But if we could be wise enough to keep in the "everlasting patience," humbly seeking that "wisdom which comes from above, which is pure and peaceable, gentle and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits," (James iii. 17,) then we could peaceably settle all questions of controversy, and find ourselves, by the exercise, wiser and stronger as a nation. But there is such a tendency to get excited, and be ready to "fly to arms," as a remedy for almost every serious outrage, that I almost tremble through fear, that our nationality as a republic may be endangered by a relapse into a more savage war spirit, by which we may be rent asunder with internal commotions, thus inviting some military chieftain to assume the responsibility of restoring order at the expense of our cherished liberties.

With regard to our wars with the natives of this country, which have not been few nor far between, if we view the whole ground impartially, I think we shall find that they are not wholly chargeable to the war spirit among those we call savages. We should feel ashamed to recite in full the wrongs which the natives of this country have suffered at the hands of avaricious white men. They have been cheated and driven from their homes in many instances. Osceola, a war chief, went to the white army with a flag of truce, and was not permitted again to return home. It is but a few years since Indian women and children were killed by our United States soldiers.

The public press of this vicinity is now calling for the massacre of the whole tribe to which the murderers of General Canby belong; but do those who make this demand realize what they ask?

How much better to offer a reward for the murderers, large enough to induce the Indians to give them up, rather than to waste so many valuable lives in carrying out the measures of vengeance proposed! Is it not time that we, who claim to be civilized, set the Indians a more noble example of civilization, instead of adopting their savage mode of warfare? But the greatest absurdity is the claim set up, that the murder of these two men, during the Modoc Indian War, proves the peace policy to be a failure. Instead of this being so, it has nothing to do with the peace question.

We find two armies in opposition to each other. Both armies prepared and determined to fight, unless they can get terms that suit them without fighting. They meet in council to ascertain if they can agree. The Indians are informed they cannot have what they ask for. At this, the savage instinct, to sell their lives as dearly as possible when confronted by a superior foe, moved them rashly to commit the outrage.

Is this a test of the peace policy?

It is certainly somewhat different from the peace policy as managed by Wm. Penn when he was Governor of Pennsylvania. He went among the Indians unarmed, and would not allow an army to protect him.

Now the simple truth is—There has never been any failure of the "peace policy" with the American Indians, where it has been undertaken by true believers in the principle, with power to extend equal and full justice to the natives.

During the last four years, among the Indians where our Friends have been placed by General Grant, one tribe declared war with another tribe. Friends went among the hostile Indians unarmed, to plead for peace. At first the war Indians appeared stubborn. But when they found evidence of that faith which works by love, our Friends being unarmed, and giving evidence of equal love for both parties, they listened attentively to what they

had to say, and finally settled the difficulty without bloodshed. And during the four years of President Grant's administration eighty thousand of the wild Indians, who had so long been a terror to the new settler and traveller, have been brought under peaceful treaty stipulations.

These facts testify more strongly than any language at my command, that the peaceable part of the Indian policy under President Grant has not proved a failure. N. P.

Battle Creek, Mich., 4th mo., 1873.

PASSING EVENTS.

[*Extract from a private Letter.*]

Sandy Spring, Md., 4th mo. 29th, 1873.

On looking at my correspondence memoranda, I find my last letter to thee was dated on the 22d ult., more than a month ago. What tragic events have since occurred! The wreck of the "Atlantic," the terrible Railroad disaster between Stonington and Boston, the masacre of General Canby and Dr. Thomas by the Modoc Indians, and the more extensive and savage massacre of the Afric-Americans by a mob at Colfax, Louisiana! To tender and expanded hearts that can enter into sympathy, not only with the immediate victims, but with their many afflicted connections, scattered through a very wide extent of country, pursuing the journey of life under an increased burden of sorrow and privation from these several calamities, the reflection upon them must awaken feelings of saddening sympathy and grief.

Some of the proceedings of the late Congress, too, disclosed a sorrowful want of integrity in some of our public men, calculated to induce a wide spread distrust of men generally, and therefore very hurtful to society. This same reprehensible mercenary spirit is manifested among the American Commissioners to the coming Industrial Exhibition at Vienna, and it is the more mortifying to one who has regard for his country's good name, that they should have selected so conspicuous a place for their dishonesty, which will bring it into view, to receive the condemnation of the whole civilized world.

But we must not be too much discouraged by these things, greatly as their existence is to be regretted. They have not come on suddenly. They are a natural growth or development, from past circumstances. When the rulers of a nation set an example of injustice, cruelty and robbery, there will soon be found among its people those who will imitate this example. To the gross injustice done by our country to Mexico, by first provoking a war, for the illy concealed purpose of extending the territory of Slavery, and then robbing her of a vast and valuable part of her dominions, including Texas, and California with all its mines of the precious metals, and its wonderful natural curiosities, may, in my opinion, be justly ascribed, as a natural development, the spirit that has induced most or all the sad occurrences recited. This "making haste to be rich"—this desire of a possession, or an acquisition of territory, property, or wealth of any kind, without returning an honest equivalent for it—of which the nation set the example—is the root from which all this evil has sprung. It is the development of the impurity or disease in the National Constitution or system. The eruption, like that of measles or small pox, favors restoration to health.

The country is now experiencing the worst effects of the hurtful proceedings of many years' legislation and other action, with a manifest desire on the part of the present National Administration to return to a practical recognition of the demands of peace, justice and right; and I feel well assured, that this change of measures is evidence of a state of national health strong enough to throw off the corruption, and arise from it healthier, brighter and purer.

Thy friend, B. H.

Any man that sincerely and truly fears Almighty God, and calls and relies upon Him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible or discernible by sense, yet it is equally as real as if a man heard a voice saying, "This is the way, walk in it,"—*Sir Matthew Hale.*

From Economy of Human Life.

APPLICATION.

Since the days that are past and gone forever, and those that are to come, may not come to thee, it behooveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth. Whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain; but the labor of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honor, that is spoken of in the city with praise, and that standeth before the

king in his council? Even he that hath shut out idleness from his house, and hath said unto Sloth, thou art mine enemy.

He riseth up early, and lieth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both. The slothful man is a burden to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do. His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move; his mind is darkness; his thoughts are confused; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its shell. His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears, he shaketh his head and wisheth, but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

ROBERT DODSLEY.

BEAUTY gains little, and homeliness and deformity lose much by gaudy attire. Lysander knew this was in part true, and refused the garments that the tyrant Dyonysius preferred his daughters, saying "that they were fit only to make unhappy faces more remarkable.—*Zimmerman.*

AT THE FOOT OF THE LADDER.

There is a striking difference, always to be remembered, between the conditions of attaining a satisfactory knowledge in religion, and in almost every matter beside.

In the scientific world each generation inherits the conquests of its predecessors. No geometer has to reprove the demonstrations of Euclid; no physicist is required to discover afresh the earth's rotundity, the gravitation of matter, the convertibility of motion and heat. These and kindred facts, once discovered, become the common property of men, and afford the recognized basis of new advances in knowledge. The beginner has not to fight over battles already won; find out truths already known; he has but to enter on inheritances for which others have striven, and take as the very alphabet of his studies what they toiled out laborious lives to ascertain.

So the great mechanic inventions, like the use of steam, or electricity, or the photographic rays of the sun-light, become the familiar commonplaces of the merest handicraft. The artizan has not to study out their intricate problems and processes anew. They are the very platform on which he builds; the mere starting point from which he travels. He begins where many a toiler before him left off; nay, at a point far beyond that at which most of the world's great workers laid down their comparatively rude and cumbrous tools.

But this law of succession to other men's possessions is, in religious affairs, greatly modified. It is only in reference to the most external and unimportant portions of religious knowledge that it holds at all.

With respect to the mere outward husk of religious doctrine, something like it does, indeed, have place. We do enter into the theological investigations of bygone periods. We state our creed more clearly because others have attempted the statement of theirs.

And so, also, we enter into the fruit of other men's toils for the liberty and the forms of religious worship. Martyrs and saints who have preceded us have secured privileges into which we were born, and have shaped in manifold ways, the utterances and actions of our piety.

But when we turn from this mere exterior aspect of religious knowledge to anything more real and vital, a very different fact encounters us. As a matter of theory and science, religion, like other sciences, transmits its accumulations from generation to generation. But as a life and experience it begins anew in every human soul. Actual knowledge in religion has to be achieved by every man for himself. The whole inward battle in its behalf has to be fought over again, in every instance.

No transmitted supplies of bygone goodness lessen any one's primal destitution of spiritual life. That destitution exists in each individual as an original want, and can be met only by an original supply. And in meeting it the work has to be begun at the very bottom.

The learner in this spiritual school has to start from the ladder's foot.

Not with some high experiences—the conquered vantage ground of some one's past devotion —can he commence to climb. He sets out from the lowest round, just as each of his fore-goers did.

In the Christian pilgrimage the rudimentary steps are to be taken by each wayfarer. No exemption is accorded any one from treading the valley of repentance, or from venturing on the almost invisible bridge of faith, or from climbing the arduous hill of personal sanctification. Each step of the pathway is to be taken as if no one had trodden it before. There are no short cuts; there are no celestial railways; the hills are not tunnelled or

the valleys filled up. Past experiences of other men can but slightly help in this matter. Each one must have his own experiences. The knowledge they possess cannot be transmitted. It must be worked out alone. Whoever has it, has it as an original acquisition of his own soul.

But this necessity of beginning at the ladder's foot is not the hardship which might at first be imagined.

If, indeed, religious knowledge were exactly like other knowledge there would be hardship in such a requirement. If the spiritual acquisitions with which eternal welfare is connected had any very considerable resemblance to the long, successive, slow-developing stages of progress in the sciences and arts, it would be a depressing thing to demand of the beginner in piety a commencement at foot of the ladder.

It would be like requiring the mathematician to think out for himself anew all the axioms and applications of his science up to his own day, or like compelling the inventor to re-discover, by himself alone, every agent the and method of mechanic power.

But saving knowledge in religious affairs is not of this character. It is personal, inward, experimental. It admits of, but is not necessarily connected with, a wide acquaintance with the exterior facts of history or philosophy. It encourages, but does not demand, the attainment of extensive theologic or biographic lore.

For saving knowledge in religion is the result of the thorough application of a few truths to the conscience and the heart: the cordial adoption of a few principles in the conduct and the life.

To repent of one's sin; to trust in one's Saviour; to live not unto one's self; to be surrendered unto God—these are the experiences it requires; these are the things it asks us practically to know. And these things are simple and near. They are not to be reached only through the doorway of protracted study, or a far travelling observation. They are to be entered upon easily and anywhere. The ladder one must climb is planted close by every man. He must indeed begin at the bottom of it. But that bottom round is accessible to his feet. To the willing foot the step is not difficult or far. And from that step the way is straight and upward and sure. It will, indeed, require a determined purpose and a fast-clinging hand to climb to any considerable height of Christian attainment. But the way is plain. It is the way all the sainted ones have gone before us. And though each of them began in the very lowly way the Gospel prescribes for us all, they show us how it is possible to ascend where we can see as we are seen, and "know even as we are known."
—*G. L. Walker in the Christian Union.*

A DEPARTMENT in the *Christian Union*, headed *Inquiring Friends*, has the following query and answer, which should be pondered by all who are endeavoring to grow in grace:

2. *What are the best methods for obtaining purity of thought? Ought we to feel condemned because we have not full control of our thoughts?*

Control of one's thoughts is the last result of the highest mental discipline, and no one should be discouraged by a failure to gain immediate mastery of the direction of mental action. The grand secret of keeping out impure thoughts is to employ the mind with more serious engagements. Fill your heart with earnest purposes and your mind with good employments, that when the evil thought returns, it may not find the place whence it came out, "empty, swept, and garnished." Avoid, as you would a pest, all reading and conversation that tend to stimulate the kind of thought and feeling you wish to escape.

Scraps

FROM UNPUBLISHED LETTERS.

When we cannot see our friends, it is a great privilege to be able to use the pen, and thus transmit our feelings and thoughts. I sometimes think we do not fully appreciate the opportunity thus afforded, of sending from the retirement of our own homes a word of greeting, which, peradventure, when it reaches its destined point, will comfort or cheer some lonely one, proving that though out of sight she is not forgotten.

I believe, were we watchful to perceive the pointings of the Father's finger, this medium of communication would be very much more often used, keeping one another in loving remembrance, and stimulating our fellow-travellers to love and good works. We are designed to be helpers one of another, and surely it is well to endeavor to keep alive all the kindly feelings of our nature. To do this some of us active housekeepers must guard ourselves, lest in our desire to perform all home duties, we suffer these too nearly to absorb us, and virtually close the door against the outgoing of those affections and sympathies which would greatly sweeten and enliven many a lonely heart. A full reward comes sometimes when we yield to the impulse to send a written message to an absent friend, or to make a personal visit, even

though at the cost of the apparent neglect of some domestic duty, which presses hard for notice. We realize the truth, that in giving we receive double, and we return to our home duties, stronger and better able to fulfil them.

Ah! there are many ways in which we can help one another, if only the heart is *allowed to feel*, and to manifest the feeling.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 10, 1873.

THE APPROACHING YEARLY MEETING.—We look forward with feelings of pleasant anticipation to our great annual gathering, soon to be held in this city. The important affairs of our religious body which will claim the attention of Friends assembled in council, are ever of the highest interest to those who love the testimonies and the order of our Society, whether these are joined with us in membership, or whether they are only friendly observers.

We earnestly desire that upon our deliberations, may rest the blessing of Divine Love and Light. We have often known these seasons of extensive reunion and commingling of Friends whose ordinary lives are widely separated, to be rich both in religious and social blessings, and there is no reason to fear that the approaching occasion will present an exception to our general experience.

One important object of such general assemblages of those of the same household of faith, is to give an opportunity for the strong to lend a helping hand to the timid and faltering. To find a qualification to extend such help and comfort to one another, we must come under the blessed influence of heavenly Love, which ever leads to the fulfilling of the Divine law, "Bear ye one anothers' burdens."

JUSTICE.—We have observed, and we entirely approve the recent action of the faculty of the Pennsylvania College of Dental Surgery, in according to the women who have matriculated in that Institution, an opportunity to receive the instruction to which they are justly entitled. We fully believe that this wise decision to stand by justice and right, regardless of expediency, will ultimately result in nothing but good to the Institution. The objections urged by some of the male students, to permitting women to pursue their studies in the College, seems wholly without foundation, as it is perfectly evident there need be no instruction in a dental college which both sexes may not receive in common.

If the faculty should deem it best for the interests of the Institution to exclude women in the future, they have an undoubted right to do so; but we have no fear that they will desire to exercise this power, for there are among its members men who will not be likely to choose a course so narrow and unwise, and so entirely at variance with the most enlightened sentiment of the day.

A GOOD WORK.—We rejoice to learn that the work of those of our young Friends, who have been laboring so faithfully for the instruction of the children of the poor in sewing, has been crowned with such a good degree of success, as their last report, which we have just received, announces. While the little ones have been learning the important art, so necessary to civilization, we doubt not many precious seeds of virtue have been implanted in their minds, some of which will bear good fruit in the future.

Our earnest sympathy is with all such efforts to forward the elevation of the unfortunate and neglected, and we believe that all such labor of love benefits the giver equally with the receiver.

REPORT OF THE PENN SEWING SCHOOL.—Since the last report published of the Sewing-school, held at Race Street Meeting-house, we have obtained a charter, dated Sixth month 13th, 1871, and now are incorporated under the name of "The Penn Sewing-School" of Philadelphia. Much to our regret we were unable to open school the following winter, on account of the small-pox then so generally prevailing. But during the past winter, we have continued for the fifth season to hold our sessions every Seventh-day morning.

The school re-opened the first of the Eleventh month, with forty children, and rapidly increased until there were one hundred and sixty names on the roll, with an average at-

tendance of ninety-four, increased during the last month to one hundred and thirteen.

We have maintained the feature we so much desire, in having both colored and white children, and though the latter are largely in the majority, all seem equally interested in coming, and are very industrious and orderly.

It is a work that brings its own rich reward, to gather these children of suffering and neglect and add even 'a mite' of comfort and instruction to their meagre lives; while it is always a touching sight to look at their eager wistful faces, as their little fingers work so earnestly to accomplish the difficult stitches, and all are as "busy as bees." As these children belong to a class that find the assistance very grateful, we are glad at the end of the month, to hand to each the garment she has made, and of which, very often, she is sadly in need. Three hundred and ten articles of clothing, made by themselves, have thus been distributed.

As a new branch of the Sewing-school, to provide for similar instruction among women, (who are often but children of larger growth) "Mothers' Meetings" have been held on Fifth-day afternoons, which have been well attended, and the assistance so gratefully received, that it proved a want supplied, as the women remarked they needed and wished for it as much as the children. The attendance varied from fifteen to twenty-three, with thirty-six names on the roll, and in addition to the instruction in sewing, we have endeavored to give them both profit and pleasure by reading to them.

The work for the season, in both these schools, closed the first week in the Fourth month; and in each with a treat of ice cream and cake, with the addition of oranges for the children, all kindly provided by especial donations from two Friends, and so keenly enjoyed, that it was a pleasure and privilege to see the one hundred and thirty faces lighted up, and beaming with happiness, while they did ample justice to the feast.

No less appreciated was the copy of "Scattered Seeds," which each one joyfully carried home, with greater pleasure, from the remembrance of the enjoyment received each month, by similar favors supplied by a kind friend.

We feel that in referring to the success of the school, our thanks are due to the kind friends who have so liberally given their support, and trust that upon all may rest the blessing of "well done," in the broad field where the harvest is truly plenteous.

ANNE CALEY, *President*,
SARAH F. CORLIES, *Superintendent*.

Anna F. Levick, Treas'r, in account with The Penn Sewing-School of Philadelphia.

1872.	Dr.		
11 mo. 1	—To balance on hand at last report,.....	$359.11	
	" cash received from contributions.....	291.20	
	" cash received from interest.....	16.16	
	" cash received for Christmas Festival.....	33.00	
	" cash reeeived for... closing Festival..	25.00	
1872.	Cr.		
11 mo. 1	—By cash paid for sewing materials.....		$ 82.08
	" cash paid for cleaning room.....		15.00
	" cash paid for shoes distributed.....		50.12
	" cash paid for sundries.....		9.83
	" cash paid for Christmas Festival.....		31.19
	" cash paid for clos. ing Festal.....		22.48
	" Permanent Investment for city 6 per cent. loan.....		503.75
	Balance....		10.02
		$724.47	$724.47

Philadelphia, Fourth mo. 7, 1873.

A CORRECTION.—The last paragraph of my paper before the P. S., in the issue of the 26th ult., is rendered almost unintelligible by typographical errors and erroneous punctuation. It should read, "If the law of God existed prior to, and is of higher authority, than the laws of men; the Christian, who owes allegiance to God, and His Christ, cannot forego obedience to the higher law, written in the heart, to obey the lower law written in the statute books; whether the requirement may be, to execute a criminal, to imperil his own life, or to slay his brother, on the battle-field." E. MICHENER.

MARRIED.

MAURICE—GREEN. — On Fifth day, 17th of Fourth mo., 1873, at the residence of the bride's parents, by Friends' ceremony, Charles Camille Maurice, of New York, to Sarah Elizabeth, daughter of Jared H. and Susan Green, Bedford, N. Y.

EYRE—BUNTING.—On the 29th of Fourth mo., under the care of the Monthly Meeting of Friends of Philadelphia, (Race Street), Wm. Eyre and Kezia R. Bunting, both of this city.

BOGARDUS—PARRISH.—At Woodbury, on the 1st of the Fifth month, under the care of Woodbury Monthly Meeting, Joseph A. Bogardus, of New York city, to Ann C., daughter of John and Elizabeth W. Parrish, of Woodbury, N. J.

DIED.

ATKINSON.—On the 22d of Third mo., 1873, at his residence in Eldridge Hill, Salem County, N. J., Champion Atkinson, in the 78th year of his age. He was a kind friend to the poor and afflicted, large in charity and benevolence, and a very worthy member of Woodstown Meeting.

WEBSTER —On the 16th of Fourth mo., 1873, Mary, daughter of the late Jesse Webster, in the 48th year of her age; a member of Sadsbury Monthly Meeting, Lancaster County, Pa.

BACON —On the afternoon of the 30th ult., Elizabeth J., widow of the late Samuel Bacon, in the 69th year of her age; a member of Green street Monthly Meeting, Philada.

ZELL.—On the 27th of Fourth month, 1873, at her residence in Germantown, Hannah, widow of the late Thomas Zell, in the 85th year of her age; a member of Spruce Street Monthly Meeting.

FRIENDSHIP, love and piety ought to be handled with a sort of mysterious secresy. They ought to be spoken of only in the rare moments of perfect confidence to be mutually understood in silence. Many things are too delicate to be thought; many more, to be spoken.—*Novalis.*

EXTRACT FROM A PRIVATE LETTER.

SANTEE AGENCY, 4th mo. 18th, 1873.

We have just passed through a period of storm which, for duration and intensity, exceeded anything I have ever experienced before. For more than six months we have had no rain and comparatively but little snow, and the season was now so far advanced that we were led to conclude that we had escaped all further risk; but in this, as the event proves, we were mistaken. About midnight on Sixth-day the 11th of Fourth month, the wind commenced blowing furiously from the south and southwest, and continued almost without intermission until First-day morning, when the appearance of clouds in the south, accompanied by distant thunder, indicated rain; but not being in the direction whence our rains come, we thought it would pass round, which it did towards the northwest, and in the afternoon it commenced raining and continued through most of the night. About day-break on Second day the snow commenced falling and continued without intermission until Fourth-day morning, the wind in the meanwhile blowing a perfect gale from the north. The amount of snow which has fallen it is impossible to estimate correctly. I have placed it at twenty inches, though it may be found all depths, from one to fifteen feet. The building enclosing our saw-mill was blown over and crushed to pieces, and numberless trees and branches cover the ground; one of these, about eighteen inches in diameter, was broken off about ten feet from the ground and fell across a corner of our stable, making an opening for the snow to enter, which it did, for in the morning we found a pony, that occupied the stall in that corner, completely wedged in by the snow, which had also formed an arch over him. One of our work-cattle perished in front of the stable, buried in the snow five feet deep. Most of our oxen were at the farm on Basil Creek, engaged in plowing, and five of them are reported as missing, and one was dug out of the mill-dam, nothing but his horns showing above the snow. The others have since been found near the same place. The creek, which is about forty feet wide, and in ordinary times runs a stream of water from two to three feet in depth, is reported as so completely filled up with snow as to have stopped the flow of the water, and the pool above our dam may be crossed and re-crossed as on dry ground.

Upwards of fifty ponies have perished that we know of, besides numbers of cattle that we have no account of. Our beef contractor lost thirty-three out of fifty head of cattle on hand at the time, and many of the white settlers having no means of protection have lost their all. Coming just at the beginning of the work season it is very discouraging to all concerned, putting them back in their work and crippling them in the means of accomplishing it. We have heard of no lives being lost, but in such a storm it would be impossible for any one to be exposed for any length of time to its fury and escape, for during its height you could not see fifty feet ahead. A curious incident of the storm connected with a couple of hens, I must relate: They both nested in a barrel alongside of the wood-pile, and during the storm one went on the nest and remained fastened in by the snow for four days, when she came off nearly exhausted; but true to her instincts she had laid an egg for every day of her confinement, while her companion, who had waited outside for her turn on the nest, perished on the spot.

G. S. T.

DIGNITY consists not in possessing honors, but in deserving them.—*Aristotle.*

From Travels Around the World.

BY WILLIAM H. SEWARD.

PORT SAID.

Leaving Alexandria, we resumed our voyage, always in sight of the Egyptian Coast. The bright light of Pharos reminded us that it was here that the humane institution of this form of beacon for navigators had its origin, in a structure on the same spot, deemed so remarkable for its majesty and beauty by the ancients, as to be accepted by them as one of the "Seven wonders of the world."

A customary expression of regret that the Alexandrine Library was lost to the world led Mr. Seward to say that, perhaps, it is not a total loss after all. Nine-tenths of all the books which are written in the world are, more or less, transcripts of others that have been written before. A great library is generally only a store-house of material for new books. It would be strange, indeed, if, one way or another, any of the ideas which were recorded in the million volumes of the Alexandrine Library are not now extant in other books. So a library lost is like the light of Pharos which was lost—but not so utterly lost that it cannot be replaced.

In the course of the night we passed Rosetta, after Alexandria, the chief port of entry at the Delta. A few hours later, rounding easily and quietly into the smooth but capacious artificial harbor of Port Said, we threw over an anchor, an experience which seemed new to us after our three weeks of tying to stakes on the banks of the Nile.

The Superintendent of the Suez Canal, desirous that Mr. Seward should examine the work at this terminus, as he had at the other, kindly put a small steamer at our service, and, embarking on this vessel with Mr. Page, United States Consul, we made an excursion of ten miles through this part of the canal, which flows in a deep channel between high embankments faced with artificial stone, and is built through the middle of the shallow salt lake Menzaleh. It seemed to us that human patience and energy have never been so severely tasked as in raising these firm and solid embankments upon the oozy bed which had been saturated and soaked with the slimy flood of the Nile from a period perhaps earlier than the beginning of the human race. Port Said seems quite American. The site of the little town so recently recovered from the sea, is already divided and subdivided into streets and squares, and the universal topic of conversation is the eligibility of and price of city lots. There is as yet, little indication of internal trade, but the repairing of shipping, transshipment of passengers, and coaling of vessels, afford profitable occupation to a population of ten thousand, among whom are found some Germans, some Italians, but chiefly immigrants from the lands of the Levant. We dined with the consul, and walked through the sandy streets, under a burning sun.

Whence came the Egyptian people? How was it they erected and maintained so great and flourishing a state, constructing vaster and more enduring monuments than any other portion of the human race; and why, after these marvellous achievements, did they entirely cease to have a national existence? These are as great mysteries to the dwellers in Egypt now as they are to us. We have already mentioned that an Arab told us that the Pyramids and the Sphinx were the creation of genii in a single night. A Copt attending us at Dendera, asked us, as he surveyed the ruins, "Who were the people who raised these wonderful temples and excavated these tombs? Whence did they come and whither have they gone?" We are not inclined to accept the idea that the old Egyptians are like the Copts. The Copts of the present day are men of dark skin, while all the statuary and paintings which so much excite our interest, invariably represent and describe the Egyptians as "red men." Certainly they were neither negroes, nor Hindoos, nor Europeans—neither blacks nor whites, like the blacks and whites of to-day. Doubtless in the patriarchal period, some tribes from the west of Asia, Arabia, perhaps Mesapotamia and Syria, made their way into the valley of the Nile, and instituted society there some centuries before the visit of Joseph and his brethren. Isolated there, and yet exposed to invasion from Libya and Ethiopia, as well as from Arabia, these tribes would naturally consolidate themselves into a nation. Thus consolidated, possessing a soil of unequalled fertility, they perfected and maintained Egypt, as the great state of its time, for a period of several thousand years. During this period they first conquered and then mingled their blood with the African tribes of Ethiopia, now Nubia and Libya. From this mixture probably descended the Copts, an inferior race during the glory of Egypt, but who nevertheless adhered longer to its religion and arts than any other part of its population.

It is much easier to see how the Egyptian nation perished than how it originated. They perfected their work; they produced a religion which in all ages seems to have been the first need of mankind, a state which was the second, science the third, and had commerce, literature and arts, adequate to their own wants, if they had remained isolated. But by the time this was done, Assyria, Per-

sia, Syria, including Phoenicia and especially Greece, had pushed inquiry further, and had reached much higher results. They established religions, States. commerce and arts which, although in modern times they have all been found imperfect, were nevertheless more solid and effective than those of the Egyptians. The Egyptian system came into conflict successively with those new and better ones. The work of destruction which the Assyrians and Persians began was not stayed by their Greek and Roman successors, and the Mohammedan invaders in the seventh and eighth centuries, with their policy of conquest and propagandism by the sword, completed the ruin of Egypt by a work of unspairing desolation.

If there is any one fact in natural science that seems to us more mysterious than another, it is that on some mountain-top, or in some remote valley far away from and far above the everlasting ocean, we pick up a slate stone in our path, and breaking it, we find within the distinct fossil imprint of a shell fish of a species unknown or perhaps extinct. It is just so with ancient Egypt; it had a civilization which seems to have had no prototype, and can have no reproduction.

SCHOOL FOR NATURALISTS.

One of the most important measures for the advancement of scientific education that has yet been started in this country is Prof. Agassiz's project to establish a school for naturalists on the Atlantic coast, where gratuitous instruction should be given for two or three months, every summer, to students and teachers from the higher institutions of learning who might desire to become teachers in these subjects. In behalf of such an establishment Prof. Agassiz appealed to the Massachusetts legislature for assistance to the amount of $50,000; but, in the meantime, Mr. John Anderson, a wealthy New York gentleman, living at Tarrytown, on reading this appeal, became interested in the matter and offered to give as a foundation for this school the island of Penikese, near New Bedford, Mass., with the buildings and furniture, as they had been fitted up for Mr. Anderson's summer residence. It is one of the Elizabeth group, admirably situated four miles from the main land, twenty-four miles from Newport, R. I., and only ninety miles from the Gulf Stream; contains one hundred acres of rich rolling land, and in one part rises nearly two hundred feet above the sea; has the purest water; is remarkably uniform in temperature; has all the facilities needed by such a school; and, with all its improvements, has a value of at least $100,000. To this noble gift Mr. Anderson has added $50,000 in cash, as the beginning of a permanent fund, which Prof. Agassiz wishes to increase to $250,000. The sum of $30,000 is also needed at once for additional buildings, laboratories, steamer, dredging machine, etc. It is announced that gifts for this purpose may be sent to William Butler Duncan, Esq., or to Howard Potter, Esq., New York. The institution will be open the coming season, and the objects of study will be in part: "Extinct animals of past ages, compared with those now living; animals and plants living in deep waters; natural history of fishes and reptiles; natural history of birds and mammals; breeding, nests, and eggs of birds; breeding and improvement of the domestic animals of the farm; breeding of all kinds of fresh-water fish, in ponds, lakes and rivers, and the preservation of our sea fisheries; chemistry of the sea and air; chemistry of feeding and breeding; drawing and painting of animals; microscope and habits and history of insects injurious to vegetation. These are some of the subjects in which it is proposed to train teachers, not from books, but with the actual specimens and perfect anatomy before them." The endowment, all buildings and property of the school are to be held by the trustees and officers of the Museum of Zoology at Cambridge, and by the connection of these two institutions a continuous course of instruction will be afforded to such as desire it. This school will not belong to Harvard College or to the State of Massachusetts; but will be controlled perpetually by these officers, as a school for the benefit of the whole country. Prof. Agassiz, asks as a permanent endowment for his school, only $250,000, or an annual income of less than $20,000. The modesty of this request is shown by comparing the sum named with the annual income of similar institutions elsewhere. The Zoological Society of London has an annual income of $100,000; the Natural History Department alone of the British Museum, $100,000; the Zoological Society of Amsterdam, $50,000; the Jardin des Plantes, $125,000; the Kew Botanical Garden, London, $100,000; and the Berlin Aquarium, $50,000.—*The Independent.*

LEARNING TO PRAY.

BY MARY E. DODGE.

Kneeling, fair in the twilight gray,
A beautiful child was trying to pray;
His cheek on his mother's knee,
His bare little feet half-hidden,
His smile still coming unbidden,
And his heart brimful of glee.

"I want to laugh. Is it naughty? Say,
O mamma! I've had such fun to-day,
I hardly can say my prayers.
I don't feel just like praying;
I want to be out-doors playing,
And run, all undressed, down-stairs.

"I can see the flowers in the garden-bed,
Shining so pretty and sweet and red;
And Sammy is swinging, I guess.
Oh! everything is so fine out there,
I want to put it all in the prayer.
(Do you mean I can do it by 'Yes?)

"When I say, 'Now I lay me'—word for word—
It seems to me as if nobody heard.
Would 'Thank you, dear God,' be right?
He gave me my mammy,
And pappa, and Sammy—
O mamma! you nodded I might."

Clasping his hands and hiding his face,
Unconsciously yearning for help and grace,
The little one now began.
His mother's nod and sanction sweet
Has led him close to the dear Lord's feet,
And his words like music ran:

"Thank you for making this home so nice,
The flowers, and folks, and my two white mice.
(I wish I could keep right on.)
I thank you, too, for every day—
Only I'm most too glad to pray.
Dear God, I think I am done.

"Now, mamma, rock me—just a minute—
And sing the hymn with 'darling' in it.
I wish I *could* say my prayers!
When I get big, I know I can.
Oh! wont it be nice to be a man,
And stay all night down-stairs!"

The mother, singing, clasped him tight,
Kissing and cooing her fond "Good-night"
And treasured his every word.
For well she knew that the artless joy
And love of her precious, innocent boy
Were a prayer that her Lord had heard.

—*Hearth and Home.*

BE STILL IN GOD.

From the German of Julius Sturm.

Be still in God! Who rests on Him
Enduring peace shall know,
And with a spirit fresh and free
Through life shall cheerily go.
Be still in faith! Forbear to seek
Where seeking nought avails,
Unfold thy soul to that pure light
From heaven which never fails.

Be still in love! Be like the dew
That, falling from the skies,
On meadows green, in thousand cups,
At morning twinkling lies!
Be still in conduct, striving not
For honor, wealth, or might!
Who in contentment breaks his bread
Finds favor in God's sight.

Be still in sorrow! "As God wills!"
Let that thy motto be,
Submissive 'neath his strokes receive
His image stamped on thee.
Be still in God! Who rests on Him
Enduring peace shall know,
And with a spirit glad and free
Through night and grief shall go.

—*S. C. R., in Religious Magazine.*

THOSE who think that in order to dress well it is necessary to dress extravagantly or grandly, make a great mistake. Nothing so well become true feminine beauty as simplicity.—*G. D. Prentice.*

From the Omaha Daily Herald.

THE PEACE POLICY.

Secretary Delano is out in a letter defining Gen. Grant's peace policy, of which the following extracts contain the main points:—

First—The "peace policy" proposes to place the Indians upon reservations as rapidly as possible, where they can be provided for in such manner as the dictates of humanity and Christian civilization require. Being thus placed upon reservations they will be removed from such contiguity to our frontier settlements as otherwise will lead, necessarily, to frequent outrages, wrongs and disturbances of the public peace. On these reservations they can be taught, as fast as possible, the art of agriculture, and such other pursuits as are incident to civilization, through the aid of the Christian organization of the country, now at work, acting in harmony with the Federal Government. Their intellectual, moral and religious culture can be prosecuted, and thus it is hoped that humanity and kindness may take the place of barbarity and cruelty. If a majority of the people of the United States prefer extermination to the course here indicated, and desire to see all the horrors of bloodshed and loss of life among both whites and Indians, incident to extermination, then it is well enough to denounce, in vague and general, if not unmeaning terms, the "Quaker policy."

Second—Whenever it shall be found that any tribe or band of Indians persistently refuse to go upon a reservation, and determine to continue their nomadic habits, accompanied with depredations and outrages upon our frontier settlements, then it is the policy of the President to treat such band or tribe with all needed severity, to punish them for their outrages according to their merits, and thus to teach them that it is better to follow the advice of the Government, and go upon reservations and become civilized, rather than to continue the native habits and practices. The recent conduct of the Modocs will furnish to the Government an example for the treatment of such tribes and bands as refuse to accept the benevolent purposes of what is termed the "Quaker policy." There may be some so impressed with the necessity of non-resistance as to object to the punishment of Indians under the circumstances last referred to. If there be any such, they will, I feel assured, find opportunity for complaining because the policy is not peacable enough.

Third—It is the determination of this policy to see that all supplies, of every kind and nature, whether for food or clothing, purchased for such Indians as are upon reservations and remain at peace, are procured at fair and reasonable prices, so that the In-

dians meriting these supplies may receive the same without having the funds of the Government squandered in their purchase. If there be any whose vocation may be interrupted by being deprived of the profits which speculation or peculation may have heretofore afforded in the purchases for Indians, such persons will find abundant reason to complain, because the "Quaker policy" deprives them of the opportunity of gains and profits heretofore enjoyed in this business.

Fourth—It is the purpose of the Government, as fast as possible, through the instrumentality and by the advice of the religious organizations, and by all other means within its power, to procure competent, upright, faithful, moral and religious agents to care for the Indians that go upon reservations, to distribute the goods and provisions that are purchased for them by the benevolence of the Government, to aid in their intellectual, moral and religious culture, and thus to assist in the great work of humanity and benevolence which the peace policy means. If there be any who are thus deprived of Government positions and office that have hitherto afforded large profit without labor, and without merit, and who are to be prevented in the future from defrauding Indians for their own personal gain, those persons may complain of the "Quaker policy," and demand extermination.

Fifth—It is the purpose of the peace policy to establish schools, and through the instrumentality of the Christian organizations, acting in harmony with the Government, as fast as possible to build churches and organize Sabbath schools, whereby these savages may be taught a better way of life than they have heretofore pursued, and be made to understand the comforts and benefits of a Christian civilization, and thus be prepared ultimately to become citizens of this great nation.

THE MODOC TRAGEDY.

LETTER FROM DR. THOMAS' SON.

The following letter is from the son of E. Thomas, lately killed by the Modocs:

"SAN FRANCISCO, April 14th, 1873.—*Hon. A. A. Sargent, United States Senator,*—DEAR SIR: It suddenly occurs to me to write you a few words. It was undoubtedly through you that father was appointed upon the commission to the Modocs, and it may be that, in spite of your judgment to the contrary, your feelings may condemn your agency in the matter. Do not reproach yourself; neither for our sakes let the policy of the nation toward the Indians be changed in its spirit—in obedience to the frenzy of the hour. Of course they must be punished and overcome, and made to feel our power. But read the Sacramento *Record* on the subject of the 'Modoc assassination' of the 14th of April, which I have just read. If the severest punishment be visited upon the hostile Indians, let peace and justice and security be still sought for others. Father's heart was in the cause in which he gave his life, and the cause is worthy and must be persevered in. We suffer for the ill deeds of our own race, and must still suffer, perhaps. But we owe it to ourselves and to the Indians to persevere. I hope you are with me still in this. I hope General Grant is. The Indians must know our power, and that our mercy is not cowardice—they must know our word is true. I speak for myself, and I hope I may be entitled to consideration. I am not asking for false mercy, or that the frontiersman be exposed to any avoidable risk of life and property.

"The Indians are what they are, I believe, because the whites with whom they are in contact have been what they have been. We are to blame; not the poor Modocs; but the rapacious, lawless, perfidious whites are guilty of his blood. We blame no one for his death. Now that the first shock has passed away, we find more to rejoice in than mourn over. He was ready—always ready. His heart was only love. How any man or beast could meet the kind smile of that face, and do the old man harm, I cannot understand. In the fullness of his power, in the ripeness of his manhood, when he was living every day so near the heavenly world, and was always in near communion with the better land, God took him higher at once, painless. To few men, comparatively, is it given to die like a martyr, and for your agency in thus securing the past of a glorious life in the service of his Church and his fellow-men, and in securing the future to him and us, I thank you. We will pluck up our hearts, and follow on till God grants us the blessing of death.

"This flurry will soon pass over. Without saying anything now, let the Government adhere to its grand purpose to be just and true to these children of the land. Don't let the precious blood of the dead be only the signal for an insane crusade for vengeance. Let it not be for war alone. They died who lived for peace.

"Mother bears it well; so do the children. We are happy because he is happy beyond the chance of suffering. And he did suffer here, and suffering made him perfect. He was already beyond the reach of malice to anger or provoke him, but not, of course, to wound his soul. And now his cup is full of joy. Yours, truly, E. C. THOMAS."

BENEFITS OF DEW.

The beneficial effects of dew are felt almost everywhere that vegetation flourishes. In many parts of the world the grasses and various cultivated crops attained a vigorous growth almost entirely from the moisture derived from dew. In the rainless district of Africa, vegetation flourishes luxuriantly, though the soil is irrigated only after unfrequent intervals, the copious dews supplying in some measure the moisture elsewhere afforded by showers. Many animals rely on dew for the moisture that is necessary to their existence.

Although the distribution of dew is in accordance with certain general and never changing laws, still it could scarcely be distributed more judiciously or with greater certainty for good, were the placing of each tiny drop the result of especial design. The dew adds nothing to the great supply of water in ocean, lake, and river. It collects but sparingly, if at all, on the barren rock, the drifting sand, or the city street. Little is found on the trunks of trees, the stalks of large plants, or the straw of ripened grains. This is so even in places where each blade of corn and each spire of grass glistens every morning with the drops of dew. Nor does the dew collect on all points of these indiscriminately, but is found principally at the apex and edges of the several leaves, just where it is needed to keep them in a condition to be easily extended.

The idea of utilizing the dew that collects on the soil, or on the vegetation growing upon it, as an element of fertility, has hardly ever been entertained. In practice, however, we have for years been doing this, never thinking perhaps of the reason of our procedure. Thus we know that cabbages will attain a much larger and more rapid growth if the ground about them is stirred in the early morning, while it is still moist with dew. The same amount of hoeing will not produce the same effect if the work is done at any other time. Many other garden plants, not liable to rust, seem to be especially benefitted by hoeing in the early morning. Many observing persons have also noticed the same results from working among potato vines when the soil was moist with dew. One vine dresser among our acquaintances claims that the vineyard as well as the cabbage patch, should be worked at the time when sluggards sleep and early birds enjoy a sumptuous breakfast of delicious worms.

That dew could be rendered available as an element of fertility on a large scale in general agriculture was new to us; but we are inclined to regard the theory with favor. We find the following on plowing land while it is moist with dew, in the Transactions of the Massachusetts Board of Agriculture, for the year 1871. It is embraced in some remarks made at a public meeting of the Board, by Mr. Johnson, of Farmingham:

"There seems to be a proper time for plowing, although we have got to do it as the man cut his hoop poles, when he had an opportunity. Still, I should advise plowing as far as possible, when the dew is on the ground. I am aware that it will not do for the farmer to wait to plow all his ground when the dew is on; still I would advise him to plow as early in the morning as possible; and if there are any young farmers here, I say to them, depend upon it, if you plow early in the morning, you will gain in the crop. You will gain in every way during the day. I have noticed in my garden that that portion which had been hoed or cultivated with the dew upon the ground, produced better crops than that portion which was hoed in the heat of the day; and I have no doubt it is so in the fields. In fact, if you plow a strip of land with the dew on, and another later in the day, and wait a week or ten days, and then re-plow, you will find a difference in the soil as you turn it over."—*Prairie Farmer.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

FOURTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	10 days.	14 days.
Rain all or nearly all day	2 "	2 "
Snow, including very slight falls	1 "	4 "
Cloudy, without storms	4 "	6 "
Clear, as ordinarily accepted	16 "	4 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Fourth mo., per Penna. Hospital	54.31 deg.	51.83 deg.
Highest point attained during month	85.00 "	70.05 "
Lowest do. do. do.	33.00 "	36.05 "
RAIN during the month, do.	2.50 in.	4.19 in.
DEATHS during the month, being for 4 current weeks each year	1,680	1,278
Average of the mean temperature of 4th month for the past 84 years	50.33 "	
Highest mean of temperature during that entire period, 1871	58.18 "	
Lowest mean of temperature during that entire period, 1794, 1798,	44.00 "	

COMPARISON OF RAIN.

	1872.	1873.
First month,	1.26 inch	6.04 inch
Second month	1.18 "	5.60 "
Third month	3.37 "	2.24 "
Fourth month	2.50 "	4.19 "
Totals for the first four months of each year,	8.31 "	18.07 "

It appears the excess of rain the present year over that of last has not been confined to this locality. Accounts of severe floods, not altogether attributable to the winter's ice and snow, have reached us from various points.

Before proceeding to any special comparison or temperatures, it may be well to notice some of the peculiarities of the month for the present year, the first of which shall be unusually

EARLY THUNDER STORMS.

Fourth-month 4, 1873—Thunder and lightning in night.
" 5, " Heavy rain, with ditto in evening.
" 6, " Heavy rain also in evening.
" 9, " " " with lightning at 11 P. M., with thunder

later in the night: this storm succeeding two days of cold mizzling weather. We do not profess to say that such storms have not occurred on previous occasions as early, and mayhap even earlier; but it is very unusual to have such succession of them.

The compiler of these statistics has made copious extracts from his diary in reference to the weather in the Fourth month for a number of years past, but the article is entirely too lengthy for insertion in connection with *this* Review. It may possibly be furnished for a future number of the *Intelligencer*.

But little need be said about *this* "very cold" April in this locality. It has been just one degree and one-half above the average; and upon referring to our diary we find over thirty instances of lower mean temperature than the present year.

And yet our "clippings" from the far west, and even nearer home, betoken terribly severe weather for "springtime."

On the 13th, Wyoming territory was visited by one of the severest snow-storms of the season—drifts reported from four to five feet deep. Trains had to await the abatement of the storm. In Sullivan County on the 23d snow a foot deep. While still more recently far worse snow-storms have been reported, involving the loss of many lives.

J. M. Ellis.

Philadelphia, Fifth-month 2d, 1873.

CHILDRENS' MEETING.

The Third Annual Childrens' Meeting will be held at Race Street Meeting-house, Philadelphia, on 1st day afternoon, Fifth month 11th, at 3½ o'clock. Several of the country as well as city First-day schools will participate; they as well as any connected with other schools are invited to meet in the south Meeting-room not later than 3 o'clock, P. M.

EXECUTIVE COMMITTEE

of General First-day School Conference will meet at Race Street Meeting-house on Seventh-day afternoon, Fifth month 10th, at 3 P. M. It is expected that every member will endeavor to be present.

Eli M. Lamb, *Chairman*,
Louisa J. Roberts, *Clerk*.

FRIENDS' BOOK ASSOCIATION.

The charter having been secured, the corporators and subscribers to the stock will meet for organization at Race Street Meeting-house on Second-day evening, Fifth month 12th, at 8 o'clock. Those desiring to subscribe to the stock ($10 per share) can forward their names to Jos. M. Truman, Jr., 717 Willow, or John Comly, 144 N. Seventh Street, Philadelphia. Friends generally are invited to attend the above meeting.

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

An adjourned session will be held in Race Street Meeting-house, on Fourth and Fifth-day evenings, 5th mo. 14th and 15th, at 8 o'clock. An interesting meeting is anticipated. All are invited.

Jos. M. Truman, Jr., } *Clerks.*
Anne Caley, }

The Executive Committee stands adjourned to meet at Race Street, on 5th day morning, 15th inst., at 9 o'clock, to complete its organization and other important business.

Robert Tilney, *Clerk.*

WESTERN QUARTERLY MEETING.

Circular Meetings have been arranged as follows:
Penn's Grove, Pa., Fifth mo. 25, 3 P. M.
Centre, Del., Sixth mo. 8, 3 P. M.
Marlborough, Pa., Sixth mo. 22, 3 P. M.
Kennett, Pa., Seventh mo. 13, 3 P. M.

FRIENDS' PUBLICATION ASSOCIATION.

Annual Meeting on Second-day evening, 12th inst., at 7½ o'clock, in East School-room, first floor.

Thos. Garrigues, *Clerk.*

INDIAN AID ASSOCIATIONS.

The Central Committee of the Indian Aid Associations of Philadelphia Yearly Meeting will report to a General Meeting to be held in Race Street Meeting-house on Third-day evening, 13th inst., at 8 o'clock. Friends are invited to attend.

Wm. Canby Biddle, *Secretary.*

ITEMS.

Forest Culture.—The Forty-second Congress made a beginning, which may lead to something like an organized system of protection and propagation of our forests. It refused to pass some enormous land grants, and it passed an Act of which the following is a summary: Any person who shall plant, and keep in a healthy growing condition, for five years, forty acres of timber, the trees thereon not being more than eight feet apart each way, on any quarter section of any of the public lands of the United States, shall be entitled to a patent for the whole of said quarter section at the expiration of said five years, on making proof of such fact by not less than two credible witnesses; provided, that only one quarter in any section shall be thus granted. The person applying for the benefit of this Act shall make affidavit of his or her intentions regarding the cultivation of timber, filing such affidavit with the Register of the proper Land Office. Upon payment of $10 the necessary permit will be granted. No certificate or patent for the land shall be given until the expiration of at least five years from the date of entry. In case of the death of the original planter, provision is made for the heirs to secure the benefit of the entry. In case of abandonment or neglect, the land reverts to the United States. Any one who, under the provisions of the Homestead laws, shall, at the end of the third year of his or her residence, have had, under cultivation for two years, one acre of timber (the trees thereon not being more than eight feet apart each way, and in a good, thrifty condition), for each and every sixteen acres of said homestead, shall, upon due proof of said fact by two credible witnesses, receive his or her patent for said homestead. No land acquired under the provisions of this Act shall, in any event, become liable to the satisfaction of any debt or debts contracted prior to the issuing of the patent therefor. Rules and regulations will be promulgated by the Commissioner of the General Land Office.—*Exchange Paper.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIFTH MONTH 24, 1873. No. 13.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

An Explanation 193
Sacrificial Worship 196
Emulation 198
Christianity in Japan 198
Scraps from Unpublished Letters 199
EDITORIAL 200
OBITUARIES 20
Yokohama and its Vicinity 201
Vegetation in the Tropics 203
The Cry of the Children 203
POETRY:—Evening 204
Life in Siam 205
The Weather at the Santee Agency 207
Review of the Weather, etc 207
Notices 208
ITEMS 208

For Friends' Intelligencer.

AN EXPLANATION.

In the latter part of the Second month, in writing to some Friends residing in Philadelphia, I ventured to refer to and offer some criticisms on the article of Benjamin Hallowell, which had appeared a short time previous. On visiting the city on Third mo. 12th, I was much surprised to learn that that part of my letter containing said remarks would appear in the next *Intelligencer.*

I would be very sorry to aggrieve or wound the feelings of any one, especially of a Friend, who I have been led to regard with feelings of very great respect. In writing to those whom I knew to be deeply interested in the subject, I thought it was my privilege to call their attention to what, in my opinion, viewing them from my standpoint, would be the ultimate result of practically carrying out views which had been offered to the public, as I supposed, for examination, and, unless I should call in question his honesty of purpose, which I do not, I cannot see that the difference between us can correctly be looked upon as a personal one. If I have drawn unwarranted inferences, I am sure it has been from a want of understanding, and not from a desire to misrepresent.

In his "Correction and Explanation," B. H. complains that, in quoting, I left out that part of the sentence which explains what he meant by "supernatural," but I supposed that in a private letter, referring to an article so recently published, it was unnecessary to quote at length, and by inserting "&c.," the reader would be led to refer to the article itself for what follows.

In regard to my inferring that he thought it sufficient to admire and love His (Deity's) attributes and put them in practise without His immediate guidance, perhaps my allusion will be better understood when I explain that I supposed that immediate Divine guidance, to which we refer, to be impossible, except by the intervention of "something supernatural, or induced by special endowment," and as our friend particularly objected to our waiting for this, I was led to say what I did.

As to the term "supernatural" being incorrect as applied to God, I confess that I am not much acquainted with the technical meaning of words. I supposed supernatural to mean that which is above nature or pertaining to Divine things, and, as I have frequently found in the writings of Friends the term applied to that Divine Light or Word, which was declared by the Evangelist John to have been with God and to be God, I did not think it inappropriate to apply it as I did, and I am still unable to see how it cuts off the hope of eternal life. R. Barclay says: "Seeing then this Light is the Light of Jesus Christ, and the Light through which men come to believe, I think it needs not be doubted but that it is a *supernatural,* saving and

sufficient Light. If it were not *supernatural* it could not be properly called the Light of Jesus, for though all things be His and of Him and from Him, yet those things which are common and peculiar to our nature, as being part of it, we are not said in so special a manner to have from Christ."—Apology Props. xxvi.

If "no true love can go out from the heart or soul to what is deemed supernatural or miraculous," what must we say of Christ, whose very birth was miraculous, and who, during His appearance in the flesh, was the performer of many miracles. In reference to my saying, "If the principles of Lady Guion and early Friends are to be measured by the number of inventions produced by them," &c., I said what I did to show that, in my opinion, the religion of Christ had but little to do with these things. Whatever our Friend's meaning may have been, I think there is much contained in the second column, page 802, to justify the other view. The unqualified statement that "Wealth acquired by honest industry and enterprise, is the representative or measure of the good the possessor of it has done to his fellow creatures," would certainly not secure for Christ and the humble fishermen of Gallilee a very prominent place among the benefactors of mankind.

Perhaps John Woolman and Lady Guion made some mistakes, but I am ready to believe that the exalted simplicity and unwavering devotion to principle, exhibited in the life of one such person, has greater influence for good, and is of more real benefit to mankind, than the combined enterprises of even this enlightened age.

That in the application of the knowledge acquired in relation to the material world, man has done wonders must be acknowledged by all, but the same illumination, which brought forth the locomotive and the telegraph, has also produced the Gatling and Armstrong guns, and the ingenuity and patient research displayed in pandering to the licentiousness of mankind would perhaps have caused even our forefathers of the so-called dark ages to have stood aghast. Even those inventions and enterprises which seem to benefit mankind the most, are quite susceptible of being made subservient to the unholy lusts and greed of their projectors, which fact the recent Pacific Railroad investigation sufficiently shows.

B. H's explanation of "law," I believe, is correct, and I should have said, forces of nature, instead of "laws of the Creator."

The ideas in his article to which, by this illustration, I wished to call attention, are principally from four consecutive paragraphs, the first of which is as follows:—"There is no limit to the power of God, *He* is *omnipotent;* but there is a limit to the *direction* of this power and its *mode of action.* He never brings His power to bear against itself or His own completed work, His mode of action in any process, or for the accomplishment of any purpose, *being* perfect, every subsequent repetition of the same action or process *must be in the same way*, else it would be imperfect. This *necessary invariability* in His mode of action, gives rise to what are termed laws, or laws of nature, which mean laws of God, *and these never* can vary."

I confess, that I still think what is said here may be construed to support such a position as I endeavored to illustrate. For although it is true that "He (Deity) goes with and enforces every law that He puts forth, imparts to it its direction and all its power," yet if He has not the *power* to alter or change, I think for all practical purposes, as far as mankind is concerned, He may be said to possess no power separate or distinct from the *force* of nature, which, unless we call that *force* (which the scientific man referred to in my former communication, did not deny to exist) God, differs in no material point, that I can see, from the position which I before attempted to describe.

I think it will be difficult for some minds to see how there can be a limit to the "direction" or the "mode of action" of a power, and it yet remain without limitation, or the possessor thereof still be omnipotent, or how it can be truly said, "with God all things are possible," if there are some things which He cannot do.

According to the idea advanced by our friend, it seems to me more applicable to compare our Heavenly Father to some stern, unrelenting judge, than to a tender parent, for we would naturally expect of the latter, that he should be able to enter into feeling with his child, and adapt his treatment to its present condition, which it seems to me he could not do if he had laid down inexorable laws that he could never vary. Although we may truly consider God unchangeable as to His attributes, as He is always just, kind, merciful, &c., yet if it should please Him to alter or suspend the operation of a law of nature, to meet the ever-altering condition of fickle man, it would not, in its altered state, be less perfect, for it would still be in accordance with *His will*, who is the embodiment and source of all perfection.

Before leaving this part of the subject, I think it right to say, that, if "the only test to us of what God can do is what He does," and "when a person is in some outward embarrassment, difficulty, or danger, his own

prayers, or the united prayers of all mankind, cannot save him without human aid," it would seem to me to "heighten our individual responsibility" to that degree that it leaves us entirely dependent on human aid in "outward affairs," and so, to all intents and purposes, without God in *the world.*

I think that the main question is not in regard to our power to change the fixed purposes of Deity, but, has He the power to be to us a "*present* helper in every needful time?" To use an illustration similar to the one of our friend in a former article: if I am cast into the sea, far from human aid, after all my bodily powers are exhausted, am I then cut off from *every* hope? Doubtless if it is His purpose that I should drown, I will be drowned; but is He so weak and impotent that I must die whether or not? Has that Power which enabled Jesus to walk upon the waters lost its control? I desire to be forever preserved from the faithlessness of such a faith. I believe that all the miracles performed by Christ and His servants, have been for the purpose of confirming us in the faith, that in *fact* as well as in theory, God is able to *be strength in weakness,* and to *save to the uttermost all those who put their trust in Him,* outwardly as well as spiritually.

Our friend says: "The great point of interest and concern is, not what is consistent with this or that, but what is true;" and undoubtedly if the principles of the Society of Friends are not of the Truth, it is time that it was known and they discarded.

If I am not mistaken, the bases of all their peculiar views is found in the doctrine, that in order to please God, and thus secure the salvation of our immortal souls, it is necessary to know of the power and submit to the government of a Divine and supernatural Principle, which, to use the language of Wm. Penn, is within us but not of us.

Although I deprecate as much as any one a blind "dependence upon authority," yet when we look to the history of the different ages of the world, and the different forms of religion, and find that the testimonies of all those whose lives have been peculiarly dedicated to God, show that, however much they may have differed in other things, they were all united in proclaiming the necessity of waiting for the manifestation of the power of the Divine Spirit in order to do any good work; and when we consider that the Society of Friends, during the period of its existence, now more than two hundred years, has been constantly taught, that the success of its labors, and whatever influence for good it may have obtained in the world, has been entirely due to the submission, and obedience of individual members to that Divine and supernatural Power, manifested in the heart, I think it will be seen that he, who would prove the possibility of possessing this Power a delusion, should be prepared to maintain his ground by the most conclusive and satisfactory evidence. For if he should, perchance, be mistaken, it seems to me that he must incur a very great responsibility, inasmuch as he thus assists to turn the minds of men away from that principle, which, if what is claimed for it be true, furnishes the only connecting link between God and man; for "neither knoweth any man the Father save the Son, and *he* to whomsoever the Son will reveal Him." (Mat. xi. 27.)

Wm. Penn says: "Without this secret Divine Power there is no quickening and regenerating of dead souls, so the want of this generating and begetting power and life, is the cause of the *bitter fruit* that the many ministries that have been and are in the world, bring forth." Perhaps, if there is one idea which has permeated, and, more than any other, given form to the true Christian faith, it is contained in that declaration of Christ to Nicodemus: "Except a man be born again he cannot see the kingdom of God."

If we look for an exposition of this doctrine to other sayings of Christ contained in the New Testament, or to the testimonies of His faithful followers, I think that we will be forced to the conclusion, that He referred not to any growth or expansion of the natural or inherent powers of man, but that it consists in the reception of the before-mentioned heavenly power to reign in the heart as an absolute and unquestioned Guide and Judge. If this view is a delusion, then, it seems time that the fact was clearly demonstrated; but if, on the other hand, God has made it possible for us to become possessed of and directed by His own Divine Spirit, which is the sum and substance of all wisdom, it would seem scarcely worth while to look to scientific research, or to the accumulation of "inherited knowledge" for our advancement in religious growth.

And as His Spirit changes not in substance or quality, the only progress in religion one generation can make beyond that which preceded it, is by increase of devotion to this.

According to this view the religion of Christ is a vitalizing power; a substantial reality, and we are not dependant, either for its reception or advancement, on the solution of the vexed questions of the day, but so far otherwise, that I fear that he who attempts to fathom the design of Deity in regard to some things, the purpose of which has always, and no doubt wisely, been hidden from us, and so may be called the secrets of God,

must soon find himself involved in a state of bewilderment and doubt. But if I mistake not, the greatest blessing which it is possible for any person to receive, is to be enabled to feel that throughout this life, all things needful will be added to a simple and confiding trust in God; a manifestation of whose Spirit, says the Apostle, is given to every man to profit withal.

ISAAC W. GRISCOM.

Woodbury, N. J., 5th mo. 8th, 1873.

SACRIFICIAL WORSHIP.

BY E. R. KEYES.

The following from *Arthur's Home Magazine*, contains much that is informatory and instructive. We give it at the suggestion of a Friend, though it is pervaded by the peculiar religious views of the writer, who, we presume, is a Swedenborgian.

The earliest historical allusions to sacrificial worship give us no information concerning its origin. They refer to it as a custom already established, but are silent as to the date of its institution and the authority on which it rests. We learn from the Sacred Scriptures that "Abel brought of the firstlings of his flock and of the fat thereof, and that the Lord had respect unto Abel and to his offering." We are also told that Noah, on leaving the ark, "builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar." But these brief and isolated references to this subject, were we permitted to understand them as ordinary historical statements, would throw no light on the origin of animal sacrifices. They would simply show that at a very early period this form of worship was understood and practised. But the obvious symbolical character of the first eleven chapters of Genesis, renders these statements valueless as evidence of the exact date of any historical fact, or of the origin of any religious custom.

A divine origin, has, however, been claimed for sacrificial worship. It has been held that immediately subsequent to the fall, our first parents were instructed of God to approach Him through bloody sacrifices, and to look through them to the one great effectual sacrifice of Christ. But if this be true, the proof of the fact is wanting; and in the absence of any divine decree authorizing this custom, we may well doubt its divine origin. Certainly we may reasonably require those who make God the author of this form of worship, to produce the divine warrant on which it rests, or show conclusively that such a warrant was once issued. In like manner it ought to be required of those who ascribe to it a human origin, that they shall explain the manner and grounds of its institution.

In the present state of human intelligence concerning the character of God, it is difficult to conceive that He could have been the author of this system of animal sacrifices. The altar stained with blood and laden with the flesh of animals newly slain, the dying gasp of bleeding bird and beast, the smoke and offensive odor of the burning sacrifice, the priests reeking with blood and grasping the deadly knife, the multitude of slaughtered victims, and the confused sound of lowing herds and bleating flocks driven to the feast of death, all form a spectacle at which we stand aghast, and which we cannot believe to be pleasing in the sight of God. The whole scene is incongruous with His character. It befits only a malign and sensual deity. "God is a Spirit; and they that worship Him, must worship in spirit and in truth," "God is Love," and can find no satisfaction in the flowing blood and dying struggles of His creatures. Besides, he expressly says in Jeremiah viii. 22, "I spake not unto your fathers nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you." The language of David (Psalm li. 16, 17,) is equally explicit: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, oh, God, thou wilt not despise." And throughout the Scriptures, both of the Old and New Testament, stress is nowhere laid upon a strict observance of the rites of sacrifice, but it is everywhere laid upon obedience to the moral law as the only means of securing the divine favor. He reproves frequently and with awful severity the sins of adultery, theft, lying, deceit, oppression and fraud; but for the neglect of sacrifices and burnt offerings, He declares explicitly, (Psalm l. 8,) "I will not reprove thee." Micah admirably sets forth the uniform purport of inspired utterance on this subject when he says, (vi. 8,) "He hath showed thee, oh, man, what is good; and what doth the Lord require of thee, but to do justly, love mercy and to walk humbly with thy God." Anciently as well as now, therefore, the religious and moral virtues, or supreme love to God and genuine charity toward man, constituted the sum and substance of saving religion. All else was but the shadow.

But the fact remains that the Jewish sacrificial system in its revised and perfected form,

was promulgated by Moses, acting as the minister of Jehovah. It is necessary, therefore, to reconcile this fact with the views already presented. The principles on which this reconciliation is affected will appear as we unfold the origin and nature of sacrificial worship.

We have spoken of love as the essence of all true religion, since it is love that unites man to man, and man to God. But love is unselfish and generous. Its only delight is to give freely of its riches to others. This is the eternal law of its operation. The divine love is ever in the effort to communicate to men the good which their state requires; and the effort takes effect in proportion to their desire and endeavor to appropriate the proffered good. So also human love seeks to evidence its reality and strength by suitable expressions. We desire to reciprocate God's goodness. But we are unable to offer Him, in return for His favors, anything which we ourselves have created. All our good desires, holy affections and right thoughts, as well as all our earthly riches, are from Him alone; and no offering that we can make as an expression of our love to Him, can add to His eternal self-sufficiency, or make Him our debtor. We can only render back to Him His own gifts, imprinted with the evidences of our gratitude and the seal of our personal appropriation and endorsement. We can only show what we would do for Him were He in need of our assistance, and we able to relieve His wants.

In the Adamic age of the race this principle of love found expression in methods suited to its divine nature. Loving God supremely and having a clear and intimate consciousness of His presence, men worshipped Him "in spirit and in truth." They paid Him, the silent, grateful homage of the heart. They offered Him internal worship from pure and loving affections. His law was their delight. They entered cordially into His beneficent designs, and sought to manifest their love to Him by serving those whom He desired to bless. Their religion had no ritual, save the deeds of a good life; for it needed no other. Their worship required no temple save that of the purified mind. They needed no priests nor religious teachers, for to all were given immediate revelations from heaven, and clear perception from the Lord Himself for the verification of every truth revealed. They lived on earth the life of angels.

In virtue of their open communication with the spiritual world, they were acquainted with the relations subsisting between it and the realm of nature. They recognized the latter as the vesture of the former. The natural world was the effect of which the spiritual world was the cause. From material objects, therefore, their thoughts passed at once to the spiritual objects corresponding to them; and from natural phenomena to the higher but imminent world of spiritual and substantial realities. Everything in nature was discovered to be the ultimate and fit correspondent of something in the mental world, or world of divine ideas and causes. Man was the finite image and likeness of God, and every visible object wore an intensely human aspect, revealing some distinctive human quality. The sun, moon and stars represented the sun, moon and stars of the spiritual world, or the spiritual principles of love, faith and intelligence. Mountains symbolized strong and enduring affections in the will; gold, the good of celestial love, or supreme love to the Lord; silver, spiritual truth; stones, truth in its lowest natural expression, or the lowest forms of the understanding; trees in general, the affections and perceptions of the mind; while particular trees, such as the olive, the vine and the fig-tree, signified certain specific qualities or states of affection and thought.

In like manner, every bird and every beast was viewed as the symbol of something existing in man, or as the proper natural form of some particular human affection or principle. The eagle mounting toward the sun with undazzled eye, fitly represented the rational faculty in its search for truth; the pigeon, states of innocence; the dove, the tender principles of love and faith in the early stages of regeneration. The lamb, kid and calf, and also the full-grown of these species, signified the three general classes of human affections; the lamb, the affections of the most interior degree of the mind, where innocence and love to the Lord reign supreme; the kid, the affections of the next lower degree, where conscience, formed and enlightened by Divine truth, governs; and the calf, the affections of the natural degree, in which the external or moral virtues have their seat.

To men enjoying such intimate communion with God and with heaven, and such insight into the symbolism of nature, any ritual created by human art would have been poor and unimpressive. It would have seemed but childish folly. The whole system of nature was a splendid ceremonial, fashioned by divine wisdom. Every day, every season, every year, every landscape furnished ever-varying forms appropriate to the ritual of a pure and rational religion. Every natural object and phenomenon led the thoughts of the beholder to the higher verities of the spiritual world, and up to the Lord Himself as the archetype and cause of all things beau-

tiful and good on earth and in the heavens. To minds in this state of spiritual discernment, sacrificial worship was impossible. It would have been inexpressibly revolting, a horrible mockery of God. The only sacrifices which befitted their state were the offerings of heartfelt gratitude and loving obedience.

But the Adamic church began at length to decline from this celestial state. The consciousness of God grew indistinct. Perception of the good and the true became dim. Vision of the spiritual world was sealed up. Pure internal worship ceased. Men became more and more external in their character and life. A new Dispensation was therefore established, called the Noetic or Silver Age. In this age men still retained a knowledge of the symbolism of nature, but it was mere intellectual knowledge. They had no clear discernment of the spiritual verities which natural objects symbolized. They knew that the sun of this world represented the spiritual sun; but the latter was no longer visible to them. They knew the spiritual significance of the various kinds of animals, but had no vision of the corresponding spiritual realities. They still offered sincere worship to Jehovah, but availed themselves of the liturgy of nature to aid the spirit of devotion. Knowing that mountains signified the highest affections of the will, or love to the Lord, and thence the Lord Himself, and that groves were the natural correspondence of the perceptive powers of the mind exercised in approaching the Lord, they worshipped Him in groves situated upon the highest convenient hills or mountains. But their worship, though external and representative, was not without a genuine internal principle of devotion. It was spiritual, but clothed in simple and appropriate natural forms.

(To be concluded.)

From Economy of Human Life.

EMULATION.

If thy soul thirsteth for honor, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavor to be first in thy calling, whatever it be; neither let any one go before thee in well doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods; strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honor, if not with success.

By a virtuous emulation the spirit of a man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression; and as an eagle in the firmament of heaven, he soareth aloft and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night; and his delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof, and his name goeth forth to the ends of the world. But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbor breaketh his rest.

He sitteth in his cell repining, and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He endeavors to depreciate those that excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief; but the detestation of man pursueth him, and he is crushed as a spider in his own web.

ROBERT DODSLEY.

"THE knowledge of divine things does not come to us primarily through the intellect. It is not the great brain but the great heart which helps to gain them. We cannot work at the problems of theology in the calm of our libraries, and arrive at the most complete faith, and put it by on the shelf as a thing gained once for all, and then go on leading selfish, sinful, prayerless lives, keeping our faith all the time quite safe and undisturbed, like our knowledge of Euclid or astronomy. This is not religious faith, nor is religious faith to be gained in any such way, or preserved in any such life.

"Religious faith, in its high, true sense, is a thing which God gives, not in answer to studies and researches, but to prayers and deeds. It is a thing which the clearest mind may lack and the humblest heart possess in fullest measure."—*F. P. Cobbe.*

CHRISTIANITY IN JAPAN.

Recent advices from Japan state that four priests of high standing have just left Yokohama for the purpose of first worshiping Buddha in India, and then studying the foreign religions of Europe. They go with the consent of the Government, but without explaining their errand to the priesthood, for fear of hinderance. One of them has, however, left a letter behind him, in which he reveals it, urging other priests to "rid themselves of

bigotry enough to test other faiths than their own "—meaning, we suppose, literally with St. Paul, to prove all things and hold fast to that which is good. Many sanguine Christians, no doubt, will rejoice at this news, and look for it to be followed speedily by the wholesale conversion of the Japanese Empire; but we are afraid that this question of Paganism and Christianity must be met from other points of view than those from which the civilized world has so long regarded it, if conversion is to be practicable. Both the Chinese and Japanese, in pushing their investigations among Western nations, have shown a quick perception of the truth that differing civilizations do not depend upon the amount of culture, or scientific knowledge, or even, as we Americans are apt to think, mechanical skill, but on the religious faith of a nation. A man, according to circumstances, may travel in a railway car or on a mule's back, may plow with a branch of a tree or by steam; but what the man himself is depends upon the God in whom he believes and the highest relations by which he holds himself bound to his brother man.

If the Christian religion is judged by these people by its fruits, what will be the result? We may as well face the matter fairly. Is the grasping, murderous policy of England in India calculated to prejudice the followers of Buddha in favor of the teaching of the meek and lowly Jesus? The traffic in coolies, with all its barbarities; and the opium trade, against which the Emperor of China protested vehemently two years ago, alleging that it "was making two-thirds of his people beasts rather than men," both are sustained by a so-called Christian people. The Oriental nations are as likely to accept the Bible from the hands of the English whom they have proved to be unjust and merciless, as the Indians from hands which began by robbing them and end by proffering the bowie-knife and fire-water. On the other hand, we have underrated too long both the intelligence and high moral culture of many of the Eastern peoples. We have a vague conviction, obtained in Sunday-school, that outside of Christendom lies a dreary waste of savagery and idiocy, where the heathen, not only brutal but silly, bows down to apes, snakes, or fetishes, and is perpetually employed in mashing himself under Juggernaut cars or drowning his mother and babies in the Ganges; all which is to be set right by our subscription to the cause of foreign missions. We are beginning slowly to suspect the power of the systems of mingled truth and error through which, for thousands of years, intellects as keen and natures as good in bent as those of the Anglo-Saxon have groped their way to the Infinite and the hereafter. Great sums (we say with all respect toward both missionaries and the churches which sent them) have been wasted in attacking heathen creeds by men incapable of comprehending them. The lower orders in every Pagan country are absolutely under the feet of the priesthood. It is not necessariiy by converting an odd one here and there of these ignorant beings that the truth will obtain a fair hearing.

The common people heard of Christ gladly in his day, but he qualified his messengers with learning and subtlety to preach him before the Areopagus and Cæsar. It is not every enthusiastic youth and maiden who feels a call to go to India or China, who can justify their faith to intellects the most subtle and logicians the most dexterous in the world. It is high time we saw that plainly. But the prospect for Christianizing the heathen was never so hopeful as now. The Buddhists in India and Japan are turning to test our religion with that curious gravity, patience and toleration which mark all their actions. They will be just enough, we believe, to look at the infinite truth of Christianity as its Divine Teacher left it to us, and not at the sectarian dogmas with which it has been overlaid. It ought to be our business to present it to them in such pure, mighty integrity, and after they have been converted by it to try and become acquainted with it ourselves.—*N. Y. Tribune.*

Scraps

FROM UNPUBLISHED LETTERS.

We miss, and we feel it, the social and religious mingling we have of late enjoyed. It is good to meet for social worship when those gathered are permitted to feel that they are sitting under the canopy of Divine Love, bowed with gratitude to the Good Father for his many blessings and filled with love to each other. And how beautiful and strengthening it is, when minds thus gathered feel this, and when lips, touched as with the live coal from off the holy altar, give forth that which nourishes the soul and draws it upward and onward into that life, which is eternal. This is always, in some degree, the effect of pure gospel ministry. Some of us are nearly worn out and feel measurably released from active service, but we need not feel ourselves as "clogs upon the wheel," neither need we fear being "run over or bruised, if near the track of the modern locomotive." Let us only be careful to keep within the path that is marked out for us and be faithful to the little that may be call-

ed for at our hands. He who brought us into being, and to whom we are accountable, manifests His will to each individual, and no one will suffer for another's disobedience or wrong doing.

How many of our cotemporaries are being called from earth. We shall feel their absence and see their vacant seats at the coming Yearly Meeting; but let us remember that the same qualifying Hand which fitted them for usefulness in the church militant is now working upon others of another generation, that they may be fitted to succeed the worthies who have been released from the bondage of earth.

While there are among us some causes of discouragement, we may also be encouraged by the many evidences here and there afforded, that some of our young friends are submitting to the restraining and qualifying power of Truth; and we may hope that after our day's work is completed, and the places that now know us, know us no more, these will know the full growth of a perfect man in Christ, and in this stature they will be enabled to stand as faithful advocates of the cause that has so long been dear to us.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 24, 1873.

PHILADELPHIA YEARLY MEETING.—In addition to the information furnished in our last number of the proceedings of this body, we add the following:

On Third and Fourth-days the men's meeting was occupied in the consideration of the Queries and Answers from the subordinate meetings, during which much valuable counsel was extended, and it was encouraging to observe that the exercises spread over the meeting, and found expression among the younger members. On Fifth-day morning the meeting houses on Race Street, Green Street, Spruce Street, and Girard Avenue were opened for public worship. In the afternoon sitting of the Yearly Meeting, the minutes of the Representative Committee were read, detailing their labors during the past year. These proceedings were unusually interesting and elicited a large expression of approval.

This sitting closed after a memorial of Henry Tyson had been read and adopted.

On Sixth day morning, the Report of the Committee on Indian Affairs was read and approved.

It contained much valuable information that will be made public in the Extracts. The Committee were continued with some additions, and was encouraged to persevere in their labors in this interesting concern. The reading of a memorial of Nathan Shoemaker closed this sitting.

In the afternoon, the Committee on Education appointed last year to extend aid in the establishment and support of neighborhood schools under the care of Friends made an interesting report. Their labors were approved and they were encouraged to continue them, and were authorized to draw upon the funds of the Yearly Meeting to carry forward the concern on this important matter. The report of the Committee on the Treasurer's account, an Epistle addressed to the several meetings with which we correspond, and the business connected with the close of a Yearly Meeting, occupied this sitting. When the Clerk announced that the business of the meeting had closed, the minutes were read, and the meeting settled into a solemn and profound silence. A fervent supplication for the blessing which had crowned the assembly followed, and a few parting words from several beloved brethren, when the Clerk read the closing minute—the meeting continuing in solemn silence till the usual signal was given by the Clerks, when the assembly separated under a grateful sense of Divine power.

In the women's department the attendance was very large; and though the quiet attention was remarkable, notwithstanding its crowded state, the necessity at no distant date of a division into two, or perhaps three, Yearly Meetings is becoming more apparent every year.

In addition to the usual routine business—the Queries and Answers, reading and answering Epistles, etc.—a large committee was appointed to unite with one from the mens' meeting in considering the proposition brought up in the reports from four of the Quarters, to amend the 4th query so as to include *all* intoxicating beverages. The report of the committee (which was a united

one) to amend the query as proposed, was felt to be a step forward, animating and strengthening all whose hearts have mourned over the direful scourge of intemperance, to do all in their power for its removal. We doubt not that some, who in times past have believed that they could safely partake of the milder forms of fermented liquors, will be constrained to say, "If these cause my brother to offend I will no longer use them as a drink." There was felt to be hope and cheer for the future in the interest taken therein by our younger members. This was apparent in the murmur of young voices over the meeting when its sentiment regarding the report of the committee was called for. The Query as amended reads, "Are Friends clear of the manufacture and sale of all intoxicating beverages? Are they careful to discourage their use as a drink, and is due caution observed in the use of them as a medicine?" No change in the latter part of the Query except the insertion of the word "discourage" in regard to attending places of diversion.

Five ministers from the mens' meeting, four of them young, visited the women's meeting on three occasions, and the expression of their earnest concern was solemnizing.

It was thought by all with whom we have compared sentiments to have been a good meeting, in which unity and Christian forbearance were remarkably manifested, and the warm grasp of the hand and tearful eye as the farewells were said, told more plainly than language that it was good to have been there.

We propose to give further particulars when the Extracts are received.

EDUCATION IN JAPAN.—The Japanese envoy at Washington, Arinori Mori, a liberal and well educated young man twenty seven years of age, has been carefully asking counsel of prominent educators in this country in regard to the proper means of giving his countrymen the advantages of education, free commerce, and enlightened industry, and of improving the social, moral and physical condition of the Japanese people.

This ancient Oriental nation, with a history stretching over 2,500 years, containing a population of 40,000,000, which has so long veiled her countenance from the observation of other peoples, now seeks to share in the general enlightenment of mankind, and is making every effort to give her youth the benefit of such intellectual cultivation as will enable them to take their place in the onward movements of the age. It is said that this recently awakened people are meditating a change of language, and the adoption of the English tongue in place of their native speech. This is a most interesting and wonderful movement, and in it we can but see the workings of a benign Providence, ever leading the children of men to the brightest light and the highest happiness they are able to receive. Let our favored nation extend all possible help and sympathy to this interesting people just emerging from the sleep of ages.

DIED.

MILHOUS.—On Seventh-day morning, the 5th of Fourth month, 1873, at Kennett Square, after an illness of six weeks, Thomas Milhous, in the 53d year of his age; a member of Kennett Monthly Meeting.

RITTER.—On the 10th of Eleventh mo., 1872, Jacob, son of Jacob Ritter, Sr., of Philadelphia, aged 93 years.

DENNIS.—On the 3d of First mo., 1873, Jane Dennis, aged 85 years; formerly of Bucks Co., Pa.

GARRETSON.—On the 2d of Fifth month, 1873, of small-pox, Elma, daughter of Eli Garretson, aged nearly 27 years.

The above were members of Salem Monthly Meeting, Ohio.

STARR.—On the 6th of Fifth mo., 1873, Benjamin West, son of Nathan H. and Clarissa Starr, in the 4th year of his age.

WILSON.—On the 28th of Fourth mo., 1873, at her residence in Marshall County, Ill., Eliza P., wife of David Wilson, in the 48th year of her age. She has passed from works to reward.

From Travels Around the World.

BY WILLIAM H. SEWARD.

(Continued from page 187.)

YOKOHAMA AND ITS VICINITY.

In the midst of this rich and beautiful landscape, within an enclosure of two hundred acres, stands a Buddhist temple, with an adjoining monastery, surrounded by groves such as Downing might have designed. We came upon the base of the temple by successive flights of steps, each reaching from a platform below to a more contracted one above. The edifices are constructed of wood, which is generally used in Japan for greater security against earthquakes.

The temple has an overhanging roof and

portico, which are unique and graceful. The columns, architraves and cornices are elaborately, though grotesquely carved. The bonzes received and conducted us through the sacred edifices with ceremonious politeness, requiring us to leave our boots at the door, not as a religious observance, but as a regulation of domestic economy. These priests are vowed to celibacy and temperance, and in their tonsure and habit they resemble Carmelite friars, except that their spotless white raiment is not of wool, but of soft silk. The monastery is divided into numerous apartments by sliding paper doors, but all these were thrown open to us. A fine clear bamboo mat, two inches thick, is spread on every floor, and serves for "bed and board." There is no other furniture. While we were enjoying our collation in one apartment, the bonzes were taking tea and smoking in the next one. Each bonze, before lifting his tea-cup or bringing his pipe to his lips, brought his head half a dozen times to the floor by way of compliment to his several companions. We inferred that some of the party were pilgrims, enjoying the hospitalities of the house. The temple is a square enclosure, with an open corridor on every side. Nearly the whole floor is covered with a dais, in the centre of which is a large altar, with a smaller one on either side. Over each a carved image—the middle one Budda; on his right, the mythological mikado; on the left, an apostle or law-giver. No space is allowed for worshippers. They prostrate themselves at the porch, and are content with throwing small coins into the treasury just within the door. A cemetery near the temple is crowded with monuments of pilgrim princes and saints. Take away from this temple its pagan devices and emblems, and the whole place would seem to be pervaded with the very spirit of religious devotion. It combines seclusion, repose, and silence with solemnity. The good monks dismissed us with many blessings, after having obtained Mr. Seward's leave to visit him at Yokohama. On our return, we found the bay highly agitated. Discarding the life-boats of the Monocacy, we crossed in a native craft, rowed by a vigilant and active though excited and vehement crew.

September 30th.—A second excursion, this time overland, to Kanagawa, southward on the Tokaids. A hundred years ago no part of the United States, perhaps few countries in Europe, afforded a road equal to this in firmness and smoothness. At intervals hot tea in tiny cups, with cakes and sugar-plum, was brought out to us by pretty girls, *artistes* in dance and song. The beverage might not be declined, though we were not allowed to pay for it. In many places we found circular benches arranged under trees five hundred years old. This frequent provision for rest and refreshment is due to the circumstances that travel in Japan is principally performed by pedestrians, with the occasional use of chairs. Daimios have always used horses, and recently foreigners have introduced vehicles.

The Japanese are a busy as well as a frugal people. Thickly clustering houses, booths and workshops nearly close the road on either side, making it difficult to distinguish when a rural district begins or ends. Occasionally a vacant space opens a beautiful vista. At the end of twenty miles we sent our carriages back to Yokohama, and proceeded in chairs by a narrow path over a lofty hill, and then came down on the ocean beach. The feet of our Coolie bearers sank deep in the sand, but we enjoyed the refreshing spray which dashed in our faces. Then leaving the shore, and following a rugged mountain-path, we came upon a high plain, where once stood the renowned ecclesiastical capital, Hamakura. Practically speaking, Japan has no ruins. An extensive and handsome temple, which still maintains its prestige, is the only monument of the ancient city. A few miles beyond this temple, we left our chairs, and diverging from the road, we confronted a high wooden arch, fantastically painted with bright green, blue and yellow colors. On either side of the arch is a carved bronze demon, fifteen feet high, protected by an iron railing. These figures, designed to be terrific, are simply hideous. They are plastered over with moistened paper pellets, which have been cast on them by passing pilgrims. The adhesion of the pellet is taken as an assurance that the monster is appeased, and consents to the visit of a votary. Trusting that the missiles which our bearers had thrown upon the demons had propitiated them in our favor, we boldly entered the gate. Ascending a solid flight of steps, we reached a paved court, three sides of which are graced with monumental shrines of stone and bronze. On a pedestal six feet high in the centre of the square is the gigantic statue of Budda (famous as the Daibutz) sitting with crossed legs, on a lotus flower. Though description by measurement is not poetical, we must use it to convey an idea of this colossal idol. It is fifty feet high, a hundred feet in circumference at the base, and the head is nine feet long; the hands are brought together in front, with thumbs joined; the head is covered with metallic snails, which are supposed to protect the god from the sun. Some travellers find in the face an expression of sublime contemplation; to us it seems dull and meaningless. The

statue being made of bronze plates is hollow; the interior is shaped and fitted as a temple. We are inclined to believe that the Japanese have lost their early reverence for the Daibutz; we find the walls covered with the autographs of pilgrims and travellers. The bonzes invited us to register our own names, and they offer to sell the god to any purchaser for the price of old copper.

VEGETATION IN THE TROPICS.

Vegetation displays the most majestic forms under the fiery rays which flood down from the tropical heavens. In the land of palms, in place of the meagre lichens and mosses of the North, we have the cymlidium and the fragrant vanilla hanging from the trunks of the cashew-nut and gigantic fig-trees. The fresh verdure of the dracentium, and the deeply-indented leaves of the pathos contrast with the brilliant colors of the orchids. The creeping bankinia, the passion flower, the yellow banisterias, interlace the trees of the forest, and throw their trailers far into the air. Delicate flowers spring from the roots of the theobroma and from the rough bark of the criscentia and the gustavia. In the midst of the luxuriant vegetation, among the confusion of creeping plants, the naturalist has often difficulty in determining to what stem the flowers and leaves before him belong. A single tree interlaced by the paullinia, the bignonia, and the dendrobricum, forms a group of plants which, if separated, would suffice to cover a considerable space of ground.

Tropical plants contain a great deal more sap, and their leaves are much larger and more brilliant than those of the North. The plants which minister to the household wants of man, and render our vegetation so uniform, do not form a feature in tropical vegetation, which is consequently much more varied than ours. Trees nearly twice the height of our oaks bear flowers which equal our lilies in size and in brilliancy. Upon the umbrageous banks of the Rio Magdalena, in South America, grows a creeping plant, the flowers of which are four feet in circumference, so that the children amuse themselves by making head-dresses of the blossoms. The flower of the rafflesia is nearly three feet in diameter, and weighs nearly fifteen pounds.

The extraordinary height to which not only the mountains, but whole countries rise at the equator, and the depression of the temperature, which is the result of that elevation, enables the inhabitants of the Torrid Zone to behold an extraordinary spectacle. At the same moment that they see around them the palms and bananas of the South, they are called upon to notice a number of vegetable forms which ordinarily belong only to northern lands. The cypress, the fir, and the oak, the thorn and alders, very much like our own, cover the plateaux of Southern Mexico, and the part of the Andes which crosses the equator. Thus nature permits the inhabitant of the Torrid Zone to see growing near each other all the vegetable forms of the earth without leaving the place where he was born, just as the vault of heaven displays to his view all the world of life from the one pole to the other. These enjoyments and many others are denied to the son of the North. He never sees a large number of the stars, nor does he ever behold many of the most beautiful vegetable forms, such as the palms, the tree ferns, the bananas, and the mimosas with their delicate feathery leaves.

The few sickly exotics which we raise in our green houses, represent the majesty of tropical vegetation only very imperfectly; but we find abundant compensation in the beautiful language and the brilliant imagination of the poet, and in the imitative art of the painter, which enables us to create a tropical world of our own, and pass in review before our mind the living forms of exotic nature. In the cold climates of the North, in the midst of sterile plains, man can appropriate to himself the labors of others, and enjoy at home what the traveller has gone far to seek.—*Humboldt.*

From the Christian Union.

THE CRY OF THE CHILDREN.

One of the good deeds of the last Congress was the passage of a Bill looking to the more efficient suppression of immoral and obscene literature and appliances, wherever the United States holds jurisdiction, and to the entire preclusion of such matter from the mails. Mr. Clinton L. Meriam, of New York, in engineering the measure, stated the facts upon which he had based his action. They are of so dangerous a character that the moralist cannot ignore them nor hesitate as to the conclusion to which they lead.

It is ascertained that more than six thousands persons are daily employed in the business of disseminating books, pictures, and implements of an obscene nature. Hardly a school in the land has wholly escaped their contagion. Mr. Comstock, acting for the Young Men's Christian Association, has seized in New York more than fifteen thousand letters of orders to dealers and publishers of these wares, written by students of both sexes. Organized circulating libraries exist in schools, the librarian being paid by the bookseller, where, for ten cents, students may obtain any one of one hundred and forty-four obscene volumes published in this

city. One arrested dealer had on his books twenty separate orders from the librarian of a well-known school in the West. Names of scholars are secured from catalogues and by other simple means. City children going to and from school often have a coarse book or picture slipped into their hands, with injunctions to secresy. Before parents suspect danger, irremediable ruin may be wrought.

Wherever this literature is sent, there go with it the means and incitement to nameless vices. Mind and body are so insidiously undermined that the victim seldom knows to what swift end he is tending. Prisons and mad-houses testify not less to his debasement than to his ignorance. There is scarcely a convicted criminal among whose effects is not found some article of this forbidden traffic. There is scarcely one who does not accuse it as his first tempter. Medical experts testify to the frightful percentage of idiocy, insanity, and sottishness due to the vice which the trade in obscenity teaches and fosters. And by its evil services do bagnios thrive.

This standing menace to our social order has never been so threatening as now: first, because the cheapness of manufacture multiplies indecent publications and appliances; secondly, because the cheapness of transit scatters them broadcast. That law is wise, therefore, which seeks to hinder, with new penalties, both production and transmission. But the carefulest legislation still leaves the root of the matter undisturbed. The real remedy is not mechanical, but vital. So long as this base business pays, so long will men be found to undertake it. Repressed in one place and in one form, cunning wits will find it room and opportunity under new disguises. With our system of public schools, the gregariousness of our boarding-houses and hotels, the ignorant immorality of our servants, and the stout democracy of children as to their associates, we cannot sequestrate the little ones from this contamiuation.

But we can save. It is because we lie to children, and confound their innocent speculation and curiosity as to simple, normal, and beautiful processes of nature, that these processes acquire a morbid interest for them. The child is a shrewd observer. By our silly inventions he is not long deceived. From hint and innuendo, low jest, and dire experiment, he gleans a guilty half-knowledge. As we hid from him our experience, he hides from us his discoveries. But he pursues them. Evil books and evil tools lie ready to his hand. His stolen waters are sweet. How shall he know that they are poison?

When God had made man in his image, he pronounced the whole work of his hands good. But we, wiser than God, call one organ good, and another organ evil; one function fit, and another function shameful. We teach, perhaps, the system of respiration, of circulation, the need of cleanliness and exercise and air. But of the system of generation, ignorance whereof is abuse, and abuse whereof is wreck, bodily and spiritual, we say no word. Christian mothers let their girls grow up and marry, ignorant of the fundamental law of sex, but not innocent of its violations. Christian fathers let their boys die of secret sins, or live to wrong a new generation.

That ignorance is innocence is the most amazing, as it is the most baleful superstition of time. But there is not even a question of ignorance in this matter. The only choice is between a free physiological instruction, and a stolen sensual experience. But for the mystery which hides it, the relation of the sexes would have no more permanent interest to the child's mind than any other fact in nature. We have all been reading Agassiz's lectures on "The Egg as the Beginning of Life," and not one of us has found anything therein which could bring a blush to the cheek even of Mr. Podsnap's "Young Person." If our false modesty escape unharmed, what delight would not the pure minds of children take in the wonderful transformations? Taught by modest, motherly lips the mystery of maternity, with what new reverence would not the boy regard his mother for her motherhood that is, and all other women for their motherhood that may be. Knowing the significance of her structure and her obligation to an unborn generation, with what religiousness would the girl maintain her purity! With what healthful body and lofty mind would she accept marriage, conscious of its full meaning and intent.

By loyal obedience, says Bacon, is Nature commanded. When we have taught our children all her laws and the penalty of their violation, keeping nothing back, we need not fear that they will outrage her, nor that she will betray them. And until that hour neither legislation, nor watchfulness, nor prayers will save them from this pestilence of obscene suggestion that walketh at noon day.

Selected.

EVENING.

Sunset's crimson light has faded.
Slowly from the glowing west
Comes a holy calm about us;
Every voice is hushed to rest.

Brightly shines the moon above us,
And the stars their vigil keep;
O'er the sky a few faint cloudlets,
Bathed in silvery brightness sweep.

All the day our eyes turned earthward,
And we toil, and buy, and sell;

But amid the solemn stillness
Closing round we seem to dwell
Farther from the fierce temptations
That beset the souls of men,
Farther from the evil, *nearer*
To the Life Divine again.

Let us ask ourselves the question,
Ere we go to rest to-night—
Have we kept the path of duty
And performed our work aright?

Did the Sentinel, unmindful
Of the precept, "watch and pray,"
Leave the door that keeps the tempter
From the soul, ajar to-day?

With the cares of life around us,
Any act, unjust, untrue,
Any deed that malice prompted,
Have we done or sought to do?

Have we, in the time of weakness,
Used the language of deceit?
Have our lips essayed to utter
Bitter words in anger's heat?

There is need of thus inquiring
What we think and do and say,
There is need of closely watching
Heart and hand and tongue, each day.

Thus, amid the solemn stillness,
As we soberly review
Every motive, every action,
We shall gather strength anew.

Thus, bewailing each transgression,
We shall learn to find delight;
In the narrow path of duty,
Learn to do our work aright.

Gwynedd, Pa. E. R.

From Whittier's "Chapel of the Hermits."

Trust not in man with passing breath,
But in the Lord, old Scripture saith;
The truth which saves, thou mayst not blend
With false professor, faithless friend.

Search thine own heart—what paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek!

Where now with pain thou treadest, trod
The whitest of the saints of God!
To show thee where their feet were set,
The light which led them shineth yet.

The foot-prints of the life divine,
Which marked their path remain in thine;
And that great Life transfused in theirs,
Awaits thy faith, thy love, thy prayers.

"LIFE IN SIAM."

The following is a synopsis of a lecture delivered by an English woman, "Mrs. Leonowens," on the fifth of the present month, in Philadelphia.

His late Majesty, Somdetch P'hra Paramendr Maha Mongkut, sent to Colonel Kavanagh, the Governor of Singapore, for an English lady to undertake the education of his children, and owing to her knowledge of the Oriental languages, which she had studied with her husband in India, she was selected for the honorable and responsible position. At first it was with much reluctance that she consented to go, but the more she reflected the more feasible the project appeared, and the new and untried field was entered upon with great enthusiasm.

In the Oriental tongues this progressive King was eminently proficient, and, in addition to this, towards all his subjects he always appeared an enlightened example of tolerance. He had a strong ambition to appear as an English scholar, and it was partly owing to his fondness for everything English that a governess speaking that language was procured for his family of eighty-one children. All that the lecturer knew about the Siamese language when she went to the court of the great King might be expressed in two words. Gradually, however, after much labor and incessant perseverance, the new tongue was mastered and its intricacies explored.

Siam, a name which the natives never applied to their own country, was translated to mean "yellow people." The inhabitants of this great and curious country belonged and were classed among the powerful Indo-European family, and dated, with national pride, their ancestry far back in the age of legend and superstition. Bangkok, the capital city of Siam, surrouned by battlemented walls fifteen feet high and twelve feet broad, contained within it the grand Royal Palace, with its roofs and spires. In front of this, in an ample enclosure, was the quarters of the women of the harem.

"*The City of the Hidden Women.*"—This was in itself a sort of miniature city, with streets, shops, bazaars, and gardens, all occupied and tended by women only. No man ever entered within its sacred precincts. Contained within its walls were the terrible sphynx-like images of silence to awe the poor, trembling women into silence. Here in days long gone by, female justices administered the severe law to their erring sisters.

The harem also contained within its walls a theatre and gymnasium, where innumerable girls were taught to assume all graceful and difficult postures, which they practice with wonderful dexterity. In the southern part of the city dwelt the female mechanics, stalwart workers in their toilsome callings, and the innumerable companies of Amazons, each division of them with its general and full complement of officers. These Amazons guarded with bravery the inner part of this city and the King's palace watching its gates with unceasing care and unwearied diligence. The lecturer dwelt, too, upon their wonderful bravery and precision of action in times of danger.

The harem of the King, composed not

only of Siamese women, but of beautiful Circassians and Malayans, numbered at least eight hundred persons, waited upon, guarded, and watched by over nine thousand attendants, an immense population of women, and the most curious social study in the world. All these women of the harem dressed with ceremonious splendor every day for the purpose of seeing their King, who talked with them or was silent at his own good pleasure. The birth of a child was always the occasion of a state visit, when the new-born infant was presented to the King by the fortunate mother on bended knees.

All the men of Siam are obliged to enter the priesthood at least once in their lifetime. These are divided into the most varied orders and classes, and are peculiarly noticeable to the foreigner in regard to their behaviour towards women. Most of them carry great fans with them to cover their eyes at the approach of one of the tender sex.

These virtuous religionists, however, never neglected to steal a glimpse at a pretty woman, when unobserved, and the lecturer related, with a great deal of humor, a love affair beteen an enamored Siam of the priestly caste and a dressmaker—of one of the English families at Siam—ensuing upon an accidental sight of the "faire ladye." The marriage ceremony was only performed on the occasion of the first marriage, polygamy reigning with all its force in Siam. There was one district, however, in the neighborhood of Bangkok, called Bambor, where polygamy was not practiced. This was in a mining district, where the condition of the peasantry was almost the same as that of the poorer classes in England, and where the women labored in the rough work of the mines.

In and around the great cities of Siam, however, the two inseparable evils, polygamy and slavery, flourish to a shocking extent. The nobility, in imitation of the Supreme King, supported an almost innumerable company of wives, and were blessed with appropriate numbers of children. The lecturess mentioned the great superstition of the Siamese and the curious custom which prevailed of shaving the head when the King died. All the men in the Kingdom were obliged to shave their heads as a sign of mourning, and female relations to his Majesty, however distant, had also to part with their locks. The King's body, on his decease, was deposited in a golden urn, and this, again, in another of fine gold richly adorned with precious stones. The inner urn has an iron grating in the bottom, and the outer an orifice at its most pendent point which, by means of a stop-cock, the fluids were drawn off daily until the corpse was quite dry. The double urn is then borne to the temple and there deposited. For twelve long months the body lies here in state. The wives daily visit the royal body and converse with it. By means of long silken ribbons in oil, they whisper their words of love and obedience. Costly banquets are spread in the temple at the appointed hours. Then, at the end of this year, with great solemnities and amidst the bewailings of troops of mourning women, the dried remains of the sovereign are burnt to ashes and consigned to the waters of the river.

The Buddhist religion is purely symbolical. The fire was the emblem of man's spirit. They affirm that men's souls are never created, but are those of their ancestors in new forms. All birds, beasts, and reptiles are worshipped as the dwelling-places of the souls of departed relatives, and the white elephant is above all animals held in reverence by the Siamese, because it is supposed to be animated by the spirit of some king or hero.

The rule of the King of Siam was absolute, though tempered with moderation and observance of the law. All the subjects had a right to personally complain to the sovereign, and to make him acquainted with their grievances. His Majesty was sacred; he was not enthroned but enshrined. No person could stand in his presence erect.

The lecturer then closed with a brief sketch of the present King, who was nine years old when she came as governess to Siam in 1862. With wonderful industry and pertinacity he overcame all the difficulties in his studies. This was well, for, notwithstanding his royal blood, the young King might have been rejected in his succession to the throne by the votes of the Secret Council of the Kingdom. On the 11th of March, 1868, the young King, after ascending the throne, liberated all the prisoners in the Kingdom, and made a wonderful proclamation, in which he advocated the broadest religious tolerance. In 1871 he visited the Malay islands, and on his return adopted many European customs in his domain. This noble Buddhist King abolished the system of slavery. Three-fourths of his subjects were either hereditary slaves or held in bondage by merciless creditors. The death of President Lincoln fired the heart of the young man, and from that time he resolved to make his land the dwelling-place of freedom. He took the first opportunity to lay before the mighty Secret Council this great reform, and after months of delay the councillors let the King have his own way, and on the 1st of June, 1872, slavery was abolished forever from the Kingdom of Siam.—*Press.*

I KNOW nothing which life has to offer so satisfying as the profound good understanding which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself and sure of his friend. It is a happiness which postpones all other gratifications and makes politics and commerce and churches cheap. For, when men shall meet as they ought, each a benefactor, a shower of stars, clothed with thoughts, with deeds, with accomplishments, it would be the festival of nature which all things announce.—*R. W. Emerson.*

For Friends' Intelligencer.

THE WEATHER AT THE SANTEE AGENCY.

In the review for Fourth Month given by our friend Geo. S. Truman, he furnishes the following information:

Mean temp. of the month . .	41.34 deg.
" " last year .	49.27 "
Snow	21.75 in.
Melted snow and rain .	5.50 "

He also gives details of the great snow storm similar to those already published in the *Intelligencer*, and adding, "There are at this time (the 5th of the present month) drifts of snow in the ravines *twenty feet* in depth, which it will require several weeks of warm weather to remove." Further stating that the account published in the *Inteltigencer* for Third month should have given the minimum temperature as 11 degrees *below* zero.

J. M. E.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.,

FOR FOURTH MONTH.

No. 2.

In the *Review*, published two weeks ago, a partial promise was made to give a more extended comparison.

To make this intelligible, it will be necessary to recapitulate a little, commencing for the present year with

EARLY THUNDER STORMS.

4th mo.	4th, 1873,—	Thunder and lightning in night.
"	5th, "	Heavy rain with ditto in the evening.
"	6th, "	Ditto " also in evening.
"	9th, "	Ditto, with lightning at 11 P.M., with thunder

later in the night: this storm succeeding two days of cold, mizzling weather. We do not profess to say that such storms have not occurred on previous occasions as early, and mayhap even earlier; but it is very unusual to have such a succession of them.

The first and only one noted in the month last year occurred on the 9th, and we quote from our "Diary" the record for the day: "Morning—Very heavy rain early, and again at 8½ A.M. Afternoon: Drizzling rain all afternoon. Evening:—Very heavy showers, with thunder and lightning. Night:—Rains." Fourth month, 1871:—Rain noted on twelve days with only one "all or nearly all day," and without any thunder and lightning; the first "heavy showers" recorded being on the 27th, the characteristics having been "slight sprinkles."

Fourth mo., 1870:—Rain noted on fourteen days, six of which it continued "all or nearly all day;" "showers" and "slight sprinkles" recorded for several; the only "lightning" on the 17th, with "tremendous showers" for evening and night of the 28th. For the 15th we find "excessively hot day; 84 degrees in a fair place in the shade at 1 P.M. In the same place at 5 P.M. it had fallen to 64 degrees, a very unusual change for this time of year." While as to the 16th we noted these contrasts:—

"Large hauls of shad are made in the Passaic River."

"They have tolerably good sleighing yet in northern Maine."

Fourth mo., 1869:—"Nine days on which rains fell. Heavy showers noted on the 2d, 17th, and 27th of the month, while on the 13th there were snow squalls."

Fourth mo., 1868, presents a varied record:

6th—Very cold; ice formed in a bucket in my garden about one inch thick; hard, firm ice, that remained unmelted all day.

9th—Cold still continues; plenty of ice all day.

10th—Snow from one to two inches deep.

11th—Still very cold, with ice near a quarter of an inch thick, and snow of yesterday still lying in heaps.

12th—Snow from one to two inches deep.

23d—Very cold; ice and frost this morning.

But one heavy shower noted, occurring on the 16th, accompanied with thunder and lightning.

Fourth mo., 1867—But eight rainy days, two of which continued "all or nearly all day." Only 1.81 inches fell during the entire month. Frost on the 12th. The only "heavy showers" noted were on the 5th and 27th, the last named with "hail, thunder and lightning."

Fourth mo., 1866—Very few heavy showers recorded, and no thunder and lightning. Ice and frost noted on the 26th.

Fourth mo., 1865—Few heavy rains recorded. Heavy frost and ice on the 24th. No thunder and lightning.

Fourth mo., 1864—Several cold northeast storms, one "heavy shower," two snows, and one "thunder and lightning,"

Fourth mo., 1863—Again several cold northeast storms, heavy rains, one thunder storm, and frost on the 22d and 23d. On the 9th we find the following note: "Said to be the first entire clear day, from sunrise to sunset, since the first of the year."

Fourth mo., 1862:—

8th—Snow at intervals all day.

9th—Afternoon, evening and night, tremendous snow storm mingled with hail.

10th—Plenty of sleighs running; awnings broken down in every direction—six on the north side of Spring Garden Street, in one square (between Eighth and Ninth Sts.), the iron posts and rods supporting them twisted like twigs and thrown into the street!

14th—The snow of 9th inst., some twelve miles from the city, is still unbroken in some of the lanes, it being even with the tops of the fences, and persons in some places drive through the fields to avoid the heavy drifts.

The 16th, 17th and 18th of the month, contrasted strongly with the above, being thorough summer days, the mercury ranging from 76 to 80 degrees!

The compiler of these statistics has made these

copious extracts from his diary for the purpose of establishing two points: First, that the *successive* early thunder storms of the present year are very unusual, if not *unprecedented*. Second, that the cold, unpleasant weather we have passed through is not only not unprecedented, but of common occurrence. Bear in mind the years above noted have not been *selected*, but are taken in their regular course.

He has pursued these examinations back as far as 1853, inclusive, in two years of which there is no record of thunder or lightning, and but one as early as the 5th, the next earliest being the 9th. Frost and ice are repeatedly mentioned.

Notwithstanding the space already occupied, he is tempted to add quotations from

Fourth mo., 1857: Thunder, lightning, hail and snow, the latter to the depth of two or three inches.

Fourth mo., 1854:

15th—Snow all night.

16th and 17th—Tremendous snow storm covering the whole of both days and until evening of the 17th.

23d and 24th—Snow of the 16th and 17th still remaining to the depth of three or four feet, in some localities in the country.

J. M. Ellis.

Philadelphia, 5th mo. 2d, 1873.

FRIENDS' BOOK ASSOCIATION.

A Meeting of the Stockholders of Friends' Book Association was held at Friends' Meeting House, Fifteenth and Race Sts., on Fifth month 12th, 1873. The Charter, as lately granted by the Legislature, was formally accepted, By-Laws adopted, and the following Board of Directors elected to serve for the ensuing year:—

Dillwyn Parrish,	Susanna M. Parrish,
Henry Bentley,	Joseph Saunders,
Isaac H. Clothier,	Lydia H. Hall,
Louisa J. Roberts,	William Griscom,
Amos J. Peaslee,	I. E. Chapman,
Nathaniel E. Janney,	Charles J. Ellis.

At a Meeting of the Board of Directors, held Fifth month 15th, 1873, the following organization was effected:

President, Henry Bentley; Vice President, William Griscom; Treasurer, John Saunders; Secretary, Louisa J. Roberts; Executive Committee, Isaac H. Clothier, Nathaniel E. Janney, I. E. Chapman.

CIRCULAR MEETINGS.

5th mo. 25. Junius, N. Y., 3 P. M.
" Penn's Grove, N. J., 3 P. M.
" Penn's Neck, N. J., 3 P. M.
" Octorara, Md., 3 P. M.
" Centredale, Iowa, 3 P. M.
" York, Pa., 10 A. M.
" McHenry School House, Md., 4 P. M.
6th mo. 1st, Reading, Pa., 3 P. M.
" Stroudsburg, Pa., 3 P. M.
" Middletown, Pa., 3 P. M.
" 8th, Centre, Del., 3 P. M.

ITEMS.

One of the most useful missionaries of the future may prove to be the woman physician. There is a call for her already, and, to meet the demand, the Women's Medical College in Philadelphia now admits at half-price all students sent from benevolent institutions, who intend to enter the mission service. Of four young ladies who have lately graduated from this college, three are doing good work among the Zenanas of India, and the other is on her way to the China field.

An elaborate model of a harbor, ordered by the Senate of Hamburg to be constructed for the Vienna Exposition, has just been completed. The model is 17 by 6 feet in dimensions, and exhibits the ships tied up to the wharves and the laborers employed in their different occupations. On the side of the dock is a railway with a freight train to receive the goods from the ships. The vessels are of all sizes, from the huge steamer down to the smallest yawl. The whole represents in a lively manner the busy life in a sea port. The model is the result of diligent work for several years.

A powerful organization for improving the education of girls has just been organized in Austria, "with especial reference to saving women from the pernicious influence of superstitions and prejudices generally propounded in the guise of education." A great number of University professors are enlisted in the movement, and schools will be established with a course of study including history, modern literature and the natural sciences.

The "Journal of the Society of Arts" says that potatoes may be nicely kept for winter use by packing in lime, and if watery their quality will also be much improved. In carrying out the process, the floor of the place where the tubers are to be stored, is first sprinkled with fine unslacked lime; on this a layer of potatoes four or five inches in depth is laid; these again are sprinkled with lime, and so on. One barrel of the fine lime is sufficient for forty barrels of potatoes.

There are extensive deposits of asbestos in the United States, that found on the eastern slopes of the Green Mountains and the Adirondacks being of the best quality for fineness and textile strength. The fibre of Vermont and New York asbestos varies in length from two to forty inches, and resemble unbleached flax, when found near the surface, but when taken at a greater depth it is pure white, and very strong and flexible.

Peculiarities of Different Languages.—The Hindoos are said to have no word for "friend." The Italian have no equivalent for our "humility." The Russian dictionary gives a word, the definition of which is "not to have enough buttons on your footman's waistcoat"; a second means "to kill over again"; a third "to earn by dancing"; while the word "knout," which we have all learned to consider as of exclusively Russian meaning and application, proves upon investigation to be their word "knut," and to mean only a "whip of any kind." The Germans call a thimble a "fingerhat," (which it certainly is,) and a grasshopper a "hay-horse." A glove with them is a "hand-shoe," showing evidently that they wore shoes before gloves. Poultry is "feather cattle," whilst the names for the well-known substances, "oxygen" and "hydrogen," are, in their language, "sour-stuff," and "water-stuff." The French, strange to say, have no verb "to stand," nor can a Frenchman speak of "kicking" any one. The nearest approach he, in his politeness, makes to it is, to threaten to "give a blow with his foot"; the same thing probably to the recipient, in either case, but it seems to want the directness, the energy, of our "kick." Neither has he any word for "baby," "nor for "home," nor "comfort." The terms "up stairs" and "down stairs" are also unknown in French. In English we "cure" meat and "cure" sick people, and we like our girls to be "quick," but never wish to see them "fast."—*Our Monthly.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIFTH MONTH 31, 1873. No. 14.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

JOHN COMLY, AGENT,

At Publication Office, No. 144 North Seventh Street.

OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Memoir of Nathan Shoemaker 209
Sacrificial Worship 211
Heavenly Economy 214
Prudence 214
Decision 215
Local Information 215
EDITORIAL 216
OBITUARY 217
Baron Liebig 217
Modern Cave Dwellers 219
Siberian Exiles 220
A Martyr to Leisure 220
POETRY:—Poem from Whittier's "Questions of Life"—The God of my Childhood 222
Wild Flowers in Norway 222
Sick-Room Hints 222
How Plants Grow 223
Carrier Pigeons 223
Place and Work for all 224
Notices 224

A Testimony of the Monthly Meeting of Friends of Philadelphia, Concerning our Beloved Friend Nathan Shoemaker, deceased.

When those who have lived lives of usefulness and devotion to the principles and testimonies of Truth as professed by Friends have passed away, it seems right to keep their example and teachings in remembrance, and to hold up their faithfulness as an encouragement to survivors.

In this way many may be brought to a better knowledge of the inspeaking Word—freely offered to those who will accept it—and they may, by obedience to its teachings, become qualified to fill important places in the Christian Church, making known to others of that which they too have handled and "tasted of the good word of God, and the powers of the world to come."

Impressed with these views we feel our minds drawn to present the following memorial concerning our beloved friend, Nathan Shoemaker:

He was born in Cheltenham Township, Montgomery County, Pennsylvania, on the 4th of the Ninth month, 1788. His parents, Thomas and Mary Shoemaker, both being members of our Religious Society.

By the death of his mother, when he was but 5 years of age, he and his two sisters were deprived of that maternal care and constant watchfulness so necessary for the young and inexperienced. Many years afterwards he thus expressed his sense of Divine favor: "Blessed be His name who remembers the lambs of His flock, for by Him we were mercifully cared for, and His arms were round about to protect us." His education was commenced at Friends' school at Abington, and completed at Frankford Academy, after which he pursued the study of medicine, and graduated at the University of Pennsylvania. He commenced the practice of medicine at Frankford, Penna., where, upon the 14th of the Fifth month, 1811, he was married, at Friends' Meeting-house, to Francis Maria, daughter of Joseph and Mary Kirkbride.

After residing at Frankford for 6 years, he removed with his family to Philadelphia, where he was introduced into an extensive practice, and became eminent among the physicians of his day.

In early life he felt a deep interest in the welfare of our Religious Society, and, having been brought up under its care, and observing its influence upon the lives of others, he became a firm believer in the principles of Friends as set forth in our excellent discipline, recognizing as a fundamental principle the doctrine of immediate Divine revelation and a full dependance on its teachings as the means of salvation. It was therefore a cause of sorrow whenever he found a disposition on the part of Friends to fall away from this acknowledgment of our faith, and a tendency on the part of some prominent members to

call this in question led him to take an active part in Society, in the days of its oppression and severe trial, and to do all that lay in his power to promote its welfare and advancement. About the time alluded to he was a member of the Western District Monthly Meeting of Philadelphia, whence he transferred the membership of himself and family to Darby Monthly Meeting, and from the latter place they were certified to this Monthly Meeting, on the 5th of the Ninth month, 1827.

He continued in membership here about 6 years, when his family with others were set off to constitute the Monthly Meeting for the Southern District, thereafter known as Spruce street. Here he continued as a regular attender until 1862, when he again became a member of this Monthly Meeting.

It was his ardent desire to fill up his measure of duty while time was afforded, and he renewedly entered into covenant with his heavenly Father, asking for strength to renounce all things contrary to the divine law written on his heart, and for ability to submit to whatsoever might be revealed as a Divine requisition.

In his journal he thus writes of an eventful period in his life:

"Oh! the mercy and goodness of our heavenly Father. How He follows us by His holy Spirit, and brings us under condemnation for sin in order that we may be brought to repentance and amendment of life, for here the dispensation of condemnation becomes glorious, because it leads on to the more glorious dispensation of justification." Through many trials he passed onward,—"the spirit being willing, but the flesh weak," until, he adds, "all unworthy and unsanctified as I felt myself to be, I was induced to open my mouth in the ministry." This first occurred about 1830, he being at the time in his 42d year. "How important it is," he continues, "that all who undertake to fill this awfully responsible office should know the ground they stand upon, seeing that they incur the woe if they preach not the Gospel, which is nothing short of assuming to be mouth for God in the assemblies of the people. Therefore let him that speaketh, 'speak as the oracles of God, and if any man minister, let him do it as of the ability which God giveth.'" He was much interested and very active in the establishment of Spruce street Monthly Meeting, and was frequently exercised to call his brethren to walk in the strait and narrow way which leads to life eternal. His exhortations, generally brief, were direct, simple and practical, and his illustrations were mostly drawn from Scripture, with which he was very familiar. His labors being approved by the Monthly Meeting, he became an acknowledged minister of the Society on the 29th of the First month, 1835.

It would seem as though his duties towards the afflicted relieved him from the necessity of travelling as a minister to any great extent. His visits were mostly confined to meetings which he could attend and return the same day.

In 1837 Friends granted him a minute to attend Fishing Creek Half-year's Meeting, and two years later he obtained a certificate to attend the Monthly Meeting, composing the Western Quarter, and in 1843 he was drawn in gospel love to pay a religious visit to some of the meetings belonging to our Yearly Meeting. On all these occasions he had the encouragement of his friends, and upon return of the minutes expressed the peace and satisfaction he felt in having performed that which appeared to be required of him.

He was, however, more truly a home laborer, and many will remember his earnest appeals "to mind the light," "the true light which lighteth every man that cometh into the world," by obedience to which they would know the law written on the heart and become the people of God. He impressed the view upon them, that works of righteousness and love, often leading into self-denial, were of more importance as it regards salvation than a belief in any form of doctrine, or assent to any theological creed.

His ministry was not confined to the assemblies of the people, for he believed that religion should be manifest in every duty of life, and he endeavored to put this belief in daily practice.

The peculiar relation of physician and patient, and the necessary confidence which often exists between them, frequently enlisted his deepest sympathies for the spiritual as well as the physical welfare of those who were under his professional care.

An incident related by one whose family he had attended, illustrates the occasional anxiety of his mind:

The invalid had been extremely ill, and the crisis was perceived to be safely passed, when our beloved Friend knelt at the bed-side and offered an impressive prayer with thankfulness for the safety of his patient. This feeling of deep sympathy for those confided to his charge, in connection with his constant business engagements, caused his health to decline so much that in his 55th year he was compelled to withdraw from the active duties of his profession.

In the year 1860, he was called to part with his beloved wife, with whom he had lived in close affection for nearly 50 years.

This loss was the great grief of his life, and although he was enabled to say, "Not my will, Oh God, but thine be done," yet his sorrow told rapidly upon his enfeebled body, and he was soon after attacked with an acute disease, which continued with slight variation through several years of suffering to the end. "How long, Oh Lord, how long," were words he often repeated, while his earnest prayer was that he might abide in the everlasting patience until the time should come to be released.

He was confined to the bed for 18 months, during which many were the lessons that his patience taught to those who watched by his bedside, while at times he was enabled to preach a living gospel in word and in deed.

His mind was clear to the last moment, and in the utmost composure and with calm hopefulness he watched his own life ebbing away.

A short time before his departure, while some of his friends were sitting around his bed, he quoted, in allusion to the solemn change which he felt to be approaching, the memorable expressions of George Fox, "Never heed"; "All is well"; "the Seed reigns"; and a few minutes before the close, he laid his hand upon his wrist, saying, "My pulse is gone; I am near the end of my suffering."

He departed this life on the 11th of the Sixth month, 1868, aged nearly 80 years.

Read and approved in the Monthly Meeting of Friends of Philadelphia, held Third mo. 19th, 1873, and signed by direction and on behalf thereof by

CALEB CLOTHIER,
LYDIA GILLINGHAM, } *Clerks.*

Read and approved in Philadelphia Quarterly Meeting of Friends, held Fifth mo. 6th, 1873, and signed by direction and on behalf thereof by

CALEB CLOTHIER,
SUSAN CARRALL, } *Clerks.*

From "Arthur's Home Magazine."

SACRIFICIAL WORSHIP.

BY E. R. KEYES.

(Concluded from page 198.)

Animal sacrifices, however, did not properly belong to the Silver Age, nor were they practised until near the close of that period, when the race had fallen into gross and natural conceptions of God. The people or church called Heber was probably the first, according to the Sacred Scriptures, to institute sacrificial worship. This church retained the word Jehovah as the true name of God, and worshipped Him by sacrificial rites, while the surrounding nations lost the knowledge of this name, and fell into idolatry. (Exodus iii., 18; v., 2, 3; viii, 26). Not content with the simple but expressive forms of the preceding ages, the Hebrews added to the hill and the grove, the altar and the offering of sacrifices. The altar was the Lord's table (Mal. i., 7); the animals offered were His meat and bread; the odor of the sacrifice was for a "sweet smelling savor" to Him; the animal was slain simply that it might be offered and burned upon the altar; the burning signified the Lord's acceptance and consumption of the offering. The worshipper laid his hands on the head of the victim ready to be slain, not to signify the transfer of his sins to it—this would have rendered the animal unclean, like the scapegoat, and unfit to be offered to the Lord—but to signify the transfer to it, and the expression thereby to the Lord, of the good affections which the worshipper cherished and which the animal fitly represented. The sacrificial act further signified his sense of indebtedness to God, his love for Him and his desire to please Him. "It testified his humble acknowledgement and his reverent surrender to God; but that was all." (Life and Light of Men 242). Confession of sin, though implied, doubtless, as a subjective process preliminary to all true worship, was not symbolized by sacrifice. Not sin, but holiness; not evil, but good, was thus representatively offered to the Lord, with the acknowledgement that all that is good in man, is of and from Him alone. The only instance in the whole system of ceremonial worship instituted by Moses, where confession and transfer of sin was made and symbolized, was when the hands were laid on the head of the scapegoat, which was never offered to God, but sent away into the wilderness as a thing accursed.

Thus regarded, sacrificial worship is free from many of the objections which lie against the perversions into which it has fallen. But in its best form it indicates a lamentable decline from the spiritual worship which preceded it. It presents the divine character under a degraded and sensual aspect, revealing, however, the change that has been going on in the spiritual condition of the race and in its conceptions of God, rather than any infirmity in the essential attributes and perfections of divinity. It is precisely such a system as might have originated with men in their gradual alienation from God, and is entirely congruous with the corrupt state into which they are known to have fallen at a very early period. It is an eclipse of God, throwing its shadow across the field of human history for thousands of years—an eclipse caused by and adapted to man's diseased and obscure mental vision. It is re-

pugnant to all just conceptions of the divine character, and cannot be regarded as an expression of God's will.

This style of worship once instituted, it is easy to see that it could not long retain the comparatively harmless form it first assumed. It was at best a burdensome and needless invention, or, if necessary at all, only rendered so by the very evils and perversions in men by which they had separated themselves from God, and become averse to genuine spiritual worship as well as incapacitated for it. Hence, sacrificial worship soon degenerated into idolatry. The causes which led to its institution continued operative, and were stimulated to fuller developments. Images of animals were fashioned and set up in the temples of religion, and instead of being regarded as the symbolical forms of certain divine attributes, came at last to be reverenced as veritable deities, or at least as their visible shrines. Jehovah was grossly misconceived and blasphemed He was divided against Himself, and made to conform to the sensual, dark and malign character which human nature had assumed. Hence animals and even human victims were slaughtered at the altars of religion to appease the wrath of Heaven and expiate the guilt of men.

Even the Hebrew race, of whom was Abraham, fell into this current of evil and perverse practices, and followed after false gods. The original principles of sacrificial worship became obscured and perverted among them. Abram himself needed to be taught that human sacrifices were neither required by Jehovah nor acceptable to Him. There was imminent danger that all worship of the true God, external as well as internal, would perish from the earth, and that the most shocking and bloody idolatrous rites would usurp its place. To avert this result, a particular family of the Hebrew nation, viz.: the seed of Abraham, was set apart to be instructed in the principles of true religion. In accommodation to their degraded and evil states, Jehovah permitted them to retain sacrificial worship, from which it was impossible to detach them at once without utterly destroying them, but commissioned Moses so to regulate it as to rescue it from the flagrant perversions into which it had been carried, and cause it to express, under representative rites, the principles of genuine internal worship. By this means communication was maintained between Heaven and earth, the Jewish people were kept in some degree of external morality and sanctity, and the race was prepared for the introduction of the Christian dispensation.

Animal sacrifices, therefore, were not first instituted in the time of Moses. He found them already in general use when he entered upon his work, and under divine direction he simply regulated what could not be at once abolished. Only the form, and not the substance of sacrificial worship, was made the subject of divine legislation. This view enables us to reconcile some scriptural statements which would otherwise stand in conflict with each other, and shows how it can be true that animal sacrifices were not of divine origin, nor in themselves agreeable to the divine will, and yet that Moses was instructed by Jehovah to prepare an elaborate ritual for sacrificial worship.

The offering of animals, however, was at best but an expensive and elaborate ritual of religion, and not genuine religion itself. Its importance as compared with a life of obedience to the moral law, was as the value of the Sunday worship or liturgical services in which men now engage, is to that of the daily habits and uses of a life of charity. It was a mere external form, having no worth save that which might be imparted to it from principles of goodness and truth, already wrought into the character and conduct of the worshipper. Its whole effect, too, was manward. It operated no change in God. It purchased no favors at His hands. It served, however, as a standing reminder to the Jewish people and to their idolatrous neighbors, of their indebtedness to God as the source of all life and blessing. It signified also the supreme and sole lordship of Jehovah, in that some of the very animals which were regarded as objects of worship among the heathen, and whose images were set up in their temples, were required to be offered daily at His altar.

But the question still remains, What relation did the Jewish sacrifices sustain to the person and work, sufferings and death of the Lord Jesus Christ?

If the bloody rites of sacrificial worship, and the sensual states of the people, which rendered them possible, were obnoxious to Jehovah, it will scarcely be claimed that these very rites were the divinely-appointed antetype of the sacrifice of Christ viewed as a substitute provided by God to expiate the sins of men. If they were designed to prefigure the vicarious character of Christ's sufferings and death, the inspired writers could not so often have spoken disparagingly of them, or declared obedience to be better than sacrifice. If, too, the Jewish people had hope of salvation only on the ground that their sacrifices were typical of the promised and sole efficacious sacrifice of Christ, then they needed to cherish the profoundest reverence for them, observe them most strictly, and exalt them in importance far above the

moral law. Instead of this, as we have seen, chief stress is laid by the prophets on the elements of spiritual goodness and the practical duties of a virtuous life. "Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," (Isaiah 1., 18,) is the burden of their admonitions. If, moreover, the sacrifice of animals was a divine institution, intended as a perpetual representation and prophecy of the sacrifice of Christ as our substitute, then it has failed of its purpose; for none of the prescribed forms of sacrifice was observed at the death of Christ. Or, if we allow that his death was the proper fulfilment of the representative rites of sacrifice, then the murderers of our Lord become for the time being Jehovah's sacred priests; and the ignominious cross His holy altar. But, if every mind revolts, as it surely must, from such a conception; and if, "by wicked hands" our Lord "was crucified and slain," then we are forced to the conclusion that the crucifixion of Christ, and the sacrifice of animals in worship, were both alike indicative of man's deep degradation and sinfulness, and hence offensive in the sight of God. Not that we regard the two things as equally criminal, for they were not; but they were both the fruit of the same evil and darkened state of the human mind, and not the work of a merciful and righteous God. And, conversely, if the crucifixion of our Lord Jesus Christ, instead of being a divinely-appointed sacrificial act, expiatory of human guilt, was the very concentration of all wickedness, an act of high treason against Jehovah, and hence in the last degree abhorent to Him, with what consistency can we suppose that He instituted the Jewish sacrifices, and constituted them the sacred and impressive types of the most glaring crime that His creatures could commit against Him?

If, therefore, the sacrificial system was representative of the work of Christ, as it doubtless was, it must have been so in some other sense than that here considered. What its true representative force was in reference to Christ, will readily appear, from what has already been said concerning the origin and primary significance of sacrificial rites. We have seen that these rites were intended as a liturgical expression of the religious feelings. They represented the consecration of the worshipper, the hallowing of his affections and thoughts, the surrender of the natural to the influx and control of the spiritual mind, the exercise of love and gratitude toward God. The animals brought to the altar were such as corresponded to sentiments of sincere worship, though the offering of them did not necessarily imply that the act proceeded from proper motives. The Jewish sacrifices therefore symbolized those spiritual sacrifices which are required of all men, and which are alone of value in the sight of God. And they represented the sacrifice of our Lord Jesus Christ in precisely the same sense and way that they typified the sacrifice which every one of us is required to make of himself to God. As we are commanded to "present our bodies"—*i. e.* (our whole being)—"a living sacrifice, holy, acceptable unto God, which is our reasonable"—(*i. e.* rational or spiritual, as opposed to a mere ceremonial and carnal!)—"service;" so Christ yielded himself unto God as "a lamb without blemish and without spot." He subjected his finite human nature absolutely to His divine essence, thus glorifying it and making it divine. He sacrificed all mere natural affections, and put off all mere human and finite states of life. In Him, therefore, divinity became human, and humanity became divine. He who was divine in first principles became divine also in the last or lowest—and Jehovah is henceforth present among His creatures as a Divine Natural Man.

But Christ's sacrifice, though analogous in form to that required of men, is not to be measured as to the value and efficacy by any finite standard. In His Divine Humanity He has become, in a measure, infinitely greater than any mere creature ever can, the living medium of divine influences for the regeneration of men.

This view of the relation of the Jewish sacrifices to the sacrifice of Christ, and of their proper representative meaning, harmonizes the teachings of revelation with the conclusions of reason, and the requirements of divine justice with the instincts of a purified and loving heart. While it is impossible to conceive of God as instituting or approving this ritual of blood, as it is impossible to imagine Him delighting in the deeds of those who nailed His Son to the cross, we can yet see how He could consistently avail Himself of existing forms of worship from which men could not be at once divorced, to construct a system of religious symbols, which should truly represent the principles of spiritual worship, and typify the sacrificial work of Christ as well as the service required of every individual man. He therefore seizes upon the very signs of man's apostacy, and forges them into instruments by which the race shall be subdued unto Himself. He tolerates sacrifices only because He can make them the means of their own overthrow—the channel of ideas and influences that shall educate men to reject them as unnecessary and absurd. That this end was reached in the latter stages of the

Mosaic dispensation, history attests. Tradition also declares that after the destruction of Jerusalem and the Temple of God by the Romans, an eminent Jewish Rabbi assembled his surviving brethren amid the ruins, on the site where the solemnities of sacrifice had been so long performed, and, with the consent of all, proclaimed that thenceforth the offering of sacrifices was not obligatory, and that works of charity should be considered their equivalent and substitute.

God is the llght, which never seen itself, makes all things visible, and clothes itself in colors. Thine eye sees not its ray, but thine heart feels its warmth.—*Rechter.*

HEAVENLY ECONOMY.

"Gather up the fragments that remain that nothing be lost." Multitudes of men, women and children perform their daily labor because they must. Their necessities compel them. They have no other motives than to procure food, shelter, and clothing. They are slaves. Necessity is their master, and they are driven to their toil by his whip. They get nothing but what they work for—freedom from the lash, and a supply for their natural wants. They get no intellectual and moral development. There are no fragments after their feast. They eat everything to the bone. Others again, work for comfort, for elegance, for beauty, for fashion, for equality with others, for wealth, honor, and power. Whether they succeed or not in the thing they work for, they obtain nothing beyond it if they work for these alone. There are no fragments for them—no higher soul within. Another class, and I fear much the smallest, do the same natural things. They cook and sew, and order the household; they buy and sell; they dig in the field, and work in the sooty shop; they make money and hold office and gain honors and power. But they do much more than this. They put a higher purpose into their work, and they reap a much larger reward. They do not work any harder—they do not work so hard. Their ruling motive is to do good, and not to get good. They work from love to the Lord and man, and while they get the same natural wages, they get an amount of spiritual good that far exceeds in value their natural wages, however great they may be. They are enlarging their souls, and forming them into the image of heaven, and preparing them to receive heavenly and eternal delights. They reap the fullest reward of their labor on every plane of the mind. Every faculty is fed, and there is more than they can receive that will last to eternity. Is it not a miserable waste to work for that which perishes in a day, when you can get the temporal wages, and gather up an eternal reward besides? Can there be any other economy than that which calls all man's faculties into play, from the highest to the lowest, and gathers up the spiritual as the natural reward?—*Chauncy Giles.*

From Economy of Human Life.

PRUDENCE.

Hear the words of prudence, give heed unto her counsels, and store them in thine heart: her maxims are universal, and all the virtues lean upon her: she is the guide and mistress of human life.

Put a bridle on thy tongue: set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself: whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling, the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he that cannot restrain his tongue, shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Let thine own business engage thy attention; leave the care of the State to the governers thereof.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality; he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessaries.

From the experience of others, do thou learn wisdom; and from their failings correct thine own faults.

When thou hast proved a man to be honest, lock him up in thine heart as a treasure! regard him as a jewel of inestimable price!

Refuse the favors of a mercenary man; they will be a snare unto thee; thou shalt never be quit of the obligation.

Use not to-day what to-morrow may want; neither leave that to hazard which foresight may provide for or care prevent.

Yet expect not even from prudence infal-

lible success ; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful ; yet never had a fool thorough enjoyment ; never was a wise man wholly unhappy. ROBERT DODSLEY.

DECISION.

There are few things more painful to endure, or more detrimental to success, than an irresolute, undecided, vacillating state of mind. There are persons who have many excellent qualities, yet appear to be the continual sport of circumstance or impulse. Anxious and fearful of mistakes, they hold their minds in an ever-trembling balance between opposing choices, and though suffering pain in their suspense, and shame in their irresolution, seem utterly incapable of arriving at any definite determination. Even purposes already formed are often surrendered, when a new train of thought magnifies the difficulties and questions the wisdom of the first decision, and many excellent designs are thus abandoned, and much good frustrated by the want of a firm decision of character. Such irresolution is to be ever hanging dependently on the judgment of others. The sentiments of a friend or the ridicule of an enemy are sufficient to melt away what has been thought to to be the firmest resolve, and intercourse with various persons of different notions reduces the vacillating mind to an impotent state of perplexity.

Much of this indecision proceeds from peculiarity of constitution. There is something in the physical construction of certain persons which induces a mental energy and stability that others lack. A decided majority of those who are noted for their decisiveness of character, also possess vigorous physical powers, enabling them to endure the labor or hardships necessary to effect their objects. Yet the fact that there are exceptions to this —that some resolute and determined characters are found united with feeble frames— should prevent any one from dispairing on this account of improving their powers of decision. Certainly a strong physique by no means secures this valuable element, and instances are not rare where strength of body and feebleness of will are united. There is frequently a sort of obstinacy of temper, erroneously called decision, but which, proceeding not from the convictions of judgment or reason, but from the mere vanity of authority or love of self-assertion, deserves only censure. Extreme confidence in one's own wisdom may and often does exist where there is the least foundation for it, and conceit is far more reprehensible than indecision. Indeed, one chief requisite for obtaining a wise decision of character, is to hold the mind free to receive new light from every source, and ready upon sufficient grounds to alter or revoke its resolves. A willingness to hear and weigh all sides of a question, and to receive any information bearing on it with gladness, even from those whose judgment may be inferior, is essential. But after gaining all the helps that can aid the judgment, the responsibility of deciding must at last rest upon ourselves alone. We should never shirk it, or throw it upon others, or delay it by timid hesitancy, would we prove ourselves worthy of manhood.

There is another and very important means whereby a decision of character can be strengthened. That is by carrying every decision into immediate and energetic action. More fail in this than in the previous working of the mind. They exercise the independent judgment necessary to form correct decisions, often thinking laboriously and successfully, but when this is done, and the choice made, they think the work is accomplished, when, in fact, they have only prepared the way to begin it. They are dealing in ideas, when they should be dealing with realities. It is well, when the judgment has really decided any wise course, to commit ourselves to it in some marked way that shall oblige us to carry it forward. Delay in such cases is always dangerous, and frustrates much of the good that would otherwise be accomplished. The intellectual process of arriving at right conclusions must be coined, as it were, into the solid gold of practical action before it can claim any intrinsic value. Those are admirable characters who most perfectly unite thought and action, and, welcoming all helps, conscientiously bring their best powers of judgment to bear upon their decisions. Having deliberately formed their conclusions, they proceed to carry them into practical action, with immediate and vigorous endeavor. Courage, perseverance and endurance are all needed to form such characters, and are all in their turn strengthened by every decision wisely made and firmly executed.—*Ledger.*

LOCAL INFORMATION.

Shrewsbury and Rahway Quarterly Meeting was held Fifth month 8th, 1873 ; the Select Meeting at Shrewsbury the afternoon preceeding. David and Naoma Barnes, Ministers from Purchase Monthly Meeting, were acceptably with us ; also Elnathan and Hannah Carpenter, from the same Meeting.

The meetings were small, but we were made sensible of the overshadowing power of the Most High, and have gratefully to acknowledge that it was good for us to be there.

After the reading of the third Query, a tendering appeal was made to young mothers, that they should endeavor to bring up the tender lambs intrusted to their care in the simplicity that Truth leads into, and to bring them to meetings with them in very early life, that they might learn to love to sit by the side of their mothers there.

A beloved daughter was feelingly alluded to, who, in her 18th year, was removed by death. During her illness, she expressed the satisfaction she felt in having gone with her mother to meetings; saying, she remembered the happiness she experienced in sitting by her side in meeting when a little child.

In our Meetings for Worship, testimony was borne to the all-sufficiency of the Spirit of Truth, the Light within, if obeyed, to lead us to peace in this life, and finally prepare us for a state of never-ending bliss hereafter.

Much enjoyment was experienced in our social minglings. And we believe if Friends were more willing to lay aside their daily avocations, and leave their homes to attend these small meetings, they would find the visitors and the visited would be blessed together.

C. S. V.

Plainfield, N. J.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 31, 1873.

HEALTH.—It is often remarked, and it is a matter of profound regret, that many of those who are intellectually fitted to be our most effective workers, are so deficient in physical strength that their usefulness falls far below what we naturally expect from their mental or spiritual superiority. We are not to suppose, however, that there is any necessary connection between physical weakness and mental power—for there cannot be any doubt of the fact that a quick circulation, good digestion, and the muscular and mental vigor inspired by these conditions are important elements of success in all useful work,—and none should despise or neglect that physical system which is, equally with the immortal mind, the work of Infinite Wisdom. The ancients embodied their idea of combined physical and mental superiority in their fabled centaurs;—men who had heroic intellects allied with bodily constitutions as powerful as those of horses—and were able to do mighty deeds either to benefit or to trouble the nations. It has been said that in many of the learned professions a vigorous constitution is equal to at least fifty per cent. more brain. All the qualities of the mind are thereby exalted to a degree never attainable by physical weakness, for intellect in a weak body is "like gold in a spent swimmer's pocket."

To gather stores of learning, and train the intellect without carefully preserving the physical health, is as unwise as if the husbandman should lock up his grain in a granery, of which he had not strength to turn the key.

Haste and nervous worry are the causes of much of the ill health which disables some of our noblest minds: haste to acquire knowledge, haste to win fame, haste to gain wealth, and even a generous haste to reform and bless the world, may exhaust and prostrate the zealous worker even on the threshhold of a career of usefulness. Weariness is nature's gentle intimation that her exhausted powers need repose, and if that repose be denied her, need we wonder if she rebels against such injustice? The calm and steadfast spirit who struggles not vainly for the unattainable and who patiently accepts the inevitable, being content to follow the leadings of Divine Providence, will not be likely to lose either physical or mental power to carry on his appointed work. The ever anxious and nervous, who tremble under a sense of undue responsibility, should not so completely lose sight of the great eternal truth that the Most High rules forever in His universe and is able to do all things, making use of the noble energies of His creatures as agencies in carrying out His purposes.

It is only as our activities are in harmony with the Divine will that they can be at all effective either to develop new truth, or to remove old error.

ORIGINAL CHRISTIANITY.—Very few of the professed disciples of the blessed Jesus have ever upheld in its completeness the sublime system of ethics which He taught to His ritualistic countrymen among the hills and vales of Judea. His distinct enunciation of the principles of peace and forgiveness has been continually ignored by most of the zealous high-professors of the Christian name.

The Society of Friends and some other small bodies of Christian professors, have ever acknowledged the principle of peace to be Divine, and have endeavored to be faithful in upholding it before mankind, hoping and believing that sooner or later the blessed principle will reign throughout the earth, and "swords be beaten into ploughshares and spears into pruning hooks."

We find, in a late paper, the following interesting and touching account of a new religious sect in France, that have determined to be practical Christians, even though faithfulness to convictions of right may lead many to reproach, to suffering, and, possibly, to death.

"The existence of a religious sect called 'Derbists,' whose adherents are mostly recruited in the two departments of the Drome and the Ardeche, was scarcely known to the great majority of Frenchmen until a soldier belonging to this body was tried by court-martial a few days ago for insubordination. The tenets of this sect are principally embodied in the doctrine that human life is absolutely sacred, and that the profession of arms is in itself a crime. In obedience to this teaching, a young man who had been sent to join his regiment refused to carry arms, declaring that he was ready to submit to any punishment, even that of death, rather than repudiate his principles. The Colonel had no alternative but send him before a court-martial for breach of discipline; and in the course of the trial the school-master, who had been called as a witness, stated that, though he had done all in his power to eradicate these ideas, the prisoner had held fast to his original purpose. When he told him that, in the event of a battle, he would always be able to fire in the air, the young man declared that he would not do that because it would be an act of treachery towards the government, and he preferred stating the case to his superiors when called upon to join the army. On similar grounds he refuses to purchase a substitute, and in reply to the warning of his schoolmaster that he would render himself liable to be shot for insubordination, he avowed his readiness 'to add another to the three millions of martyrs who have already died for their faith.' His behaviour at the trial was most exemplary, and when questioned by the president of the court, he confessed that he had disobeyed the military laws, but had acted in conformity with those of the Gospel."

JOHN STUART MILL.—A recent cable despatch brings us intelligence of the death at Avignon, in France, of John Stuart Mill, at the age of sixty-six years. He was son of the famous John Mill, who early in this century was a noted essayist on the various topics of political and social science, and the author of a standard history of British India. We clip the following from the *Baltimore American:*

The younger Mill followed his father into the East India House, and, like him, became Chief Examiner of India Correspondence, being also from 1835 to 1840 one of the editors of the *Westminster Review*. In 1843 he first published his book entitled "System of Logic, Ratiocinative and Inductive," which at once advanced him to the front rank of the world's philosophers, and elicited an immense amount of comment, that was almost equally balanced between praise and detraction. It was a bold, brilliant and thoughtful attack on prevailing systems of philosophical logic, casting established habits and prejudices to the winds, and setting up in their stead new methods of physical and intellectual science. This was followed by "Essays on Unsettled Questions of Political Economy" and "Principles of Political Economy, with some of their Applications to Social Philosophy," the first of which appeared in 1844 and the last in 1848. Mill's last work of importance was the well-known treatise on "The Subjection of Women," in which he argued with all his keen logic and subtle force against the degradation of the female sex, and plead for its higher elevation in the social scale. Besides these writings he has contributed a large number of articles to the British Reviews, all on political and social questions. Beyond doubt, he was one of the most profound thinkers of the age, and while he has shocked conservative ideas by the audacity of his attacks on systems venerable with age, yet he has laid down many sound and valuable principles, the practical application of which would tend to the benefit of humanity.

DIED.

VALENTINE.—Suddenly, on the 26th of 12th mo., 1872, at Glen Cove, Long Island, Ellwood Valentine, aged 76 years; a member and elder of Westbury Monthly Meeting, L. I. The stern integrity and pure Christian character of this beloved Friend, were felt and recognised by a large community beyond his own Society. He passed away full of years, leaving to his family the "priceless heritage of an unspotted name." He was crowned with the affection of more than one generation of friends, to whom his example was as precious as his memory is endeared.

From the Popular Science Monthly.

BARON LIEBIG.

Justus Von Liebig, the famous German chemist, who died at Munich, April 18th, was born at Darmstadt, May 12, 1803. Having graduated from the gymnasium of his native place at the age of sixteen, his taste for the study of natural science led him first to accept a situation in an apothecary's shop,

where he expected to have abundant opportunity for experiment and research.

After six months' service in the apothecary's shop, Liebig set out for the University of Bonn, where he studied for a while, and then went to Erlangen. At the latter university he attracted notice by the zeal with which he devoted himself to the study of chemistry, and he received from the Grand-duke of Hesse a "travelling stipend," which enabled him to spend two years (1822–'24) in Paris. There he had the advantage of association with Alexander Von Humboldt, Gay-Lussac, and other eminent scientists. During his stay in Paris he read before the Academy of Sciences a paper on "Fulminic Acid" which at once stamped him as an able chemist. He was then only twenty-one years of age. In 1824 he was, through the influence of Humboldt, appointed Adjunct Professor of Chemistry in the University of Giessen, and two years later he succeeded to the full dignity of professor. The laboratory which he established at Giessen was the best appointed school of chemistry in Germany, and thither flocked students from all parts of Europe, but especially from England, and also from this country. Leipsic and Göttingen set up chemical laboratories on Liebig's model, and the Giessen school became a kind of scientific focus, a centre of discovery, whose influence was felt everywhere.

Prof. Liebig visited England in 1838, attending a meeting of the British Association for the Advancement of Science. He there brought forward the discovery made by his associate, Wöhler, of a process for obtaining urea artificially. This announcement of the first successful step toward the synthesis of compounds in the laboratory, which had been supposed producible only under the influence of the mysterious forces of life, was received by the Association with profound interest. At the urgent request of the Association he wrote his work on "Organic Chemistry, in its Application to Agriculture" (Brunswick, 1840), which was translated into most European languages, and had an enormous circulation both in Europe and America. In 1845 he received from his sovereign the honor of an hereditary barony. Seven years later, in 1852, he accepted the position of Professor of Chemistry in the University of Munich, and director of the chemical laboratory of that city.

His principal works, besides those already mentioned, are: "Animal Chemistry, or Chemistry in its Applications to Physiology and Pathology" (1842); and "Familiar Letters" (1844), which brought his views on applied chemistry before a very wide public, in a style so simple and popular that practical agriculturists could understand and profit by the instruction there conveyed.

In 1848 he commenced the publication of his "*Annalen*," or, "Annual Report of the Progress of Chemical Science." He published his "Researches on the Chemistry of Food" in 1849. His "Dictionary of Chemistry," in which he had the assistance of other writers, appeared in parts between 1837 and 1851.

In estimating the relation of Baron Liebig to the thought of his age, we are not to regard him as simply a chemist; he was much more —he was, in its broadest sense, a philosophical chemist, a man of ideas. Since the death of Berzelius, no man has appeared who had the weight of universal authority in chemical science. The subject has developed into such vastness of detail, that men can only become great by limiting themselves to special branches of it. Liebig devoted himself to organic chemistry, and even here there are other men who have probably surpassed him in the number and importance of their immediate contributions to the science. Yet, since Berzelius closed his career, no *savant* has appeared in the chemical field who has achieved so brilliant and conspicuous a position as Liebig.

He had in an eminent degree the traits of a successful pioneer in the world of thought. He was a man of impulse, sympathy, and enthusiasm, as well as of intellect. He could not give his life to simple, quiet laboratory investigation, content to make a few additions to the stock of scientific truth. Although trained to the strict methods of investigation, and competent to bend his energies to specific research, yet his manly interest in his fellow-beings, and the welfare and progress of society, determined the course of his studies, and led him constantly to the development of large practical results. When he began with organic chemistry, it was in its infancy, and chiefly confined to the production of a few organic compounds by laboratory decomposition. As for the chemical interpretation of the living organism, it was hardly thought of. The mystery of the vital forces reigned supreme, and barred the way to true inductive investigation. So also with agricultural chemistry. Davy had originated the name early in the century, and presented some of its elementary facts; but they did not reach to practical results, and amounted to nothing in their influence upon the public. The work of Liebig was nothing less than to erect both these sciences into recognized branches of study, to direct the scientific thought of his age to these fields of inquiry, and to arouse the interest of the public in their practical applications; and this great work it is his lasting honor to have accomplished. That he should have committed errors, was inevitable. The first bold original speculations

upon complex subjects cannot fail to be always imperfect. And, besides, that order of temperament which fitted him to be a reformer and a leader, and to stimulate and urge on other men, was favorable to rashness of generalization and a sanguine anticipation of conclusions. And yet Liebig's leading doctrines, to whatever degree requiring modification, were steps in the right direction of investigation; while their amendment and revision have made the reputations of other men.

Prof. Liebig's name will always be intimately and honorably associated with the rise of biological science in the nineteenth century. He stands at the beginning of one of the great epochs of knowledge, to which his genius has assisted to give development and direction, and he illustrates in an eminent degree that highest trait of modern character—devotion to scientific truth to the end of a large and noble utility.

It remains to be stated that Prof. Liebig entertained large and liberal political views. Although working under the European system with great success, ennobled by it, and appreciating its advantages, he nevertheless condemned its repressions and interferences, and looked beyond the ocean for the realization of his hopes and ideas. He was an enthusiast in regard to America, where he had many more readers than in any other country, and he expected great things from freedom, intelligence, and active enterprise in the United States. He even entertained serious notions of taking up his residence in our country. Like Agassiz, he saw that there were great possibilities for the future of science on this continent, and he indulged the idea, which was much more than a fancy, of establishing a great agricultural institution in one of the States. He would have been welcome here with a cordiality beyond his anticipation; for he was not only universally known and highly respected, but the most numerous class of the community—the agriculturists—recognized him as benefactor.

MODERN CAVE DWELLERS.

The interesting researches of scientific men among the traces of former residents upon our earth are rivalled by discoveries among its present inhabitants, of tribes and races which seem to reproduce the past. While the ancient caves, tenanted at an indefinite period in the past, are searched for the relics of the old races, people of similar burrowing habits are found still existing. In the hitherto but partially known districts of China, Baron Richthofen, a Prussian geologist, has found a race of cave-dwellers. The baron was deputed by the Chamber of Commerce of Shanghai, composed of the foreign mercantile community, to explore the coal-bearing and mining districts of China, in the north and west; the same districts in which Marco Polo earned the name of romancer, by reporting that the people there built fires out of black stones, dug from the ground. The "cave dwellers" of China live in the Yellow River district, which abounds in iron, salt, and coal. These articles are found in many other countries; but the soil of the Yellow River district would seem to be peculiar, and found nowhere else. It is of a brownish yellow color, and when triturated with water is not unlike loam, but differing from loam in its highly pourous and tubular structure. It is full of *land* shells, and contains bones of quadrupeds, but no marine or river shells. It is not an alluvial, but is supposed to be a sub-aerial deposit, the collective remains of uncounted generations of vegetation keeping in place the drifting material spread by wind and driving rain. It is very fertile, and needs no manure, but fresh soil, gained by turning up the ground, or throwing on a few inches loosely from the ridges outside the cultivated spots. "Everything," says the Baron, "is yellow. The hills, the roads, the fields, the water of rivers and brooks are yellow; the houses (where there are any) are made of yellow earth, the vegetation is covered with yellow dust, and whatever moves on the road shares the general yellow color. Even the atmosphere is seldom free from a yellow haze. It is here, if I am correctly informed, that the word 'hwang' (yellow) was first used as the symbol of the earth, and one of the most ancient of the Chinese Emperors adopted as his title, Hwang-ti,—'Lord of the Earth.'"

The altitude of this singular region rises to five, and even six thousand feet above the sea. Some elevations are eight thousand feet; but at every elevation the land is cultivated. Wherever there is, or has been a water course, a ravine is cut down with perpendicular sides, from forty to two hundred feet deep, and some of the river courses are sunk six hundred feet. The country is fairly impassable, except on worn paths which go up and down on practicable places, and are traversed by donkeys and mules. On one of these passes the baron counted in one day two thousand, and on another five thousand donkeys, fully laden with merchandise; for the district is crowded with population. The houses of the people are caves cut in the walls of the ravine. The doorways are lined with brick, and the interior is plastered with cement made from fossil substances found in the earth. Some of these caves have outlasted generations of inhabitants. They are said to be well lighted and comfortable habi-

tations. Stairways are dug out of the soil, on which the people ascend to their work or their worship. On the upper surface the inhabitants cultivate their crops, building walls to keep the terraces of earth in place. High up on the earth in the centre of each village stands the temple, which is also a fortress in time of danger. The province of "Shanze," as the region is called, exports iron ore, coal and salt, but consumes its agricultural products within its own limits.

It is easy to conceive that the "Yellow river," traversing such a country, with banks so precipitous, and bearing along immense quantities of yellow sand, is of little use as a navigable stream. When the river reaches the level country it fills its own bed with sand, and as there is no more large incline to carry the sand further, the river at flood overflows its banks and devastates the neighboring region. The Chinese heap up dikes to keep it in its bed, till the river course is above the plain. Occasionally in the lapse of years the river breaks bounds and finds a new course to the sea. One might imagine that such a country would be desolate, yet the patient toil of the Chinese not only subdues or counteracts natural disadvantages, but finds subsistence for a larger population than other nations can maintain in tracts possessing all natural advantages. It is curious to observe that the people of this cave-dwelling province are among the wealthiest, the most enterprising, and most intelligent. As Daniel Webster profanely said of New Hampshire, "it is a good country to go from." Its sons, as bankers and clerks, are scattered all over China; the principal native bankers in Shanghai are from this yellow province. The people at home, as well as abroad, are pleasant in manners and friendly to foreigners; and the modern cave-dwellers are inferior in nothing to their contemporaries who are roofed under bamboo or porcelain, or live in floating houses on the rivers.—*Philada. Public Ledger, 5th mo. 7th*, 1873.

SIBERIAN EXILES.

A correspondent of the *Eastern Budget*, at St. Petersburg, sends the following communication: "Among the many reforms introduced by the Russian Government of late years, the new arrangement made for the conveyance of exiles to Siberia is one of the most remarkable. Since the year 1830 the exiles were sent to Siberia on foot. They first assembled at Kharkoff, Moscow, and Nizni-Novgorod, and thence proceeded to Kazan, which was the chief meeting place of the exiles from all parts of Russia. From Kazan they went to Perm, and thence to Ekaterinburg, Timeny and Tomsk. At intervals of 20 versts there were halting stations, whe the prisoners halted and passed the nigh after which they went on with a fresh escor The time occupied in this journey was fro one to two years, and the exiles had to marc in all weathers. This naturally made man of them totally unfit to proceed, and severa did not reach their destination at all, havin died on the way. Morever, those who ha been condemned for serious offences had t march in chains, which, after a few week marching, produced horrible wounds. Other had their hands tied, which prevented then from protecting themselves in the hot seaso against the flies. Finally the Governmen itself had to sustain very heavy charges fo escorts, provisions, transport, etc., during these long journeys. The first change wa made in 1858, when the exiles were sent from St. Petersburg to Moscow by rail. In 1861 a committee was formed under the presidency of Herr Heyden to improve the condition o the exiles; and in 1865 the Government appointed inspectors to consider what reforms might be desirable. One of these was stationed between Nizni-Novgorod and Timeny, and the other between Timeny and Tomsk. In 1867 Baron Viliot proposed that the exiles should not march during the winter, and that at that season of the year they should be quartered in certain towns and given employment. This proposal, which greatly alleviated the sufferings of these unfortunate people, was finally accepted by the minister of the interior, who at the same time directed that the prisoners should in future be conveyed by rail, steamer, or car. In 1869 the Government entered into a contract with the merchant Mikhailoff for the conveyance of the exiles in cars. Since 1872 they have been conveyed in strongly made boats towed by steamers. From Tomsk they still have to go to their destination on foot as before. The present arrangements not only provide for the health and comfort of the exiles, but also cause a considerable saving to the Government, for instead of 186 stations, consisting of 186 officers, 493 sub-officers, 5,046 soldiers, 726 pensioners, 186 servants, and 125 horses, there were on the 1st of January, 1873, forty-five stations only, with a smaller number of troops."

A MARTYR TO LEISURE.

Robert Dale Owen, in his Autobiography, thus describes one of his father's partners in business:—

A man of letters, educated to every classical attainment, and the inheritor of a princely fortune, this gentleman had been able to gratify, at a wish, his cultivated tastes. His marriage was fortunate, and his children grew up around him with the fairest promise. He

had a handsome town-house in a fashionable square in London, and a country-seat six or eight miles off in the midst of one of those magnificent English parks,—the ideal of stately rural elegance—with its trimly-kept lawn and its wide-spreading chase, dotted over with clumps of noble old trees, where the deer sought refuge from the noon-day heat, and a lair at nightfall.

Its owner had traveled over Europe and brought back, as mementos of his journey, paintings and statuary by some of the best masters, ancient and modern, with which to adorn his favorite retreat. The house itself, in which I spent some happy days, with its rich marble columns and balustrades, was a fine specimen of the purest Palladian manner, where all that luxurious refinement could devise had been unsparingly lavished.

There my father—during a brief interval in his own public life of incessant bustle—found his friend, with no occupation more pressing than to pore over the treasures of his library, and no graver care than to superintend the riches of a conservatory where wealth had brought together, from half the world, its choicest plants and flowers. They spent some days of undisturbed quiet; not an incident beyond the conversation of a sedate and intellectual family circle and the arrival and departure of a friend or two to break the complete repose.

Delightful my father thought it, in contrast with the busy turmoil he had left; and one day he said to his host, "I've been thinking that if I ever met a man who has nothing to desire, you must be he. You have health, cultivation, a charming family. You have gathered round you every comfort wealth can give, the choicest of all that nature and art can supply. Are you not completely happy?"

Never, my father said to me, would he forget the sad, unexpected reply: "Happy! Ah, Mr. Owen, I committed one fatal error in my youth, and dearly have I paid for it! I started in life without an object, almost without an ambition. My temperament disposed me to ease, and I indulged it. I said to myself, 'I have all that I see others contending for; why should I struggle?' I knew not the curse that lights on those who have never to struggle for anything. I ought to have created for myself some definite pursuit, literary, scientific, artistic, political, no matter what, so there was something to labor for and to overcome. Then I might have been happy."

My father suggested that he was scarcely past the prime of life, and that in a hundred ways he might still benefit others while occupying himself. "Come and spend a month or two with me at Braxfield," he added. "You have a larger share in the Lanark mills than any of my partners. See for yourself what has been done for the work-people there and for their children; and give me the benefit of your suggestions and your aid."

"It is too late," was the reply. "The power is gone. Habits are become chains. You can work and do good; but for me, in all the profitless years gone by I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life. I feel, sometimes, as if there were nothing remaining to me worth living for."

And neither then, nor at any future time, did this strange martyr to leisure visit the establishment in which he had invested a hundred and fifty thousand dollars.—*Atlantic Monthly.*

From Whittier's "Questions of Life."

Why idly seek from outward things
The answer inward silence brings;
Why stretch beyond our proper sphere
And age, for that which lies so near?
Why climb the far-off hills with pain,
A nearer view of heaven to gain?
In lowliest depths of bosky dells
The hermit Contemplation dwells.
A fountain's pine-hung slope his seat,
And lotus-twined his silent feet;
Whence, piercing heaven, with screenéd sight,
He sees at noon the stars, whose light
Shall glorify the coming night.

Here let me pause, my quest forego;
Enough for me to feel and know
That He in whom the cause and end,
The past and future, meet and blend,—
Who, girt with His immensities,
One vast and star-hung system sees,
Small as the clustered Pleiades,—
Moves not alone the heavenly quires,
But waves the spring-times grassy spires,
Guards not archangel's feet alone,
But deigns to guide and keep my own;
Speaks not alone the words of fate
Which worlds destroy, and worlds create,
But whispers in my spirit's ear,
In tones of love, or warning fear,
A language none beside may hear.
To Him from wanderings long and wild,
I come, an overwearied child,
In cool and shade His peace to find,
Like dew-fall settling on my mind.
Assured that all I know is best,
And humbly trusting for the rest,
I turn from fancy's cloud-built scheme,
Dark creed, and mournful eastern dream
Of power, impersonal, and cold,
Controlling all, itself controlled,
Maker and slave of iron laws,
Alike the subject and the cause;
From vain philosophies that try
The sevenfold gates of mystery,
And, baffled ever, babble still,
Word-prodigal, of fate and will;
From Nature, and her mockery, Art,
And book and speech of men a part,
To the still witness in my heart;
With reverence waiting to behold
His Avatár of love untold,
The Eternal beauty new and old!

From the Christian Register.

THE GOD OF MY CHILDHOOD.

O God! who wert my childhood's love,
My boyhood's pure delight,
A presence felt the livelong day,
A welcome fear at night.

They bade me call thee, Father, Lord!
Sweet was the freedom deemed;
And yet more like a mother's ways
Thy quiet mercies seemed.

I could not sleep, unless Thy hand
Were underneath my head,
That I might kiss it if I lay
Wakeful upon my bed.

And quite alone I never felt,
I knew that Thou wert near—
A silence tingling in the room,
A strangely pleasant fear.

I know not what I thought of Thee;
What picture I had made
Of the eternal Majesty
To whom my childhood prayed.

I know I used to lie awake
And tremble at the shape
Of my own thoughts, yet did not wish
Thy terrors to escape.

With age Thou grewest more divine,
More glorious than before;
I feared Thee with a deeper fear
Because I loved Thee more.

Thou broadenest out with every year
Each breath of life to meet.
I scarce can think Thou art the same,
Thou art so much more sweet.

Father! what hast Thou grown to now?
A joy all joys above;
Something more sacred than a fear;
More tender than a love.

With gentle swiftness lead me on,
Dear God! to see Thy face;
And, meanwhile, in my narrow heart
Oh make Thyself more space!

—*F. W. Faber.*

WILD FLOWERS IN NORWAY.

The abundance and brilliancy of color of the wild-flowers of these northern countries is remarkable. The most common of all at this time is our pansy. Finding it first near a fence by a mill, the natural inference was that a neighboring garden had overrun its borders. But no; it is as wild and as common here as our own eyebright, springing up by the roadside, among the tall grass in the meadows, and standing in thick clusters on the rocks or hiding in the clefts. Of every size, except really large, and of the usual colors, in every shade and variety of arrangement. Sometimes wholly white, sometimes a dark-red purple throughout, they are oftenest a medium size, with their two upper petals a soft-blue purple shading through blue into pale yellow below. Looking up at them fluttering in fresh masses on the rocks, they give the effect of the most delicate purple flowers, so light that the wind must blow them away. They are so beautiful and so abundant that our wild violet which grows here also, seem hardly worthy of notice.

Another of our choice flowers, equall common, is the lily-of-the-valley, precisel the same in color, size and perfume as ou garden flower. Coming from Stockholm, a the different stations we found children unde the car-windows with hands and arms an baskets full of them—great, delicious bunches for a penny each. We were still incredulou enough to ask where they came from, bu when the small, brown fist pointed to th woods over beyond the station there was n longer room for doubt. The forget-me-not of our gardens also abound here, growing a little smaller, as a general thing, but of the same pure blue, sometimes coloring whole fields.

All our common wild-flowers come and go here at the same time and in the same order as in New England. We miss no one except the eyebright and the arbutus, which should not perhaps be called common with us, it is found in so comparatively few places. The sandy soil in and about the pine woods of Norway seems perfectly adapted to its growth, but we have not been able to find any trace of it where we have been. Among many that are quite new to us, is a rich, purple blossom, delicate and small, but growing in full clusters, low on the ground. Many fields are bright with a tall flower, a little like our meadow pink, of a color so deep as to be almost crimson, making a fine contrast to the ox eye daisy of our meadows, which is often mixed with it. A tall spike of blue flowers, as blue as our deepest larkspur, borders many of our country roads. Roses grow wild in almost every color—white, yellow, red and pink, and of great fragrance; the wild geranium of our fields has a much richer color than with us; our harebells grow not only on the rocks and hills, but by the roadsides, and purple columbine, large and dark, takes the place of the light red of our rocks. The variety of bright-yellow flowers is almost innumerable.—*Christiania Letter to Hartford Courant.*

SICK-ROOM HINTS.

A sick room should have a pleasant aspect. Light is essential. Blinds and curtains may be provided to screen the eyes too weak to bear full day, but what substitute makes up for the absence of that blessed sunshine without which life languishes? The walls should be of a cheerful tint; if possible, some sort of out-door glimpse should be visible from the bed or chair where the invalid lies, if it is but the top of a tree and a bit of sky. Eyes which have been travelling for long, dull days over the pattern of the paper-hangings,

till each bud and leaf and quirl is familiar—and hateful—brighten with pleasure as the blind is raised. The mind, wearied of the grinding battle with pain and self, finds unconscious refreshment in the new interest.

Ah, there is a bird's shadow flitting across the pane! The tree top sways and trembles with soft rustlings—a white cloud floats dreamily over the blue—and now, O delight and wonder! the bird himself comes in sight and perches visibly on the bough, dressing his feathers, and quivering forth a few notes of song. All the world, then, is not lying in bed because we are, is not tired of its surroundings—has not the back-ache! What a refreshing thought! And though the glimpse of another life, the fresh natural life from which we are shut out—that life which has nothing to do with pills and potions, tip-toe movements, whispers, and doctor's boots creaking in the entry—may cause the hot tears to rush suddenly into our eyes, it does us good, and we begin to say with a certain tremulous thrill of hope, "When I go out again I shall do"—so and so.

Ah, if nurses, if friends, knew how irksome, how positively harmful, is the *sameness* of a sick-room, surely love and skill would devise remedies. If it were only bringing in a blue flower to-day and a pink one to-morrow; hanging a fresh picture to vary the monotony of the wall, or even an old one in a new place—something, anything—it is such relief. Small things and single things suffice. To see many of his surroundings changed at once confuses an invalid; to have one little novelty at a time to vary the point of observation stimulates and cheers. Give him that, and you do more and better than if you filled the apartment with fresh objects.

It is supposed by many that flowers should be carefully kept away from sick people, that they exhaust the air or communicate to it some harmful quality. This may, in a degree, be true of such strong, fragrant blossoms as lilacs or garden lilies, but of the more delicately scented ones no effect need be apprehended. A well-aired room will never be made close or unwholesome by a nosegay of roses, mignonnette, or violets, and the subtle cheer which they bring with them is infinitely reviving to weary eyes and depressed spirits.—*Scribner's Monthly.*

HOW PLANTS GROW.

We ought to have, and shall have one day, not only experimental farms, but maps of every district, showing its geographical, topographical, geological, floral and entomological characteristics, with an analysis of its minerals and vegetables, so that every farmer may work understandingly and know what he may reasonably expect. Then the fertility of the soil can be kept up more easily than we now believe, with materials ready at hand. Air furnishes the chief food of all organic bodies. The giant trees which grow around us do not suck up the soil and leave a hole. The soil remains level around them, if they do not even raise it up by the roots. The ashes of the tree represents all the matter contained in it which was not drawn from the air. Two hundred pounds of earth were once dried in an oven, then put into an earthern vessel, moistened with water, and a willow twig weighing five pounds planted therein. For five years that earth received nothing but pure water, the tree grew and flourished, and after that time was removed and found to weigh 169 pounds and 3 ounces, excluding the leaves which had fallen from it every Autumn. The earth dried and weighed was found to have lost but two ounces; and thus 154 pounds and over of wood, bark, roots, &c., was certainly produced from but one possible source—the air.

* * * * *

In the arrangement of the earth's surface different layers and deposits are presented to our view. In one place limestone, in another granites, in another chalk, slates, and so on. Each of these differs from the others, and will not furnish food for all varieties of plants. When we therefore desire to grow crops which are not natural to the soils of our farms, no matter with what care we prepare the ground, if we do not add the ingredient which the soil lacks, the crop will fail. This is the whole philosophy of manuring. We must know what our soil lacks, what the crops require, and then supply the needed ingredient in a properly soluble condition. If we have in our soil all that is needed there is waste and folly in manuring. There is more too in cultivation than in manuring. If the soil is turned up to the light and air gradually, knocked to pieces, reduced to powder, allowed to freeze, and thaw, and ærate, in time it will grow a paying crop. Underdraining will materially help a clay soil, slowly at first, but profitably in the end. This pulverizing process is the true one; it etheralizes and spiritualizes matter and makes it almost instinct in life.—*Delaware County Republican.*

CARRIER PIGEONS.

The speed of the carrier pigeon has been generally overrated. Careful experiments have shown that thirty miles an hour is the average, although, in a few well authenticated instances, thrice that speed has been attained. In 1808, an English gentleman laid

a large wager that his pigeons could fly thirty-five miles an hour. To decide the question, three of his trained birds were taken exactly that distance from his residence, and let loose in the presence of witnesses. They arrived home together in just fifty-three minutes, or seven minutes ahead of time. In 1838, during the great annual trial of carrier pigeons at Ghent, twenty-four birds were let fly at Rouen, one hundred and fifty miles distant, at five minutes before ten in the morning. Their flight was carefully timed. One of them reached Ghent in one hour and thirty minutes, having traversed the distance at the marvellous rate of more than ninety miles an hour. Sixteen made the journey in two hours and a half. Several were never heard from. In the East wonderful stories are told of their speed and endurance. The traveller, Lithgow, tells us, that one will carry a letter from Babylon to Aleppo in forty-eight hours, the places being thirty days' journey apart by the slow modes of travel used in the East. But the stories of early travellers are to be taken with many grains of allowance. Although for a short distance, or in exceptional cases, the carrier-pigeon may attain a much greater speed, thirty miles an hour is probably its average. It could not sustain a long flight with greater velocity.

Even this speed cannot be maintained without rest, for the carrier-pigeon has not the endurance which belongs to many birds of passage. It always descends at night for shelter and repose, and hence it can rarely fly across a wide expanse of water. To this was partly owing the failure of the attempt to use them for conveying intelligence from the Arctic explorers, and partly to another cause. Some writers, chiefly poets and romancers, would have us believe that the carrier-pigeon finds his way home from remote places by a kind of instinct; but this is not the case. Its flight is guided by sight alone. When let loose from confinement it rises to a great height in the air by a series of constantly enlarging circles, until it catches sight of some familiar landmark by which to direct its course. If flown on a foggy day it soon becomes bewildered and either returns to the place of flight or is lost. Let loose from a baloon on a clear day, and too far above the ground for objects thereon to be discerned even by its piercing vision, instead of rising, it drops perpendicularly, like a plummet, until it nears the earth, when it begins to wheel round in a descending spiral, constantly increasing in diameter, evidently for the purpose above mentioned of ascertaining its locality, and discovering some indications for the direction of its course.—*Public Ledger, 4th mo.* 23, 1873.

PLACE AND WORK FOR ALL.

Let it be for the encouragement of such among us as are conscious of no high powers, and who sometimes wonder for what service in Christ's Church we are fit, that in a great structure all the component portions are not equally great. There is not only the solid and the costly, the rock and timber; not only the precious and ornamental, the gold and silver; but likewise the humble and subsidiary, yea even the otherwise valueless and the minute; for not even mortar and earth can be spared from the construction. The Great Builder has some lowly crevice in His house which the meanest and feeblest of us may occupy. We may not be called to bear up buttresses, or to crown turrets, or to adorn the carved work of the sanctuary; but it should satisfy us if in some remote recess and unknown shade, we fulfil the office which the Master has laid upon us.—*Dr. Alexander.*

WHAT if a dozen pickaxes, being stood together aside in the corner, after the day's work, should begin to talk among themselves, and say one to another: "We are getting so dull, and so used up, that I think we shall not be able to support these miners much longer." Suppose they should dream, because they were employed to pick in the mountain by the hand of intelligence and strength, that therefore on them the whole success of the miners depended. And yet, men, who are God's pickaxes, are afraid that the gold, and silver, and iron, and copper of truth will be lost in this world. But God is the Miner. It is His thought and hand that use you. Not that the pickaxe is not a very good thing, and quite necessary for human industry; but, after all, it is an instrument, and is subordinate to the might and power that are behind and above it.—*Beecher.*

IT is incumbent on every Christian to ascertain for what he is qualified, and what service he is called to perform for the body of which he is a member.—*Payson.*

BRETHREN, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.

MUTUAL AID ASSOCIATION.

Stated Meeting on 6th day evening, 6th mo., 6th, at 8 o'clock, at Race Street Monthly Meeting Room. Nomination of officers.

ALFRED MOORE, *Sec'y.*

FRIENDS' BOARDING HOUSE.

Stated Meeting of Managers and Canvassing Committee on 6th day afternoon, 6th month 6th, at 4 o'clock, at Race Street Monthly Meeting Room.

J. M. TRUMAN, JR., *Clerk, pro tem.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SIXTH MONTH 7, 1873. No. 15.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

JOHN COMLY, AGENT,

At Publication Office, No. 144 North Seventh Street.

OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond. Ind.*

CONTENTS.

A Memorial concerning our Deceased Friend, Henry Tyson 225
Brief Notes, No, 16 227
Philadelphia Yearly Meeting 229
Keep the Heart Alive 229
Kind Words 230
Fortitude 230
Little by Little 231
Scraps from Unpublished Letters 231
EDITORIAL 232
MARRIAGE 233
OBITUARIES 233
Report 234
Extracts from the Minutes of Yearly Meeting of Women Friends 235
POETRY:—The Secret Place of the Most High—A True Story—The Rest of Activity 238
Santee Sioux Agency 238
Review of the Weather, etc 240
Notices 240
Items 240

A MEMORIAL CONCERNING OUR DECEASED FRIEND, HENRY TYSON.

While we are sensible that those who have departed this life are beyond the reach of censure or enconium, and cannot reciprocate our feelings by giving any tangible evidence of their love, we do not forget that words of comfort which they have spoken, and acts of benevolent kindness which they have performed, have a salutary influence over the mind, and, if properly considered, may be useful lessons of instruction. Many beloved Friends have passed away during the last year, and among those whose faithfulness to apprehended duty was followed by a peaceful close, we recall, with affectionate interest, the subject of this memorial.

His parents were not connected in religious fellowship with Friends, and he grew to years of manhood without becoming particularly acquainted with our views on religious subjects. His mind was thoughtful and serious, and when he requested to be joined in membership, it was after deliberate consideration, and upon a full conviction of the truth as professed by us.

He was the son of Cornelius and Hannah Tyson, who resided in Worcester Township, Montgomery County, where Henry was born, on the 21st of the Fifth month, 1815.

His father was a man much respected in his immediate neighborhood, whose advice was sought in cases of difficulty, and who was frequently employed in matters of public trust.

In the earlier part of his life, Henry received but a limited education; he had, however, a natural taste for books and learning, and possessing an energetic spirit, by industry and application, he rapidly advanced in general literature. At the age of fifteen, he apprenticed himself to a stone mason, whom he served for several years, and as opportunity offered, qualified himself for other duties in life.

When about twenty years of age, he turned his attention towards teaching school, and was in a short time afterwards enabled to establish himself in one at Philadelphia. While engaged in teaching, he devoted as much time as could be rightly spared from his vocation, to the study of medicine. As a teacher he was dignified in his manners; firm, yet gentle, in the administration of discipline, and ever ready to impart of his own knowledge to those who sought instruction under his care.

It was during the time he was thus employed that his attention was turned towards Friends. He became interested in reading an account of their principles and profession, and was led to attend their meetings for public worship, where he endeavored to make himself more fully acquainted with their views and testimonies as a religious organization.

In the year 1839, he was married to Gertrude Caswell, a widow with several children, and to the latter he afterwards extended a generous and paternal care.

In 1843, he removed from Philadelphia to Friedensburg, in Berks County, where he remained for two or three years, engaged in the practice of medicine. He then returned to the old homestead at Worcester, and while residing there, made application to be united to our Religious Society; the subject claiming the attention of Friends of Gwynedd Monthly Meeting, he was acknowledged a member on the 29th of Eleventh month, 1849.

From Worcester he removed to Reading, in Berks County, and was furnished with a certificate of membership addressed to Exeter Monthly Meeting, bearing date the 5th of Fifth month, 1851.

He was elected warden of the Berks County prison in 1854, which office he occupied about eleven years.

His labors as a county officer and an upright man, appear to have been appreciated in the community where he resided. One of the daily papers published at Reading, in an obituary notice, alluded to him as a "member of the Society of Friends, whose life was a daily exhibition of the elevating and refining character of the principles of the denomination to which he belonged. He was a man of the purest moral character, firm in his adherence to what he believed to be right, gentle and unobtrusive in his manners, and his heart and life full of an enlarged benevolence." From another daily paper we take the following testimony concerning him: "During his administration of the prison, he did everything he could for the reformation of those committed to his care; few persons were more deeply interested in elevating the mind and softening the hearts of criminals. His life was devoted to doing good. After he retired from the prison he attended a large number of families in the city and county, and when the sick were unable to pay a physician, he freely gave of his time and medicine."

It was, however, in his own particular Monthly Meeting, and among Friends, that his usefulness and worth were best known, and most highly appreciated.

While warden of the prison, he felt much anxiety for the improvement and welfare of children that came under his notice, and after serious reflection on the subject, commenced with a few scholars a First-day school in one of the rooms connected with the prison. He was assisted and encouraged by Friends around him, and he soon perceived that there was a field for useful labor opening far beyond his earlier anticipations. The school was in a little while removed to the Meeting-house, where it was conducted with satisfaction for several years.

His wife was not a member with Friends. She was attached to another religious organization, and it was his pleasure to afford her every facility to attend the place of worship most congenial to her, and to encourage her to live in accordance with the best impressions made upon her own mind; this tenderness of feeling was fully reciprocated by herself and family. She was always ready to assist him in offering a kindly welcome to Friends whose religious concerns called them within the limits of Exeter Monthly Meeting; to these, the rights of hospitality were freely extended, neighbors were notified of appointed Meetings, and invited to attend them, and Christian care taken to fulfill such obligations as might rest upon them as fellow-laborers in the promulgation of Gospel Truth.

His health becoming impaired, he removed from Reading to his farm in Exeter Township, where his wife died in the Twelfth month, 1870. The loss of his companion was sorrowfully felt; his interest in things appertaining to this world seemed to abate, and his physical powers gradually to decline. His complaints assuming a more serious character, he was, after a severe spell of illness, released from further suffering on the 29th of the Fourth month, 1872, having survived his wife rather more than one year.

A brother who was with him most of the time during his last illness, thus writes of his consciousness of his approaching dissolution:

"He was not demonstrative in his character, but viewed death with a serenity and calmness that seemed to make an impressien that it was rather to be hoped for than dreaded. On one occasion he remarked, 'If a change for the better does not soon take place, I cannot remain with you long, nor do I know why I should wish to; my sufferings are almost unendurable; all I ask is relief from them; I have enjoyed many pleasures through the course of my life—for these I am heartily thankful. I have no wish to complain of the crosses, they must needs come; even my sickness, much as I suffer, is intended in some way for my good; it foreshadows an event—that event is rest.'"

Read and approved in Exeter Monthly Meeting of Friends, held at Reading, First month 29th, 1873.

THOMAS LIGHTFOOT,
SARAH A. LIGHTFOOT,
Clerks.

Read and approved in Philadelphia Quar-

terly Meeting of Friends, held Second month 4th, 1873.

CALEB CLOTHIER. } *Clerks.*
SUSAN CARRALL, }

For Friends' Intelligencer.

BRIEF NOTES, NO. 16.

Amendment of the Fourth Query.

Those who were familiar with "An Expose of the Causes of Intemperance," written by the late Judge Hertell, the able jurist of Rye, N. Y., near sixty years ago, and who availed themselves of the light reflected from his luminous pen, do not need to be told that the foundation of intemperance is laid, deep and strong, away down in the social habits of the people. There the gorgeous structure is known as the *Fane of a generous hospitality.* The worshippers in its primitive courts seem not to be aware of the Bacchanalian orgies, which desecrate its capital.

We are no longer required to show that the moderate use of alcoholic drinks in the family circle, in social gatherings, as a means of good cheer when friend meets friend, has done much to create, and to strengthen, a morbid and unnatural appetite for such drinks, until the habit is confirmed. The change is gradual, almost imperceptible. No distinct line marks the progress from the moderate drinker to the drunkard,—from the first to the last glass,—except the notation of time and number. It is not my purpose to dwell longer upon this special theme, moderate drinking.

But there are two co-ordinate themes. The Fane of hospitality which has been referred to, has its *hospital* and its *nursery*: Augean stables filled with the accumulated filth and corruption of centuries, and awaiting the advent of another Hercules for their cleansing.

The *hospital* may fairly represent the medical use of alcoholics, and narcotics, in regular practice. No doubt alcohol, opium and others of their class, are among the potent remedies for the cure of disease, and I would not dare to interdict their use. But whether we consider their immediate effects, as narcotic poisons, or their mediate effects in creating morbid appetites and habits, which too certainly drag their victims down to the gutter and the drunkard's grave, there is abundant cause for alarm and for hesitation in prescribing them. It is mostly in the more chronic and lingering forms of disease that these remedies are thought to be indicated. Precisely the cases where their use is most deceptive, and most dangerous. Whether stimulant or anodyne, a momentary glow of comfort may follow, and lead to the repetition of the dose, till, long before it is suspected, a habit is formed which the patient is unable to control. Few physicians, it is to be feared, can take a retrospect of their professional lives without acknowledging that they have sometimes been the means of making their patients drunkards. I rejoice to find that physicians are themselves becoming dissatisfied, and are seeking to lessen the responsibility which rests upon them. New recruits are coming up daily to fill the decimated ranks of the victims of intemperance, as they fall into the drunkard's grave, unhonored and unpitied.

The *nursery* may represent the family use of alcoholic and other such remedies. Unhappily, the people have become so familiarized with alcoholic and opiate preparations, that there are few families who do not employ them for the hundred and one nameless ills which are constantly occurring within the family circle, and which would often have been well before the doctor could be called. It has long been a therapeutic maxim with which those reckless prescribers bolster up their ignorance, that "if it does no good, it will do no harm." It would be fortunate for the little suffering urchins if this absurd maxim were true. The frequent application of unnatural stimulants to the plastic organization of the child, though they may seem to afford momentary comfort, yet they soon derange the functions and require a repetition. It is a futile attempt to extinguish a fire by heaping combustible matter upon it.

The child with its depraved appetites grows up to the young man. His heart-burnings drive him to the grogshop and the saloon, to appease his cravings, until he becomes a sot and a drunkard. How often has the parent, for want of proper reflection, been the unconscious means of leading the innocent child down, down, down, to ultimate ruin. I speak knowingly. I write as one who has narrowly escaped the danger.

For reasons unknown to me, when from two to five years of age, I was habitually subject to colicky pains in the after part of the day. My dear mother, than whom there were few better, anxious for my relief, generally administered a few drops of the essence of mint, the compound spirits of lavender, or brandy in which cherries had been steeped. In her innocence, she did not dream of any injury to me. The subject was not so well understood seventy-five years ago as at present. But mark the consequence. I had acquired an unquenchable appetite for alcoholic liquors. During my boyhood, and under the salutary regimen of my father's family, this state of things caused me no difficulty. But as I grew up toward manhood, and was more exposed to the temptations and opportunities of mixing with the outside world, it

was very different. I had been well trained to the moderate use of whisky in time of harvest, and some other special occasions; but during my fifteenth year I resolved, as a measure of safety, to abandon the use of distilled liquors entirely, and for the most part fermented liquors also. Although I have been almost entirely abstinent for sixty-four years, and the most of that time a tetotaller, yet I have to say, that through the whole of that period to the present, my appetite still continues for alcohol, in some of its forms, and a craving is felt whenever it is seen. Even the smell of it produces the same unhappy effect.

It need not, therefore, seem strange if, in the progressive movements of a religious organization, the minds of those who early become prepared to move forward should sometimes manifest a little impatience with those who are less earnest, or more cautious, in carrying on the good work. It may have been so with some Friends in relation to temperance.

I have elsewhere* attempted to show wherein our position is different from that of most other organizations. It more fully recognizes the brotherhood of man, and consequently seeks to promote the equal good of all. This leads us to wait for the laggard, to strengthen the feeble, and to encourage the desponding. Hence we have been charged with falling behind in the race of moral progress. But this, I conceive, is only in appearance. The proceedings of the late Yearly Meeting afford evidence of this.

I have already alluded† to the action of the Yearly Meeting of last year on the same subject. It was then believed that the arbitrary decision of the meeting would advance the cause; that the defeat of the Fishing Creek proposition was worth more than a victory. So it has proved. As was the case in Baltimore Yearly Meeting, last year,‡ so in our case. The failure of the Fishing Creek proposition was followed this year by similar proposals from four other Quarterly Meetings.

The history of this transaction, the earnest zeal for the Truth, the charitable condescension, the mutual concession, and more than all, the harmonious conclusion of the subject, is worthy to be held in remembrance for the encouragement and example of those who may yet have to travel over the same road.

The Query in our Book of Discipline has long been:

"Are Friends clear of the distillation, or sale, of spirituous liquors? And are they careful to discourage their use as a drink, &c."

The proposed amendments, as brought up from the several Quarterly Meetings, all meant the same thing, viz.,

That from Darby Monthly Meeting and Concord Quarter:

"Are Friends clear of the distillation, or sale, of all intoxicating liquors? Are they careful to discourage their use as a drink? And is due caution observed in the use thereof as medicine, &c.?"

That from Sadsbury Monthly Meeting and Caln Quarter:

"Are Friends clear of the manufacture, and sale, of spirituous, and malt liquors? Are they clear of the use of all intoxicating beverages? And is due caution observed in the use thereof as medicine, &c.?"

That from New Garden Monthly Meeting and the Western Quarter:

"To the Yearly Meeting, dear Friends: As an integral member of the body, it is proper that we, as a Monthly Meeting, should sympathize with its exercises, and share its responsibilities. And it seems equally proper that we should communicate to it the burdens which are laid upon us.

"The experience of the past affords lessons for the future. The testimony borne by our Religious Society against intemperance, has been a progressive work, and still requires faithfulness and vigilance on our part, that we may attain to, and maintain, the elevated position to which true temperance leads. Without these, instead of advancing the cause, we shall become a hindrance to moral progress, and a reproach to our Christian profession.

"We therefore respectfully, but earnestly, request that the Yearly Meeting will so modify the Fourth Query, as to dispense with the *mistaken* and *pernicious* distinction between *distilled* and *fermented* alcoholic liquors, and make it to embrace all intoxicating drinks.

"We further request that the Yearly Meeting will caution and admonish i s members of the great danger, and weight of responsibility, which attend the *sale* of alcoholic liquors, even for medical and art purposes.

"And also against the frequent and indiscriminate use of such liquors as *family medicines*, either in their milder and simpler forms, or in the more objectionable and pernicious compounds and secret nostrums, which everywhere abound, and which generally consist of alcoholic and opiate preparations in disguise. It must be obvious that their incautious use will first create an appetite for spirituous liquors, and then foster it, thus opening one of the broadest avenues to habits of intemperance, and ultimate ruin.

The practice of using tobacco, opium, and other narcotic poisons, is open to the same objections, and too often prepares the way for the use of intoxicating drinks.

"'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' The alteration of the Query, as proposed, will require a correspondent change in the several paragraphs of the discipline, under the head of "Moderation and Temperance.'"

That from Haddonfield Quarter I am not able to furnish, but all these propositions had the same object in view, differently expressed.

* *Friends' Intelligencer*, vol. 29, p. 818.

† *Friends' Intelligencer*, vol. 29, p. 262.

‡ *Friends' Intelligencer*, vol. 29, p. 817.

That from Concord Quarter, by retaining the word "distillation," instead of "manufacture," left the fermented liquors in a very loose way. That from Caln, by using the word "malt," instead of "fermented," left the manufacture and sale of wine and cider unrebuked. That from the Western more correctly stated the object, leaving the remodelling of the Query for the Committee of the Yearly Meeting, but by so doing incurred the animadversion of some rigid constructionists.

As the documents were all referred to the committee, it was not only allowable, but necessary, to endeavor to construct a Query which would best comport with the whole, which was done, as follows:

"Are Friends clear of the manufacture, and sale, of all intoxicating beverages? Are they careful to discourage their use as a drink? And is due caution observed in the use thereof as a medicine, &c. ?"

We have thus added another round to the Temperance Ladder, and reached a comfortable platform on which to repose for a season from our labors.

The advance in the Query will require a corresponding change in other parts of the Discipline. But when these come to be considered, it is probable that the authority for excommunicating, and cutting off offenders of this kind, will also be reconsidered, and curtailed. It is ardently to be hoped, that the same mutual charity and condescension will continue to prevail, which was so satisfactory in our last annual gathering.

E. MICHENER.

Toughkenamon, 25th of 5th mo., 1873.

HE that sees so little of the promises of the inward, transforming, elevating influences of grace, as to think that he has attained all he can desire, has never understood the first elements of the Christian life. No! we are begotten to a life which aspires after perfection; we have desires awakened which nothing but complete holiness will satisfy. He who says he is content with his progress has never set out to heaven.—*Robert Hall.*

For Friends' Intelligencer.

PHILADELPHIA YEARLY MEETING.

Whilst all who enjoyed the privilege of attending our late Yearly Meeting, must feel gratitude and thankfulness for the evidence daily afforded of our being owned by the great Head of the Church, the canopy of whose love was so eminently our covering, uniting and cementing together in a remarkable degree, that large body, still it must be evident that, however adverse we may feel to having our Society relations changed, a decided loss is being sustained by the necessarily crowded state of the meetings, and the inability of many to hear, much less to participate in the interesting concerns of society under consideration. Also by the undue haste which seems to be necessary, where there are so many concerned minds seeking relief by expression, and doubtless many true and right concerns are stifled for want of opportunity of relief. It was a subject of much regret to many Friends, that a deep and long abiding religious concern of a beloved sister to visit the other meeting, could not, for want of time, be indulged. Surely it does not become a people professing as Friends do, to allow themselves to be so circumstanced (if possible to avoid it) as to make it needful to suppress any right concern, but rather, in obedience to the apostolic injunction, to "quench not the spirit." While it has been a high privilege to mingle with kindred spirits from all the different branches of our large Yearly Meeting, and one painful to forego, yet perhaps the time may not be far distant when the welfare and best interest of society may require that two or more Yearly Meetings should exist within our present limits.

A. J. P.

Clarksboro, N. J., 5th mo. 28th, 1873.

KEEP THE HEART ALIVE.

The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new friendship every day; to increase my circle of intimates—these are very different affairs. But I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. It may fall very short of what I was once wont to dream of; it may not supply the place of what I have known, felt and tasted; but it is better than nothing. It seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and, till we shall all be spiritual this is alike our duty and our interest.—*The Moravian.*

For Friends' Intelligencer.

"Whatsoever ye would that men should do unto you, do ye even so to them."

In reflecting on the subject of Love and Unity as brought forward at our late Yearly Meeting in answer to the second Query, my mind was turned towards a consideration of the practical influence of these virtues when exhibited in our daily walks through life.

The Love that cometh from the Father, if

recognized and acknowledged by the children, will necessarily unite them in spirit, and they will be bound together in every laudable effort to perform His will; no one will desire to do that to another that he would not have done to himself.

The dispensations through which men pass in their growth from stature to stature are various, the life-giving principle is ever the same, our impulses for good are made manifest in the secret of the heart, but as the "wind bloweth where it listeth, and we know not whence it comes," so with the development of the spirit in man. "Times and seasons are not at his command;" "he must work while it is day," and the labor that is required of him may not be required of any other. We sometimes err in supposing that the burden laid upon us must be shared by others, and if they are not prepared to assist us, we become discouraged, and are ready to complain of our allotment, and to conclude there is no help in Israel.

In our intercourse with our fellow-men, we are prone to assume that the light which illuminates our own path is clearer and brighter than that which is furnished another, and hence imagine they are required to assist us. If we limit this assumption to the sense of duty, arising from impressions made by our Heavenly Father as to our own duties, it is not right to call it in question. But if the view interferes with the freedom and privileges of others, there is danger to be apprehended on all sides. On the one hand we may take the judgment seat, and denounce all who will not conform to our sense of right, and on the other from want of true discernment in our selves, we may be instrumental in leading a brother into doubt and darkness. Many are on the same pathway with us in seeking for the Heavenly kingdom, but not having had our experience, are incapable of appreciating our concerns, and in our endeavors to assist them forward before the appointed time, we mar the work upon the wheel.

There is a desire within my heart that our younger Friends should feel our love, and be influenced by a sense of goodness, rather than be guided by our opinions and sentiments—that they should know we are equally dependent with themselves upon the same Hand for all our blessings in life—that we are willing to impart of our experience, and to bear faithful testimonies to those truths that have been developed to the world in former ages, and that we believe in these things, not only because we have read and heard of them, but also because we have placed within us, as one of the conditions of life, a Spirit that has an understanding of that which God in His wisdom has seen proper to reveal unto man.

Why should there be dissension among us as a people? The way is open for every friend who feels a concern for the welfare of society, first to take counsel with his neighbor, then to carry it forward through his Preparative and Monthly Meeting, until the desired object is attained. If, however, he disregards the light of those by whom he is surrounded, and proceeds in his own wisdom and his own way, he brings himself into difficulty, and the body of which he is a member into trouble and perhaps confusion. His light though clear to himself has not been sufficiently imparted to others to enable them to feel with him, and love and unity are in some measure impaired. Thus we disturb the harmony of the body, weaken our own influence, and are in danger of losing the sympathy of our friends.

I would that we might do more to encourage each other in obeying the injunction given to the disciples formerly, "As I have loved you, that ye also love one another," for "by this shall all men know that ye are my disciples." When we attain to this our Query may be answered full and clear, and the Prince of Peace will reign within our borders.

W.

KIND WORDS.—A single word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile like a gleam of sunshine may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so the kind words, and gentle acts, and sweet dispositions, make glad the homes where peace and blessing dwell. No matter how humble the abode, if it be garnished with grace and sweetness, with kindness and smiles, the heart will turn laughingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

From Economy of Human Life.

FORTITUDE.

Perils, and misfortunes, and want, and pain, and injury, are more or less the certain lot of every man that cometh into the world.

It behooveth thee, therefore, oh child of calamity! early to fortify thy mind with courage and patience, that thou mayest support, with a becoming resolution, thy allotted portion of human evil.

As the camel beareth labor, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so the fortitude of man shall sustain him through all perils.

A man of a noble spirit disdaineth the

malice of fortune; his greatness of soul is not to be cast down.

He hath not suffered his happiness to depend on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock on the sea-shore, he standeth firm, and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on a hill, and the arrows of fortune drop at his feet.

In the instant of danger the courage of his heart sustaineth him; and the steadiness of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth into battle, and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight, and his constancy shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

As a reed is shaken with a breath of air, so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.

ROBERT DODSLEY.

THERE is a great deal we never think of calling religion which is still fruit unto God, and garnered by Him in the harvest. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, patience, goodness. I affirm that if these fruits are found in any form, whether you show your patience as a woman nursing a fretful child, or as a man attending to the vexing details of business, or as a physician following the dark mazes of sickness, or as a mechanic fitting the joints and valves of a locomotive; being honest and true besides, you bring forth truth unto God.—*Robert Collyer.*

LITTLE BY LITTLE.

In Howe's Cave I saw, several miles from the entrance, a huge stalagmite forty feet high, and about thirty feet in diameter, formed by the steady dripping from the roof above. Stand perfectly quiet in the cavernous hall, and you could hear the intense silence broken by first one drop of water, then another, say one drop each half minute. The huge rock had been formed by the infinitesimal deposit of lime from these drops, deducting the amount washed away by the same water—for the drops were not only building, they were wasting at the same time. The increase was so minute, that a year's growth could hardly be estimated. The geologists cite it in proof of the immense age of our world. It was a powerful illustration of the effect of minute influences. A man might stand before it and say, "It is thus my habits have all been formed. My strong points and my weaknesses all came from influences as quiet, minute, and generally as secret, as this water-drop."—*S. S. Times.*

Scraps

FROM UNPUBLISHED LETTERS.

My thoughts have turned this evening in a direction which, through some unexplained coincidence, has led me to thy home, where I have sought thee to have a little interchange of thought and feeling; but, if I give thee of *my* store, I cannot receive just now a return, so it will be a one-side talk, until thy reply can come to me.

I have been thinking over the painful fact that in our time, the main object of life with very many appears to be to show off—to gain admiration—to make a display—Am I too severe? Of course I do not include in this judgment those who, faithful to the true object, endeavor to live up to their convictions; and I believe there are many among our young friends, who, notwithstanding discouraging outside influences, are ready to avail themselves of opportunities in which they can benefit some of the many who need help. But surely in the majority we see a mere butterfly life—a frivolity—a trifling away of those moments which, if rightly used, might tend greatly to benefit the ignorant or lessen the suffering of the afflicted.

Perhaps many are waiting for some great thing to open before them—some splendid undertaking in which they can engage with eclat, unmindful of the fact, that our every-day life is a field in which all may labor availingly. A field in which there is always something to be done—a something that will well reward the "diligent hand," even though the labor may not stand out in full relief before the eye of the casual observer. Oh, there are many heavy burdens which would be greatly lightened, were there hands found ready to help bear them. "Open eyes and ready hands" would not only bless, but be blessed.

I have seen a little newspaper scrap which I think nicely illustrates what I want to point out. It says, "we may test our character by endeavoring to ascertain how it manifests itself—not on great and rare occasions, nor before the public eye, where there is a chance for display and applause, but in private, in the little homely, every-day duties, which attract no particular attention, and reward us with no praise. If, in the retired nook of your own breast, in the regula-

tion of your thoughts and feelings; if, in the bosom of your own family, in the monotonous round of home life each day, you preserve a sweet, serene temper, and go forward cheerfully, taking a real pleasure in duty as duty, and in all these little matters honestly strive to serve and please the Heavenly Master; if, in a word, your desires to do right show out under such circumstances, then they may be pronounced good, genuine, sound."

This is what is wanted and what will ensure a rich harvest of enduring peace, and also an increase of ability to discharge the duties belonging to a wider field, when duty leads into it.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 7, 1873.

NOTE.—In the *Intelligencer* of Fifth month 17th, we copied an article from the *Cincinnati Commercial* entitled "Professor Tyndall on America," in which the name of "Tiedman" as the inventor of the new sand blast process was incorrectly given for that of "Tilghman." We always regret such errors, and are glad to have our watchful friends point them out, when they escape our vigilance.

ERRATA.—In the number of Fifth month 24th, the article entitled "An Explanation" contained two important errors. The quotation from "Barclay's Apology" should be referred to Props. v and vi, instead of xxvi. In the second column, page 195, in the fifth line, second paragraph, *better fruit* should be *little fruit.*

THE EXTRACTS.—In former numbers, we gave a short synopsis of the proceedings of our late Yearly Meeting. From the printed Extracts of Men's Meeting we now take the Report of the Education Committee, the Report of the Committee on the fourth Query, and the concluding minutes, reserving the long and interesting Indian Report for a future number.

We publish entire the Extracts from the Women's Meeting, remembering that many of our readers are widely scattered and in isolated situations, and perhaps would have no other opportunity of hearing in detail how we fared at our annual feast.

THE FIRST FIRST-DAY SCHOOL IN PHILADELPHIA.—Some of our Friends, who have been so earnestly engaged in pushing forward the First-day School work in our Society, will be interested in the annexed extract from Stephen's "Philadelphia Directory," published in 1796, which we find in a late paper.

It is very pleasant thus to recall to memory the names of those who have loved their fellow-men, and have shown their love by endeavoring to lead the neglected little ones in the pleasant ways of virtue:—

"In March, 1791, three 'First-day, or Sunday schools, were opened under the auspices of the 'Society for the Institution and Support of First-day or Sunday Schools in the City of Philadelphia.' At the date of writing (1796), these schools were still in flourishing operation, and had been for five years. One of them was for girls exclusively, the other two for boys. The girls' school was under the care of John Ely, and was located in the rear of the Mulberry (Arch) Street Meeting. The boys' schools were under the care of John Poor, in Cherry street, and of Thaddeus Brown, in Front street, near Almond. These schools were 'for the children of the poorer part of the community who would otherwise have been running through the streets.' It was 'a particular rule with the Society that the scholars should come clean to the schools.' Reading and writing were taught in them. Bishop William White was President and Dr. Benjamin Say Vice-President of the Society." These schools, it will be seen, were considerably ahead, as to date, of the "first Sunday school on the continent of America, opened and established by William Smith in the court-house of what is now called Brockville, Canada, on the last Sabbath of October, 1811."

PLEASANT CHARITIES.—A retrospect of last summer gives us a refreshing remembrance of an occasion full of enjoyment to perhaps more than 100 children, many of whom had never before been outside our city's limits, and even here had been confined within our very narrow courts and alleys. We allude to an invitation given by a young woman to those 100 children to share for one day the beauties of her own pleasant home, in one of the rural districts around Germantown. The day was to them a thing long to be remembered with delight, and no doubt their kind hostess largely shared their pleasure.

We are glad to hear that another move

ment somewhat in the same direction is in progress for action during the coming summer. It is to furnish flowers for the sick rooms of those who cannot afford such luxuries, but who are often as keenly alive to the beautiful in nature as those who are able to gratify at will their tastes. The plan, so far as it is matured, is to have a place of deposit where an organized committee will receive for distribution such bouquets as may be furnished from the abundance which is found in many of our gardens.

Such a movement could be carried out to a considerable extent by individual effort all through the country. There are not many neighborhoods where there are no suffering sick whose chambers lack the pleasant and cheering things which give comfort to the more favored. To such, a spray of roses, a fragrant lily, breathing purity, or even the most common blossom of the garden, if tendered by loving hands, would be like the very breath of heaven.

Such little ministrations are twice blessed—giver and receiver being alike benefitted. Those who have pleasant homes, radiant with every joy, should go often on such little errands of mercy, visiting the ill-ventilated and comfortless abodes of the poor, where sickness is only one of the many sorrows which cast their shadows over the threshold.

The loving gift of a flower or a basket of fruit will often be richly repaid by witnessing noble patience under severe suffering and Christian faith under heavy trials.

After such a visit, the profitable inquiry may be suggested, "Has my neighbor's adversity or my prosperity been most fruitful of good?"

FRANCE.—We learn with deep interest that the French Assembly has accepted the resignation of President Thiers and has elected Marshal McMahon to succeed him in office. Thiers is a Republican rather, it is said, from policy than from principle, and has performed the difficult task of keeping peace between the violently opposing factions of Orleanists and Bourbon legitimists, Imperialists, and conservative and radical Republicans.

He is generally admitted to have discharged the various duties of the French presidency with eminent ability and success—having found means to pay off the vast war indemnity due the Germans, and to restore to prosperity the prostrated industries of the nation.

We feel it a subject of deep regret that France, or rather her representatives, has seen fit to set aside this judicious ruler, and can only hope that the new President may be able to steer safely the ship of State for this impetuous and versatile people. The change of administration was accomplished without the slightest disturbance, and perfect order prevails throughout France. President McMahon, after accepting office, issued a circular to the prefects of departments, promising that no attack shall be made on the laws and institutions of the country.

Marshal McMahon having known the horrors of foreign war, and having witnessed the terrible consequences of civil strife, it is hoped, will study carefully to avert such sorrows from the land which has chosen him to be her chief administrative officer, and in so doing win the approval of a tribunal higher than that of mankind.

MARRIED.

NEWPORT—BRIGGS.—On the 29th of Fifth month, under the care of Abington Monthly Meeting, William C. Newport to Anna Briggs, daughter of Amos Briggs, of Philadelphia.

DIED.

BARKER.—In this city, on the 20th of last month, Mary Barker, daughter of the late Joshua Barker, of Bucks County, Pa.: a member of Spruce Street Monthly Meeting, Philadelphia.

CARPENTER.—On the 13th of 5th mo., 1873, at the residence of Daniel H. Griffin, in Yorktown, N. Y., Joshua Carpenter, aged 85 years and 11 months; a member of Amawalk Monthly Meeting.

JACOBS.—At the residence of her son, Isaac Jacobs, in the town Venice, Cayuga County, N. Y., on the 4th of 4th month last, Susan Jacobs, widow of Isaac Jacobs, in the 88th year of her age; a member of Scipio Monthly Meeting. This dear friend whose close was very peaceful, retained her bodily and mental faculties with much vigor to near the last, and died quite suddenly of appolpexy. She was the daughter of Thomas and Rachel Lightfoot. They with their family came to Cayuga County, New York, from Pikeland, Chester County, Pa., in the year 1825.

KIRBY.—At his residence in Union Springs, Cayuga County, N. Y., the 26th of 11th month last, Joseph Kirby, aged 76 years; a member and elder of Scipio Monthly Meeting.

PRESTON.—On the 24th of 9th mo., 1872, of typhoid fever, Thomas R. Preston, son of Amos and Ruth Hannah Preston, in the 32d year of his age; a

member of West Nottingham Monthly Meeting. Not only within the home circle did his removal leave an aching void—his gentle disposition, his clear sense of right, and love of truth, were among the shining virtues which endeared him to the hearts of many, and rendered him a bright ornament to society. He gave evidence in his closing hours that the fleeting things of time were of little moment compared to that which was to endure forever; giving sweet and precious counsel to those around him, tenderly enjoining them to endeavor to follow in the way which leadeth unto everlasting peace.

TITUS.—At his residence, Glen Cove, 1st of 11th mo., 1872, Henry Titus, in the 89th year of his age; a worthy and beloved member of Matinicock Preparative and Westbury Monthly Meetings.

REPORT.

To the Yearly Meeting:

The Committee of men and women Friends, appointed at the last Yearly Meeting, on the subject of Education and Schools, report they have given some attention to their appointment.

In order to better understand the wants of our Society in this respect, a set of questions was prepared to be answered by each of the Monthly Meetings.

From the early settlement of this part of the country, Friends have been interested in the proper education of their children. School houses were built, and schools established in nearly all of the meetings belonging to this Yearly Meeting; and, in some instances, liberally provided for; of latter years, some of these houses have been occupied for public schools, not under the care of the Society, and others have been abandoned and the property gone to ruin.

We feel this condition of things should not be allowed to continue; but that Friends should be aroused to the importance of providing schools where our children may receive a guarded education under the care of the Society; that thus in early life they may be assisted in becoming acquainted with the simple truths as professed by us, and have the advantage of the moral and religious training which has ever characterized this People.

We, therefore, recommend that Monthly and Preparative Meetings give special attention to the establishment of schools under their care; that they may become successful, they should be of such a character that they would be sought after by Friends and others.

This can be accomplished by selecting good teachers; by making the school-rooms attractive and comfortable, and furnishing them with the modern appliances for instruction.

The price of tuition should be moderate, but remunerative; to obtain the services of qualified teachers, liberal saleries must be paid; and these should not be made dependent exclusively upon the receipts of the schools, but should be guaranteed the teachers by the meetings which appoint them.

And, we further recommend, that the Yearly Meeting appoint a Committee to attend to the subject, as way opens; and that said Committee have authority to draw on the treasurer for money to assist in aiding such schools, as in its judgment, may require help.

On behalf of the Committee,

MARY S. LIPPINCOTT,
WILLIAM M. LEVICK.

Philada., 5th mo. 13, 1873.

The Committee appointed at a former sitting, in relation to the Fourth Query, made the following report, which, upon consideration, was adopted. Women Friends having concurred therewith, it is directed to go down to the subordinate meetings in the Extracts, and the alteration inserted in our books of discipline.

"The Joint Committee to whom was referred the propositions relative to the Fourth Query, report that they had three meetings, each attended by nearly all the members of the Committee, and were united in forwarding the following to the Yearly Meeting for its adoption, in lieu of the Fourth Query as it now stands:"

"Are Friends clear of the manufacture and sale of all intoxicating beverages; are they careful to discourage their use as a drink, and is due caution observed in the use thereof as a medicine? Are they careful to discourage the attending of places of diversion, and the unnecessary frequenting of taverns? And do they keep to true moderation and temperance on account of marriages, burials and other occasions?"

Signed by direction of the Committee,

MARY S. LIPPINCOTT,
WILLIAM P. BANCROFT.

5th mo. 14*th*, 1873.

The following minute, embracing some of the exercises of the meeting, was adopted:

We have been comforted in the presence of each other, and whilst the engagement of our hearts has been to be found in a watchful and prayerful condition for our own strength, the cementing influence of Gospel Love has gone forth to that part of the flock not now gathered with us, that they too may be strengthened from the same fountain and source of all good. We are renewedly convinced that all that is truly valuable to us emanates alone from this source, and as we permit the streams thereof to cleanse and

purify our hearts, our meetings for Divine Worship will be sustained.

We feel assured that the several testimonies, as comprised in the queries, are the result of individual faithfulness to the convictions of Divine Truth, and if, when assembled in our religious meetings, the same Divine Spirit is sought for, we shall be more concerned to seek this teacher in our own souls, than to look for vocal testimony from others. And if faithful to these convictions, a living Gospel ministry will be continued in the church.

We are deeply impressed with the weight of obligation resting upon us towards those who have become offenders, and are renewedly confirmed that it is only under the benign influence of our heavenly Father's love that the Witness within can be reached, and they restored.

To assist the clerks in transcribing and forwarding the epistles, preparing and publishing the extracts, a committee was appointed.

We have been favored to recognize spiritual life in each other, and our dependence has been strengthened in the alone Head of the Church, to whom we desire to render the tribute of thanksgiving, by an increased dedication to His service. Under a thankful sense of the blessing, the meeting concludes to meet again, at the usual time next year, if so permitted.

BENJAMIN G. FOULKE, *Clerk.*

EXTRACTS FROM THE MINUTES OF YEARLY MEETING OF WOMEN FRIENDS.

At a Yearly Meeting of Women Friends, held in Philadelphia, by adjournments from the 12th of Fifth Month to the 16th of the same, inclusive, 1873.

Reports were received from all our constituent Quarterly Meetings, also from the Half-Year's Meeting of Fishing Creek, and the Friends appointed to attend here as Representatives were present, except fourteen; for the absence of most of them, satisfactory reasons were given.

We have had the company of Friends from other Yearly Meetings.

Those who have certificates of concurrence from the Monthly Meetings to which they belong, presented them, and they were read. The names are as follows:

Rebecca Price, a minister from Little Falls Monthly Meeting, Maryland.

Elizabeth M. Matthews, a minister from Baltimore Monthly Meeting, endorsed by Baltimore Quarterly Meeting.

Rebecca Turner, an elder, and companion for Elizabeth M. Matthews, from Baltimore Monthly Meeting, Maryland.

David H. and Naomi Barnes, ministers from Purchase Monthly Meeting, New York.

Thomas Foulke, a minister from New York Monthly Meeting.

Wm. Wood, an elder, and companion for Rebecca Price, from Baltimore Monthly Meeting, Maryland.

Samuel B. Haines, a minister from New York Monthly Meeting.

Epistles were read from our sisters of Baltimore and New York Yearly Meetings.

We esteem it a great favor to have the love and sympathy which are manifested in the words of sisterly salutation and good cheer contained in these epistles. Let this "unity of the spirit, which is the bond of peace," serve to stimulate us in the great work of supporting the valuable testimonies which have been, and continue to be ours, to bear before the world.

The Representatives were requested to confer together at the close of this session, and propose to our afternoon Meeting, the names of Friends to serve this Meeting as Clerk and Assistant Clerk the present year.

Second day—Afternoon.

Catharine P. Foulke, on behalf of the Representatives, reported they conferred together, and were united in proposing the reappointment of Phebe W. Foulke, for Clerk, and Edith W. Atlee, for Assistant Clerk. The Meeting united with the report, and they were appointed to those services the present year.

The remaining epistles, those from Indiana, Genesee and Ohio, were read, and to essay replies to them, as way may open, a Committee was appointed.

The minute of last year, referring the subject of the alteration of the Fourth Query in the Book of Discipline, relative to the use of intoxicating drinks, was read. Propositions for a revision of the same Query, accompanying the reports from Caln, Concord, Western and Haddonfield Quarterly Meetings this year, were also presented and read.

The necessity of having discipline, consistent with the high standard of temperance and moderation, which our testimony enjoins, being apparent, the meeting was united in the appointment of a committee to take the subject into consideration, in conjunction with Men Friends.

To examine and audit accounts of the Treasurer of this Meeting, and report to a future session, a committee was appointed.

Third day—Morning, 13th inst.

The First, Second and Third Queries and answers to them, from all the Quarterly Meetings, also from the Half Year's Meeting of Fishing Creek, were read, and the consid-

eration of the important subjects contained in them occupied the Meeting.

Every reflective mind will, in remembrance of daily blessings, feel the attendant obligations, and earnestly endeavor to manifest an appreciation of the responsibility of life. It was, doubtless, a measure of this feeling, operating upon the minds of our early Friends that caused them to set apart a time to meet together for public worship. The perpetuation of this practice is regarded as one of the most important trusts of our Society. We query from time to time in regard to our faithfulness in performing this duty, and answers received are often, as at this time, less satisfactory than we would wish. It is believed to be the duty of this Yearly Meeting, as a fostering parent looking after the interest of the child, to encourage a more diligent attendance of all our Meetings. To increase the *desire* to attend them, in those who seem lukewarm or indifferent, is the work for which we especially crave the aid of Divine Grace. May mothers seek earnestly for this *aid;* and when pleading with the children, let not their quick perceptions discover that their parents are feeding upon the husks, but are partakers of that spiritual sustenance which nourishes the immortal part. Let us endeavor to impress upon the minds of our youth, that their presence at all our Meetings cheers and strengthens the older members, and that their co-operation is *needed* in the support of our various testimonies, and in the carrying out of our disciplinary arrangements.

We regret to perceive so much of a disposition to compromise our testimony to simplicity. It is desired that the mind be turned to the serious consideration of the results which ensue, when so much valuable time and means, that are at the disposal of so many amongst us, are given up to that which can be termed but folly and extravagance. While we affectionately appeal to the daughters to lay aside the vain trimmings, the superfluous ornaments, we do not exclude the mothers from our concern. An important responsibility rests upon them. May they so guard the tender minds under their care, that the seeds of vanity do not take root. When your children desire that which you believe will be hurtful in its effects, ask for Divine aid to remove the craving, and endeavor to provide a substitute of an improving character. Labor with them in tender love, remembering that the youthful mind is ever seeking food.

Third day—Afternoon.

Minutes for Men Friends in attendance from other Yearly Meetings, were presented and read, as follows:

James W. Haines, a minister from Miami Monthly Meeting, Ohio, endorsed by Miami Quarterly Meeting.

William W. Foulke, a member, and companion for James W. Haines, from White Water Monthly Meeting, Indiana.

The Fourth and Fifth Queries and answers were read at this session. Comprised in them are our important testimonies to temperance and moderation, of which too much can scarcely be said, nor their faithful observance pressed too closely home to us.

The direful effects of intemperance are darkening the lives of many bright young men around us, and we, as mothers, sisters and daughters, are called upon solemnly to consider how we can aid in removing this evil from their path.

What are proper amusements and recreations? is a question of serious import, in this day of invention. Let us remember, that the longest life is short, and, therefore, our aim should be to exercise our mental and physical powers for healthful growth, rather than to participate in that which tends to the opposite result.

We have had acceptable visits from James W. Haines and Joseph Livezey, at this time.

Fourth day—Morning, 14th inst.

The Sixth Query and answers were read, and as far as appears, the testimonies contained in them have been generally maintained. Most of the reports make exception in regard to our faithfulness concerning a free Gospel ministry.

While this part of the Query should claim our serious consideration, there are obligations connected with the other portion, which must not be overlooked. A principle is there involved, which is a distinguishing characteristic of our Society, and it is important that we carefully guard our thoughts and actions from its violation. Caution is to be observed, that we do not weaken our testimony against war, by permitting our children to engage in the military drill practiced in schools where they may be placed.

Fourth day—Afternoon.

We had an acceptable visit from our Friends Thomas Foulke and Caleb Shreeve.

The remaining Queries and answers to them, also the First and Second Annual Queries, were read and considered.

Following them, the Minutes of last year, upon the subject of education and schools, referred to the attention of this Meeting, was read. The Committee appointed at that time upon the subject, in conjunction with Men Friends, produced a report, which will be found in the extracts of Men's Yearly Meeting.

The Committee appointed to examine the accounts of the Treasurer, report that they found them correct, showing a balance due the Yearly Meeting of $519.93.

When the Seventh Query and answers were brought before us, much impressive counsel was given upon the important subjects embraced in them.

In this age of extravagance and luxury, it is especially needful that the women of our Society should so carefully watch over the household, that moderation may be apparent in every department. That they guard against an overtax upon the mental and physical strength of those engaged in their support, by unnecessary expenditure for selfish gratification. Mothers were advised so to train and influence their daughters, that they may be qualified either for active service in the home, or in a more extended sphere.

Fifth-day Afternoon, 15th inst.

The report from the Joint Committee on education and schools was again read, and their judgment, including a recommendation to appoint a Committee to give attention, as way may open, to the subject of establishing schools, under the care of Friends, with power to draw upon the Treasurer of the Yearly Meeting for money to assist in aiding such schools as in its judgment may require help, was fully concurred in. Information was forwarded to Men's Meeting, that we had united with the report of the Committee, and awaited their decision before entering upon the appointment of a Committee, as recommended. A message was subsequently received, that they united with the report, and proposed the continuance of the Committee appointed last year on education and schools. The proposition received the sanction of this meeting, and the Committee was continued, to report to our next Yearly Meeting. The name of Martha Mellor was added. Susan W. Barnard, in place of Rachel Conard, deceased.

The Yearly Meeting recommends that, in future, one-half the amount of the usual quotas be forwarded, or until more may be requisite for the use of this Yearly Meeting.

The following report from the Joint Committee appointed to take into consideration the several propositions forwarded from Quarterly Meetings this year, relative to an alteration of the Fourth Query, was read and fully united with. Men Friends uniting therewith, the alteration is directed to be recorded in our Book of Discipline.

The Minutes of the Representative Committee were forwarded from Men's Meeting, and interesting extracts from them were read. The effort which has been made to imbue the minds of those to whom are intrusted the management of governmental affairs, with the rightfulness of the testimonies we hold against war and intemperance, we humbly trust may be crowned with success.

War is a devastating power. Scarcely less is that of intemperance, which so utterly prostrates its victims, both mentally and physically. Surely a people professing Christianity, should be found using every means within their reach for the eradication of these terrible scourges from our land.

Sixth-day morning, 16th inst.

Our Friend, Ellwood Conrad, under a feeling of Gospel love, visited us at the opening of the session.

Essays of epistles to our sisters of Ohio, Genesee and Baltimore Yearly Meetings, were presented by the Committee appointed to prepare them, and on being read, were, with some slight alterations, united with.

An interesting report from the Committee having charge of Indian Affairs was read.

The gratifying character and amount of work accomplished by those on the reservations, under the care of Friends, have surpassed our most sanguine expectations. The sympathy and timely aid of the Committee, and the various Indian Aid Societies throughout the Yearly Meeting, have been acknowledged by them as a source of great encouragement.

These satisfactory results influence us in the belief that a continuance of the Committee would be greatly advantageous to the cause of Indian civilization. Information of the concurrence of men Friends in this judgment was received, and the Committee, therefore, continued another year.

Memorials were read concerning our deceased Friends, Henry Tyson, Nathan Shoemaker and Elizabeth Newport. In each of these, evidence was given that the endeavor to serve the Lord in the way of His requirement, is ever blessed.

Essays of epistles to our sisters of New York and Indiana, were read and united with. The Clerk was directed to sign them on behalf of the meeting; also, those read in the morning, and forwarded to those to whom they are addressed.

We humbly acknowledge that the harmony and condescension becoming a band of sisters engaged in the service of promoting the cause of truth and righteousness in the earth, have characterized the several sessions of this Yearly Meeting.

With hearts touched with gratitude for our many favors, we conclude, to meet at the usual time next year, if permitted.

Extracted from the Minutes.

PHEBE W. FOULKE, *Clerk.*

THE SECRET PLACE OF THE MOST HIGH.

BY WILLIAM C. GANNET.

The Lord is in His Holy Place
In all things near and far,
Shekinah of the snowflake, He,
And glory of the star,
And secret of the April-land
That stirs the field to flowers,
Whose little tabernacles rise
To hold Him through the hours.

He hides Himself within the love
Of those that we love best;
The smiles and tones that make our homes
Are shrines by him possessed.
He tents within the lonely heart
And shepherds every thought;
We find Him not by seeking long,
We lose Him not unsought.

So, though we build a Holy Place
To be our Sinai-stand,
The Holiest of Holies still
Is never made by hand.
Our Sinai needs the listening ear,
Our Garden needs the vow:
"Thy will be done"—and lo! Thy voice,
Thy vision, as we bow!

—*The "Liberal Christian."*

A TRUE STORY.

"Greater love hath no man than this."

From a home that had two darlings
One was called and went away—
Baby Ralph; and little Willie
Missed him sorely at his play.

As one day he talked about him,
Wondering much where he had gone,
Wishing much he would not tarry,
Brother Willie was so lone—

Said the mother, so beguiling,
Something of her secret pain,
"What would Willie give if only
Baby Ralph could come again?"

Drooped the little head in silence,
Thinking hard, 'twas plain to see;
Then he spoke out, strong and tender,
"*Mamma, I would give God me!*"

—*John W. Chadwick, in Christian Union.*

THE REST OF ACTIVITY.

BY EMILY E. FORD.

God's angels hither, thither, float and fly;
No rest these soaring, ministering spirits crave;
Like flickering flames, they ever dart and wave
Across the planet planes of endless sky,
Nor down to rest with drooping pennons lie.

We cannot think of angels laid asleep
With folded wings beneath the eternal throne;
Or slumb'ring 'mid heaven's light in silence lone.
They, weary, close not their calm eyes, nor weep;
But in large flight they tireless through air sweep.

Within that heaven there comes nor sleep nor dream,
A joyous child is near the angelic ones;
Incessant through his little world he runs.
In action is his life's perpetual stream,
Which glitters brightly with its flashing gleam.

Tranquility for happy child is pain;
Instinct with motion, every limb is rife,
And quiet means to him but restless strife.
Like withes of sand, poor rules cannot restrain
His springing, vital force of hand and brain.

He latest came from the eternal world.
Its blessing shines from out his smile and eye,
And great-winged seraphs keep him ever nigh,
While we, dull, sit with spirit wings all furled,
And, like crustacea, hide our hearts, though pearled.

The balm of sorrow is a busy life;
The flower of living is some work to do;
Nor should we languid rest till life be through.
Toil spends us not, nor do we droop with strife,
For change of work with truest rest is rife.

Activity alone is blessed rest.
Creation from God's fulness overflows:
And Nature's busy life knows no repose,
Like the great tidal ocean's heaving breast,
Powerful, beneficent and ever blest.

It is a sadly mistaken view of education which believes that moral training may be neglected, or left to chance influences, while the mental faculties are rapidly developing. The inevitable result of such a system of education must be that the moral faculties are either stunted or corrupted according as they are subjected to negative or positively bad influences. Nothing less than a *symmetrical* development of all man's good powers can be the aim of a true education.

For Friends' Intelligencer.

SANTEE SIOUX AGENCY.

As many of our Friends do not seem to understand our situation here, a more full description of our whereabouts, &c., may be of interest, and if to some of the readers of the *Intelligencer* there may seem to be a repetition, I trust I shall be excused. Our settlement (for it cannot properly be called a reservation, having been withdrawn by the Government from white settlement for the purpose of placing these Indians on, and therefore only held on sufferance,) occupying 3 full and 3 fractional townships of land, (a full township being 6 miles square,) having a frontage on the Missouri of 20 miles, and extending south from this river from 12 to 15 miles. Owing to the peculiar character of the country, our tribe is divided into a number of little communities, settled on the bottoms and along the valleys of several little streams which traverse the reserve, the largest number in any one place being on the Missouri bottom (which is divided in two parts by high bluffs,) and which varies in width from 100 feet to two miles, the eastern portion being settled by 20 families, and the western by 50 families, and though by the river they are but one and one-half miles from each other at their nearest points, yet to get from one to the other by road over the bluffs is at least 5 miles. Then beginning on the east side we have Cook's Creek, a small stream which forks just before it empties into the Missouri. On these two

streams 25 families are located; about 3 miles further west is Good Thunder Creek; on this 9 families are located; then about 3 miles further west is Dry Creek, here 11 families are located; the next in order is Lost Creek, here 25 allottments have been made, but 5 of them are not improved; next the Basil, the most important stream, empties into the Missouri about one mile from our western limit and extends south-easterly through the length of the reserve. On this stream, about a mile from the mouth, is placed the agency flour mill, in the midst of a tract of 600 acres of fair but very broken land, reserved for the purpose of an agency farm, it being intended at the time of such selection that all the Government buildings should be removed here. From present indications this is not likely now to take place; and as we are obliged, when at work there, to take our hands and teams from the agency, a distance of 10 miles, and to board them while thus employed, it must be evident that it does not work to the most advantage. On the opposite side of the creek from the mill, the Congregationalists have erected a frame building designed for a church and school house, but it being just finished, I cannot speak of its effect as a civilizer. On this creek 56 allotments have been made, extending to the southern line of the reserve. As yet but six families have made any effort towards a settlement on these lands. About six miles from its mouth, the Basil forks, and what is known as the Howe branch courses across the reserve from east to west. On this stream 46 allotments have been made, and 23 families have settled thereon. In the midst of this settlement the Episcopalians have built a small chapel and school house, in which, I believe, they have held service; but they have met with a great loss in the recent death of their pastor, Paul Mazakute, a truly pious and good man. It will thus be seen that our Indians, who three years ago were huddled together in villages in close proximity to the agency, are now scattered into eight separate communities, the furthest settlement being from 12 to 15 miles from the agency, and as the intervening country is largely rough and broken, it must be clear that for any one, especially a woman, to visit our Indians in their homes is no easy task, and for this reason the Friend sent out by Genesee and Ohio Yearly Meetings as an instructor in domestic affairs, &c., has not been able to accomplish as much as she desired. As far as she was able, I believe she has faithfully fulfilled her duty, but of the results, "like bread cast on the water," we must look for it in the future. In making our allotments, 80 acres have been set apart for each head of a family, and 40 acres for each single person desiring it, regardless of sex. Indeed one of our most thrifty farmers is a woman of 60, and there is no reason why it should not be so, for the women in the past have done all the work, and all that is needed to make them, as well as the men, thoroughly successful, is a disposition to provide for the future, instead of living exclusively for the present. The agency proper is situated about midway of the northern limit of the reserve, on an elevated plateau about two miles from the river, and consists of a small village made up almost exclusively of Government buildings for the accommodation of the agent, farmer, doctor, carpenter and blacksmith, with warehouses for the storage of merchandise and provisions, and within the past year a small building for temporary instruction in domestic economy. On the completion of the Industrial school (now under contract) it will doubtless be transferred to that institution. About one-half mile west of our village is the Congregational mission, consisting of a neat and substantial dwelling for the resident missionary, a school building which is also used as a chapel, and a two-story double house nearly complete, intended for an industrial boarding school for girls, and capable of accommodating about 20 scholars. These buildings have cost the Society in the neighborhood of $11,000. About an equal distance east of our village is the Episcopal mission. This consists of a school house, dwelling, church and other necessary buildings, all united together and finished in a style somewhat between Old English and Gothic. This establishment is said to have cost the denomination in charge of it over $30,000. Of the relative numbers attached to each church I am not informed, nor do I know that it makes much difference as they are not so versed in theology as to produce disputations in regard to the dogmas or rituals of their respective sects. Indeed, many of them, especially the young, attend regularly every First day the morning service of one church, and the afternoon service of the other; but as I may have occasion hereafter to say something in regard to the internal relations of the tribe, I will therefore close this.

G. S. T.

CULTIVATE a humble, willing, and docile mind, or desire to be instructed in the ways of God; for persuasion enters like a sunbeam, gently and without violence; and open but the window, and draw the curtain, and the Sun of Righteousness will enlighten your darkness—*Jeremy Taylor.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

FIFTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	8 days.	11 days.
Rain all or nearly all day	1 "	5 "
Cloudy, without storms	7 "	4 "
Clear, as ordinarily accepted	15 "	11 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Fifth mo., per Penna. Hospital	68.63 deg.	63.09 deg.
Highest point attained during month	91.00 "	89.00 "
Lowest do. do. do.	44.00 "	43.00 "
RAIN during the month, do.	2.80 in.	4.78 in.
DEATHS during the month, being for 4 current weeks for 1872 and 5 for 1873	1,413	1,596
Average of the mean temperature of 5th month for the past 84 years	62.76 "	
Highest mean of temperature during that entire period, 1802 and 1826	71.00 "	
Lowest mean of temperature during that entire period, 1848,	51.75 "	

SPRING TEMPERATURES.

Mean temperature of the three Spring months of 1872	52.39 "
Mean do do 1873	51.09 "
Average of the mean temperatures for the past 84 years	51.02 "
Highest spring mean occurring during that entire period, 1871	57.62 "
Lowest spring mean occurring during that entire period, 1799 and 1843	46.00 "

From almost every section of our country, we hear of the "backward spring," "cold weather," &c. This has been especially the case in the West. On the 18th, we learned that at Marquette, Michigan, a steamer had been ice-bound there "since November last." On the 23d, at the same place, "there are still thirty miles of ice off this port; in some places it is fifteen feet thick!" Our own correspondent at Port Austin, in the same State, writes on the 14th, "the ice is not out of the Lake and Bay yet; the first boat attempting a passage was eleven days fast in the ice."

On the 14th, at Attleboro and other places in this State, there was a heavy frost; at the same time, in portions of New Jersey, the tomato vines were killed.

On the 19th, ice was formed in Clearfield, Pa., in large quantities, and flower-gardens were so much injured as to need replanting. On the 29th, heavy frost at Osceola. But all these are mere trifles when compared with the terrible storm which visited portions of Iowa on the 22d, with the heart-sickening details of which the public is doubtless sufficiently familiar. We feel constrained again to repeat, in reference to this locality, "truly we have much to be thankful for." J. M. ELLIS.

Philada., 6th mo. 2d, 1873.

CIRCULAR MEETING.

Committee of Philadelphia Quarterly Meeting having the oversight and attendance of Circular Meetings will meet at Race Street Meeting-house on Sixth-day afternoon, 6th mo. 13th, at 4 o'clock. It is very desirable that all the members should attend to arrange for future service.

CIRCULAR MEETINGS.

Sixth mo. 8, Chappaqua, N. Y., 11 A. M.
" " 15, Valley, Pa., 3 P. M.
" " 15, Upper Dublin, Pa., 3 P. M.
" " 22, Wetheredsville, Md., 3 P. M.
" " 22, Centredale, Iowa, 3 P. M.
" " 22, Skeneateles, N. Y.,
" " 29, Collins, N. Y., 11 A. M.
" " 29, West Nottingham, Md., 3 P. M.

FRIENDS' LIBRARY.

Committee of Management will meet on Fourth-day evening, Sixth mo. 11th, at 8 o'clock, in the Library Room, Race Street.

J. M. ELLIS, *Clerk.*

ITEMS.

THE new planet discovered within the orbit of Mercury has an annual revolution about the sun of thirty-four days and some hours. It will probably be named "Vulcan." Another planet is thought to exist in the neighborhood of Vulcan, and the masses of both when calculated will form the basis of corrections in the orbits of Mercury and the external planets.

MANY persons do not know that there once existed in the English Statute Book an enactment so shameful and cruel as the following. It was only blotted out in 1813: "If any person educated in the Christian religion within the British realm should deny or speak against the Trinity, for the first offense he should be judged incapable to have or enjoy any office or employment, ecclesiastical, civil or military; and, if a second time convicted, he should not be allowed to sue, prosecute or plead in any of the courts, nor to be the guardian of children, nor to be the executor or administrator of any person or capable of any legacy or deed of gift, and to suffer imprisonment for three years."

LANGUAGE OF ANIMALS.—Certainly all animals have a mode of expressing their feelings to others of the same species. Wolves arrange attacks, hunting together in packs. They are all animated by the same thought, and, therefore, travel with energy for hours to accomplish a design of which each member of the enterprise has a rational understanding. Deer and buffaloes act in concert in regard to seeking food or water. Perhaps the government of wild horses, through signs which any horse in a group of hundreds instantly recognizes as an imperative command of one individual, which prances up and down the line like one in authority, is about as perfect and as mysterious as anything in natural history. Birds and dogs are exceedingly sociable, enjoying the society of their kith and kin as much as country cousins when they visit city relatives. Rats and mice, too, and even insects, are supposed to have the faculty of communicating their wishes and opinions to each other.

A MEMBER of the French Academy of Sciences, in tracing the connection between the amount of ozone in the atmosphere and the public health, finds that, in Paris, the maximum amount is when the wind, in changing from south to north, is at the west, and the minimum when at the east. The outbreak and duration of epidemics has been shown to be coincident with periods of east winds, while their subsidence quickly followed a change of wind to the west. This accords with observations in this country, made during the cholera epidemic of 1866.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SIXTH MONTH 14, 1873. No. 16.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memorial concerning Elizabeth Newport 241
Hospitality 242
Hygienic Knowledge 244
Phebe S. Vail 244
The Non-Conformists and the English Church 245
Contentment 246
The Friends and their Faith and Test 246
Letter from Henry W. Ridgway 247
EDITORIAL 248
MARRIAGES 249
OBITUARIES 250
Report of the Indian Committee 250
Moslem Schools 252
POETRY:—The Golden Sunset—The Little Acorn 254
Skilled Laborers 254
An Author's Wife 255
The Weather at the Santee Agency 256
Notice 256
Items 256

A Memorial of the Monthly Meeting of Friends, held at Green street, Philadelphia, concerning our friend Elizabeth Newport, deceased.

The memory of our beloved friend, Elizabeth Newport, wife of Jesse W. Newport, and daughter of James and Margaret Ellison, is precious to many within the limits of this Monthly Meeting, of which, the most of her life, she was a member, and for about forty years a valued minister.

In 1841, she with her family removed to Abington, Pa., but in a few years they returned to this city, and again became members of this Monthly Meeting.

It is not intended in this memorial to enter into the details of our friend's private life, which was in a remarkable degree consistent with her profession as a disciple of Christ; but our object is to give forth a testimony to her faithful adherence, not only by precept, but through example, to the principles and testimonies of truth, as held by Friends.

Her simple childlike faith was beautiful, and under its influence she was made a minister of the word, which she was often enabled to divide in a manner that brought conviction to the minds of her hearers. Of the goodness and long-suffering kindness of our heavenly Father, she bore abundant testimony. Her earnest appeals, when engaged in public service, to those present, to trust more perfectly and confide more fully in His mercy and willingness to save *all* who come unto Him, are remembered with the desire that her labors of love may not be lost; but prove as bread cast upon the waters, found after many days.

She was endued with the gift of prophecy, and possessed in an unusual degree the spirit of discernment, by which she was frequently brought into a feeling of the condition of her fellows, to whom she was "a flame of fire" or a minister of consolation.

These qualifications were especially noticeable in family visits—a service to which she was frequently called. On some such occasions, so clear were her spiritual perceptions, that she not only pointed out the direction in which she should go, but the particular place where she should stop, although the country and the people were alike to her unknown.

Many instances of remarkable individual visitations through the instrumentality of our dear friend, might be enumerated, wherein she was given clearly to depict the state of mind of those visited, and the consequences which would attend faithfulness or disobedience; but our limited space is adapted only to an allusion to this feature of her ministerial gift.

She visited many parts of the heritage under a religious obligation; and when thus engaged the unity of her friends at home was very grateful to her sensitive mind, particularly in seasons when, by her peculiar gift, she was led into close conflicts and deep bap-

tisms of spirit; for notwithstanding her willingness to be as "clay in the hands of the potter," she was sensible that her treasure was held in an earthen vessel.

In the years 1853—4, she made an extended religious journey into several of the Southern States, while the institution of human slavery existed in that part of our country. When laboring in promiscuous assemblages in the far South, she felt herself excused from making special mention of that institution, but in the religious opportunities not unfrequently had in the *families* of slaveholders, a full testimony against the iniquitous system was fearlessly borne. We who knew her so long and well, and remember her gentle and persuasive advocacy of the right, and her fearless rebuke of the wrong, and especially the wrong of slavery, cannot doubt that in this instance she was influenced and directed aright. We recognize in it the controlling agency of heavenly love, which released her from encountering the prejudices of the slaveholder, thereby enabling her to touch their hearts and consciences, and bring them under the powerful influence of her ministrations. Friends who accompanied her speak of the effect produced by her appeals to the slave masters and mistresses, on behalf of their slaves, as well as upon the poor suffering slaves themselves. Large numbers assembled to hear her, and many were touched and softened, and some even moved to tears. Wherever her lot was cast as a gospel messenger, she called the people to that principle, which would lead out of all wrong doing, and enable them to do justly, love mercy and walk humbly with their God.

Through the several years in which she was prevented by ill health from attending meetings for Divine worship, or mingling with her friends, except to a limited extent, she preserved a lively interest in all that concerned the welfare of not only her own Religious Society, which was very dear to her, but also in that of the world at large. She was not bound to party or sect. Her love for her *fellowmen* proved its origin by its universality.

The last time her voice was heard in public, was at one of the sittings of the Yearly Meetings of Ministers and Elders in 1871, to which she came in great physical weakness, with a message of gospel love, and incitement to greater individual faithfulness. She expressed a deep concern that the members of that body should be watchful and careful of their steppings, and that each should follow the revelations of Truth, as they were received through the medium of that Light which makes manifest the will of our Father in heaven. By many her impressive manner will long be remembered.

Although her sufferings for many months were great, yet her mind continued clear, and her spirit retained its cheerfulness. To those about her she administered counsel adapted to their various states and conditions. Her prayers were earnest for her family, and she desired them when the summons came, to gently loosen their hold and let her go; for with the eye of faith she beheld the beauty of the Father's house, and she believed there was prepared for her a mansion therein.

In her early youth she had dedicated herself to the cause of Truth, and remained steadfast in the faith, that pure vital religion consists in obedience to the Divine will and love to our fellowmen.

With the feeling that she had "*left nothing undone*" that had been required of her, she passed away on the 27th of the First month, 1872, in the 76th year of her age. It may be truly said in connection with her: "Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. xiv. 13.)

By direction of the Monthly Meeting,

JACOB M. ELLIS, } *Clerks.*
LYDIA L. ROWLETT. }

Read and approved in Philadelphia Quarterly Meeting of Friends, held on Fifth mo. 6th, 1873, and signed by direction and on behalf thereof, by

CALEB CLOTHIER, } *Clerks.*
SUSAN CARRALL, }

For Friends' Intelligencer.

HOSPITALITY.

Most persons are in some degree social and lovers of their kind. This is evinced by the interest we feel in Biography, Memoirs, Table-talk, Letters, and even the Obituary column in the newspapers. Why, then, is it, that hospitality is not more generally practiced? By hospitality is not meant the giving of expensive entertainments on rare occasions, for this may be done from motives in which hospitality has little share; but the kindly, generous welcoming of friends and strangers to our homes, whether the house is, or is not in the nicest order, and whether we have or have not delicacies to set before them.

That love of our kind which makes it agreeable to meet together, and share home intercourse with each other, has been so overlaid by conventional observances, and the love of display, as to be almost out of sight in visiting. In many a well-to-do household, *company* means care, fatigue and anxiety, rather than social enjoyment; and what little is gained of the latter, is but an incident scarcely regarded in the sense of relief that

follows the departure of the company. Let any mistress of a household ask herself why, when expecting company she cleans up her house, mounts to the top shelf and carefully takes down her best china, unwraps her silver tea set, and takes out her fine damask,—all to be laboriously replaced by her own careful hands until the next occasion, and if she is candid and free from self-deception, she will answer, "for display." The comfort and enjoyment of the guests will not be enhanced by this display, for if all the requisites for a neat and tempting social board are present, it is unnecessary, and if they are not, it is a mockery. Often, too, in homes where these laborious preparations are made for company, the every-day appointments are common and untidy. Now if the money spent in procuring elegancies to be used only on rare occasions, were employed to diffuse through the housekeeping for every day, neatness, comfort, and as much taste as may be come at, in the use of articles of a medium quality, the effect upon the household would be refining, and company would not be the wearisome unfrequent affair it often is. Then as to the viands. Profusion and great variety, also savor of display, and are in bad taste. There are a few eatables at every season of the year that almost every one likes, and if these are the best of their kind, the more simply they are prepared the better. At a tea company especially there should be no frying or baking, to heat and scent the house with gross odors, and to tell upon the flushed worried face of the hostess when her *help* is not sufficient. In order to enjoy real social intercourse and practice true hospitality, we must be more independent and more simple. Our households should be so arranged as to afford the largest amount of comfort our means will allow, including a table at which one or two friends may at any time sit down without having been expected, and to which our friends, or strangers may be invited without much interruption of the daily life of the household. But some young housekeeper will say "I would like to be able to do this, but we cannot afford it." When we have settled in our minds that a thing *must be*, it is wonderful how the intellect is sharpened to devise means for its accomplishment. Unhappily, the things that *must be*, and toward which we bend all our energies, are not always those that promote real happiness. We *must* dress ourselves and our children like other people; we *must* live in a certain neighborhood; we *must* have expensive furniture; we *must* entertain our friends as they entertain us; therefore we cannot afford to be hospitable. O, for more men and women, noble and courageous enough to frame their household economy on a plan dictated by good sense, good taste, and religious principle, regardless of fashion and custom! There are a few such, but they are too few. We need a return, not to rusticity or asceticism, but to simplicity. We are overlooking the simple inexpensive pleasures, at our very doors, and running after artificial and costly ones.

We sometimes speak longingly of the good old times, when a visit meant a whole afternoon of quiet work and chat, an early tea, and a return home before early bed time. Perhaps, under present altered conditions, it would not be possible to reproduce some of the old simple customs; but we could do better than we do. We could stem the torrent of fashion and custom, and live out our own convictions, if some of the strong ones would combine and aid the weak. It seems to me there are questions connected with family welfare, that call for the exercise of the highest intellect and religious thought of woman. The questions of domestic help, of household economy, the tyranny of fashion in dress, the training of children, etc., are all so connected with public well-being as to call for united action in some way. There are strong positive natures among women as well as men, who are able singly to carry out their convictions against opposing influences; but the majority go with the current unless upheld by strong arms; and hence the benefit of associating for good purposes. How this can be brought about, it is for wiser ones to say; but the signs of the times seem to indicate some such movement.

When we have simplified our household arrangements so as to be able to be hospitable, it would be well to devise the best means for making the time devoted to social intercourse profitable and refreshing. When the mind is taken off from gross and paltry things, it will mount into higher regions, and we shall find that *conversation*, that outflow of thought by which we evoke each other's thought, is capable of being profitably regulated. A single hint in illustration of this may be given. Almost every one must have noticed occasions where an interesting conversation on some particular subject has been broken off, or led into a less profitable channel by the thoughtless remark of some one to whom a word or two has suggested another subject. Any one who notices will find that this occurs very often, and that conversation is frittered away by it. Some may suppose that to regulate conversation by rule would deprive it of all spontaneousness and freedom. But this effect is not produced by the restraints we already recognize. We are not stiff and formal because we are not at liberty to speak ill of our neighbors, to introduce

improper subjects, or, to say that which would wound the feelings of those with whom we converse. Obedience to law, provided it be recognized as wise and just, is the truest freedom.

We need to bring intellect and our sense of duty to bear upon our every-day life more than we do. We should not be content with merely doing obvious duties, but we should consider how we may do them in the best manner; and how we may extract from daily routine and common surroundings all the profit and enjoyment they are capable of affording. S.

Sixth mo., 1873.

For Friends' Intelligencer.

HYGIENIC KNOWLEDGE.

Dr. Thomas M. Logan, President of the American Medical Association, in his address, delivered before that body in St. Louis, Fifth month 6th, inculcated the most philanthropic views, in regard to the responsibilities of the profession, and the power for good it may exert over the minds and bodies of the people at large. He eloquently urged the importance of organizing State and Municipal Boards of Health, with a central office in Washington, to be presided over by a Commissioner appointed by the Association, subject to the approval of the President of the United States.

He says:—"The connection thus established between Federal, State and Municipal Boards of Health, would cause the spread of all the latest acquisitions of hygienic knowl edge, and bring every State to recognition of what practical measures have succeeded best in reducing sickness and mortality to a minimum, and which have the highest sanitary influence in preventing disease."

He recommends "the judicious instruction of the community in the knowledge of the science of life, and the spreading abroad of such sound ideas of enlightened hygiene, as will enable the people to co operate with the profession, in correcting all those formidable obliquities, physical, mental and moral, which are insiduously polluting the stream of humanity, so that the race may move onward and upward, in purity of type, to a higher and nobler manhood." He sums up all by saying: "This is our work for the future—to educate the people." May the friends of this movement in the profession be alive to the prodigious results they may accomplish if they will! S. M. G.

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige many that are not so.—*Seneca.*

For Friends' Intelligencer.

PHEBE S. VAIL.

Died, Twelfth month 12th, 1872, at the residence of her son-in-law, Dr. A. J. Ingersoll, Corning, New York, Phebe S., wife of Edmund Vail, in the 73d year of her age; a member of the Society of Friends.

This dear Friend was during her youth remarkable for her exemplary deportment and devotion to right principles beyond what is usual in one so young, while her social powers and pleasant address made her society agreeable, and appreciated by all ages. She was, by carefully guarding her emotions, so that every expression should be truthful and appropriate, evidently schooling herself thus early for a life of goodness, and laying the foundation for the noble structure of character which she attained in after years.

About the 20th year of her age, she was joined in marriage with Edmund Vail, soon after which they settled within the limits of Farmington Monthly Meeting, New York. Here her worth was soon appreciated, not only in the religious Society of which she was a member, but in her other relations as well. Her sympathy with the afflicted, and readiness to help the needy; her kind attention to the sick, as though she would willingly have borne a part of their burden of distress, rendered her valuable as a neighbor, and beloved as a friend.

Soon after s ettling at Farmington, a separation took place in the Society of Friends, which she considered unnecessary, and much to be regretted, foreseeing that it would have the effect of separating valuable Friends from each other, and perhaps produce a bitterness of feeling that would eventually destroy the love which had been so characteristic of that people. In this state of mind, she was prepared to extend the hand of friendship toward all; for not suffering any partition wall to stand in her own feelings, she wished to be blind to its existence in the hearts of others, being aware that if anything could restore and properly unite them, it would be love and kindness, not coldness and distrust.

The quality of her mind and the correctness of her judgment, were evinced in the manner in which she met and discharged her duty to her family, especially in the education of her children. The responsibility resting upon her in this matter she believed to be one of the greatest importance; and she also believed that, in order to meet it properly, a right preparation of the heart was indispensible—a thorough government of all the passions of the parental mind. In this, she conducted herself as a child needing instruction from Divine wisdom, which would enable her to submit herself to the will of her

Heavenly Father in all things, trusting that if she lived entirely upon this ground, she would be able to give her children right instruction. She was aware that the powers and passions of the human mind grow stronger by exercise and weaker by neglect, and that if from any cause there was an undue excitement of any of them, the balance might be lost and the judgment overcome to the lasting injury of the possessor. Carrying these convictions into careful practice in her family government, the result was seen in the remarkable good order that prevailed in her home.

She was the mother of seven children, two sons and five daughters, only two of whom, the eldest and youngest daughter, survive her. One, a young man, was drowned far from home, the others, one after another, lingered on a sick bed; yet, through all this great trial, though her physical strength was taxed, which, with her anxiety, was a severe strain upon her powers of endurance, yet, when the physician's skill and the nursing care of love failed to stay the hand of death, she was sustained under the bereavment in calm, confiding trust.

With the remainder of her family she returned to New Jersey, her native State, whence she and her husband afterward removed to Corning, N. Y., where they resided with their youngest daughter. Here her matronly care was extended as in her own family, proving by her Christian deportment that she was fully aware of the incomparable importance of the mother's calling, even far above that of the ruler of a nation, for by the mother's influence are the powers of the world guided for good or for evil.

May her example encourage others not to "become weary in well-doing," in the discharge of their duties, both social and maternal, fulfilling all as she did in a Christian spirit. She was a constant attender of religious meetings, a faithful wife and mother, a reliable friend.

Her last sickness was only for one day. No human hand could stay the course of the disease, but at the end she passed quietly away, leaving the assurance to her family and friends that *all is well.*

S. P. GARDNER.

THE NON CONFORMISTS AND THE ENGLISH CHURCH.

The vigorous assault which the various dissenting bodies in England are making upon the Established Church must at least produce some lasting results. Mr. Miall, the leader of the non-conformists in Parliament, has summed up in his able addresses the causes of the popular complaints; the simony, tyranny and selfishness of the ruling clergy; their contempt for justice, their enormous and extraordinary political power. But it is their recent seizure of the chief control of the new educational system that has excited the strongest displeasure of their Dissenting opponents. By some dextrous management, or by the disloyalty of Mr. Forster to his constituents, the payment of fees to denominational schools has been chiefly beneficial to the English and the Roman Catholic churches; the Dissenters find themselves misled and deceived; they discover that the whole control of the national education has fallen into the hands of their enemies, and that, instead of a public system of instruction free from political or religious tendencies, the national schools are often employed to propagate extreme Anglicanism, or even to inculcate the doctrines of papal infallibility.

The result of this discovery has been a new effort on the part of the majority of the people to throw off the tyranny of a ruling church, and to place all religious sects in England upon the same footing, to break up the union of church and state, and to borrow from us that notion of religious equality which seems so extraordinary to the European intellect. The fall of the Irish Church at the hands of Mr. Gladstone and his Irish allies has given a severe shock to the notion that the English Church is invulnerable. The keen scrutiny of Mr. Miall and his associates, in or out of Parliament, has been turned anew upon the abuses of the establishment, and such a host of follies or of crimes have been laid bare to the public as may well startle even the devout Anglican. The cure of souls, it seems, is made a subject of common speculation. The sale of livings or appointments to churches is a lucrative branch of the business of the auctioneer. The attractions of the rural parish to be disposed of are enhanced by all the arts of trade. It is sometimes praised for its healthfulness, sometimes for its agreeable society. One living was extolled because there were no poor in the parish; another was not far from a meeting of fox-hounds; the value of each is increased when it can be stated that the incumbent is in failing health or is far advanced in age. Simony was never more openly practiced than in the English Church; the right to minister at the altar is sold to the highest bidder. And the result is not escaped that many of the rural clergy are fox-hunters; indolent, men of pleasure and of ease; that corruption fills the Church, joined often with gross ignorance and the most absurd hostility to education.

The *Edinburgh Review* pleads for a respite for the establishment, and claims that it has been the chief agent in teaching the people

what little they know. But its arguments are amply refuted by the fact that the Church has held control of education for centuries, and has left a majority of the working classes of England in a condition scarcely raised above the brute. In Norway, Denmark, Germany, or Holland few persons are left uneducated; in prosperous England nearly half the population can neither read nor write. It is the people of the country who are now rising against the Church. Public meetings, lectures, and political leagues are assailing the venerable centre of conservatism with ceaseless blows. Mr. Miall possesses a clear and vigorous intellect that never misses its aim; his arguments are irresistible, and his facts of startling significance. The non-conformist point to the management of religious affairs in America as their true model, and contrast the flourishing condition of education and the prosperity of all religious denominations with us, and the intense ignorance and sectarian bitterness of their native land. It seems the venerable establishment, in its decaying age, has grown more than ever petulant, and would still exclude dissenters from burial in what it calls the only consecrated ground.

But a church that envelops itself in the pride of isolation, and looks down upon its fellow-Christians, has evidently declined in mental power, and has lost the element of strength. Humlity is the single virtue that has ever marked religious progress. The English churchmen—at least a portion of them—make no claim to the saving grace of modesty. They have grasped the control of the majority of the public schools, with no regard to the desires of the community, and they repel scornfully all the friendly advances of other religious sects. Had they long ago thrown open their doors to the descendants of Baxter or of Knox; had they strengthened the establishment by soothing the patient Dissenters with partial concessions and timely reforms, they might have prolonged their power and avoided a sudden fall. But they have chosen to linger in dull conservatism; the intellect of the nation is passing over to the Dissenters; all the bright gleams of progress come from without the Church; reform, education, the softening of a rigid creed, the restrictions of too stringent rites, have been forced upon the ruling hierarchy. And should the English Church persist in allying itself with the Church of Rome in opposing the non-sectarian schools, it will probably soon fall before the indignation of the people and the skillful assaults of Mr. Miall.—*Harper's Weekly.*

Be slow to fall into friendship; but when thou art in, continue firm and constant.—*Socrates.*

From the Economy of Human Life.

CONTENTMENT.

Forget not, O man, that thy station on earth is appointed by the wisdom of the Eternal, who knoweth thy heart, who seeth the vanity of all thy wishes, and who often, in mercy, denieth thy requests. Yet for all reasonable desires, for all honest endeavors, His benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring! Even thine own folly, thine own pride, thine own distempered fancy. Murmur not, therefore, at the dispensations of God, but correct thine own heart; neither say within thyself, "If I had wealth, or power, or leisure, I should be happy;" for know they all bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot. But envy not the appearance of happiness in any man, for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom; and he that increaseth his riches increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not. Yet if thou sufferest not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn that the cup of felicity, pure and unmixed, is by no means a draught for mortal man. Virtue is the race which God hath set him to run, and happiness the goal, which none can arrive at till he hath finished his course, and received his crown in the mansions of eternity.

Robert Dodsley.

THE FRIENDS AND THEIR FAITH AND TEST.

This tribute to the faithful works of our forefathers, from the pen of Elihu Burritt, is intended for youthful readers, and is remarkable as consisting almost entirely of words of one syllable.—Eds.

"There is a sect of men, on both sides of the wide sea, who will not take up arms to fight in war, nor hire, nor pay men to do it. For this they have had much to bear. They have been put in jail; their goods have been sold to pay the fines put on them for their faith in Christ's words, which, they are sure, teach that no one who loves Him, and loves men as He did, can raise the hand to kill one for whom He died. There was once a

great war in Ireland, where men of the same race and tongue, who claimed to have faith in the same God and Christ, fought like wild beasts, slew, burnt, and worked the work of fiends more than of beasts; for beasts, such as wolves, but kill what they need to eat.

Well, the Friends in this sad land and time, were in a sad case. They stood there with a fire in front and rear, and it roared and blazed on them, as if it would burn them up. The men of war tried to drive them from their faith; to make them fight, now for this side, now for that. They were as mad as they could be, and did all they could to make the Friends take up arms. They put on them scorn, hate and wrong of all kinds to drag them down from their life of peace and good will to all. But these brave men, of soft words and stout hearts, stood fast and firm to their faith. No fire, nor sword, nor door of jail could scare them, for the face of Christ smiled on their souls, and they heard His voice and step by their side, and He helped them to walk with and like Him. He gave them of His power to melt the wrath of their foes. And that power was love, and it burnt like a coal of fire on their heads. And this was the way it burnt:

The two mad sects who were at war could and did slay and burn at their bad will. They made the land red with homes in a blaze, and the sky black with their smoke. But they could not bleed nor burn out the faith the brave Friends had strong and warm in their hearts. These men of kind eye, hand and voice could and did wield arms with an edge too keen for steel swords to match them. These arms were thoughts and acts of love to their foes on each side. When a day or night of blood was done, they would go out with their wine and oil, like him Christ tells us of, and they would bend down and, with a hand and voice which he had made soft, would raise poor men out of their blood, bind up their wounds, bring them to their own homes, and watch and tend them, and say to their sad souls words of cheer. With these arms the Friends fought both night and day, and their foes, on both sides, had to yield to a force which their sharp steel swords could not cope with. They could and did slay with hot wrath men who put their trust in swords, but those who armed their hands with deeds of love, and put their trust in Christ, and walked and talked like Him, had a power which they could not break nor bend.

So it came to this: When the men of war rushed on a town, their first cry was, "Spare the Friends!" and they did spare them, and they were safe in the midst of the fire, in the midst of the hail of lead and streams of blood that fell and flowed round them. Mad and beast-like as both sides in the strife were, they would as soon have dried up the springs at which they drank day by day, as to have quenched the life of that love which Christ had put in the hearts of these brave men, and which flowed out in such kind deeds, the same to foe as friend. Thus did the Friends in that time of hate, and fire and blood, prove in their own case this truth of so much worth, that, "Where a man's ways please the Lord, he makes his foes to be at peace with him."

LETTER FROM HENRY W. RIDGWAY.

CROSSWICKS, Seventh mo. 21, 1872.

To my Dear Young Friend:—The probability is, that before long our Heavenly Father's love will be manifested toward thee, by taking thee home to Himself. In a life of so much uncertainty, this solemn event is certain to all of us. And, oh! how unspeakably blessed is it for those who, like the wise virgins, have their lamps filled.

To me, as I trust it is to thee, there is nothing awful or fearful in death though it is solemn to leave this beautiful world that our loving Father has provided for our *temporary* abiding place—those to whom we are bound by the strongest of human ties—to pass away from all we have known and valued here is solemn, but to those *who know* they have a conscience void of offence towards God and man, the prospect beyond the valley of the shadow of death, is bright, is cheerful, because *through faith we see* our Divine Father with open arms ready to receive us. This is not a mere sentiment, but a glorious reality.

I know of what I speak—I have stood as I believed upon the verge of this life—had given up all in connection with this world, and never have I enjoyed such ecstatic happiness as at that time. Without doubt in *wisdom* my days have been lengthened. The ways of the *All-Wise* are inscrutable. I have never forgotten sitting by thy side, when thou wast an infant, many nights, and, as we all thought, sick unto death. But it was not to be so. Thou wast restored to live an active and useful life; and think as thou mayest about it, the world is the better that thou hast lived.

I have felt the better for the little opportunity I have had of thy society. Thou mayest be astonished I should say so, and may wonder when and where, but I tell thee, that upon more than one occasion I have been instructed by thee. Farewell, my dear young friend, and if we meet no more in this life, the time is not far distant when we *will meet* in that city which "hath no need of the sun, neither of the moon, to shine in it: for

the glory of God doth lighten it, and the Lamb is the light thereof. Those that meet there shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

Affectionately, H. W. R.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 14, 1873.

FIRST AND SECOND ANNUAL QUERIES.—In our abstract of the proceedings of the late Yearly Meeting, we have omitted mentioning the interesting and important information given in the answers to the First and Second Annual Queries, which we append:—

Answers to the First Annual Query—Philadelphia.—An indulged meeting has been established at the new meeting-house, at the north-west corner of Seventeenth Street and Girard Avenue, on First and Third-day mornings, at 10½ o'clock, under the joint care of the Monthly Meeting of Friends of Philadelphia, and the Monthly Meeting of Friends, held at Green Street, Philadelphia.

The evening meetings at Green Street Meeting-house, have been suspended during the Sixth, Seventh, Eighth and Ninth months.

Radnor Monthly Meeting is now held in the First month, at Haverford, in the Second, at Merion, in the Third, at Radnor, in the Fourth, at the Valley, and so on. The Valley Midweek Meeting is changed from Fourth to Fifth-day.

Bucks.—Buckingham Particular Meeting has been changed from Fourth to Fifth-day, and Quakertown meets now all the year, at 10 o'clock.

Concord.—The Mid-week Meeting at Concord has been changed from Fourth to Fifth-day, at the usual hour.

Haddonfield.—The time of gathering at Westfield Meeting, on First-day morning for seven months in the year, namely: from the 1st of the Tenth to the 1st of the Fifth month, has been changed to eleven o'clock, other meetings to begin at ten o'clock, and at Moorestown, for this season, on First-day mornings, from the 15th of Twelfth month to the 1st of Fifth month, to 10½ o'clock, other meetings held at 10 o'clock, as heretofore.

Answers to the Second Annual Query.—There are thirty-five schools of the description queried after, employing fifty-six teachers, forty-four of whom are in membership with us. The pupils of thirty-three of these schools attend Mid-week Meetings with their teachers. Reports from five of our Quarterly Meetings represent the schools within their limits attended by an aggregate of 1,707 pupils, 369 of whom are members, and 267 having one parent a member, and two of these reports further represent that their schools are attended by 816 pupils not in membership with us.

SWARTHMORE COLLEGE.—We are glad to call the attention of our readers to the announcement, in our advertising pages, of the officers of this institution, that there are vacancies yet in the girl's department, for the coming school year. Doubtless there will be numerous applicants before the opening of the autumn term in Ninth month next, as the opportunity for a thorough collegiate education is highly valued by many of our youngwomen; among those who have availed themselves of the superior advantages provided are numerous witnesses to the excellence of the instruction given, and the comfort and order of the temporary home provided.

The accomplishments, which occupy so large a proportion of the time in fashionable schools for girls, are excluded, being considered incompatible with the serious work of pursuing a liberal course of study, and among the chief causes of the inferior education of women.

The higher culture of women is now occupying largely the attention of mankind both in this and in other lands, and we can refer with satisfaction to the prosperous condition of the Women's Medical College of this city, which has been a pioneer in this great movement in the direction of a higher civilization.

We have had intelligence, too, of the establishment of schools for the advanced education of women and girls at Moscow, showing that the cause of the intellectual advancement of women has interested and awakened effort among the progressive people of the distant realm of Russia.

KINDERGARTEN.—We have received through our friend, B. Hallowell, a copy of the "Kindergarten Messenger," a monthly of 24 pages, edited by Elizabeth P. Peabody. Subscriptions of one dollar for the rest of the year may be sent to E. Steiger's, 22 and 24 Frankfort street, New York, or to the Editor, at 19 Follen street, Cambridge, Mass. B.

H. says, "Our mutual friend, E. P. Peabody, now in her 70th year, is as earnest and devoted as ever in her efforts to advance the interests of humanity, which, to be effectual, must be begun *early* and in the *right way*; and this, she thinks, can be effected best by Froebel's system of Kindergartening. I entertain a very high opinion of the benefit that would be derived from a knowledge of Froebel's system, and from even such acquaintance with it as would be gained by a perusal of the eight numbers of the "Messenger' that are to be published the present year." We publish a part of E. P. P.'s printed letter to fathers and mothers:

The kindergarten era stretches for three or four years between the nursery and the primary school time: admitting more formal discipline than the nursery, but less than is indispensable for the primary schools, for instruction in reading and elementary science. And it requires a peculiar class of teachers, who unite the tenderness of the mother with a philosophical insight into the nature of childhood, in that pre-intellectual era when irresponsibility is just beginning to yield to the growing moral sense. Its teachers must have made themselves adepts in Froebel's method of sharpening the five senses, and training the limbs, especially the hands, to artistic processes, with genial conversations that lead the children to think, invent, and especially to speak and understand their mother-tongue with precision and intelligence.

To obtain such a class of teachers, it is necessary for parents first to make themselves acquainted with Froebel's art and science; and secondly to support with their money and personal sympathy kindergartens with properly trained teachers.

To promote these objects, therefore, the Kindergarten Association of Boston proposes that parents all over the country shall form in their own neighborhoods, simple unions, to meet at least once a month, for the purpose of reading and conversing with each other on the subject of kindergartening; being quite sure if they do, that they will very soon be prompted to do all that is requisite to have kindergartens for their own and their neighbors' children at once, and to support the teacher whom they shall procure, with all the necessarry means for her success.

Already one such union has been spontaneously formed in the town of Montclair, New Jersey, whose members meet once a fortnight to read and converse. They began, as any other union can do, with procuring from the National Bureau of Education its Circular of Information on Kindergartens, for July, 1872, containing the Baroness Marenholtz-Bulow's statement of what a true kindergarten is. The Commissioner, General Eaton, will send this pamphlet for the asking, without price.

The Montclair Union has already procured and supports a kindergartener who meets with the mothers to read kindergarten literature, and with whom they converse and sympathize. It has proved a complete success, and continues to be more and more interesting to the members. The grown daughters of the members also visit the kindergarten, and find it delightful to assist under the direction of the kindergartener, who thus is enabled to enlarge her numbers, while they are obtaining the highest touch of culture for future motherhood and general womanly influence in society.

We close by giving the hint of a Constitution:

Whereas we deem it indispensable that all children between the ages of three and seven, be prepared, by kindergartening, for the schools of instruction provided for them by the State, in order that the latter may attain their objects; and whereas kindergartening must be based upon the science of child-nature, which is not intuitive; the undersigned parents and friends of children organize themselves into a social union, to meet at least as often as once a month, for the purpose of reading and conversing upon all subjects pertaining to Froebel's art and science, beginning with the Circular of Information published by the National Bureau for July, 1872.

The meeting shall be as informal as is consistent with order and comfort, the President of the union being chosen to act as Chairman, and open the meetings with a statement of what is the subject of the reading or discussion of the day.

A Secretary may also be appointed whose duty it shall be to make some report of each meeting to the one following; and by and by to correspond with the Boston Kindergarten Association, which hopes, in the course of the Summer, to start a monthly periodical, to be edited by Miss E. P. Peabody, the first number of which will be sent to any union that will make known its existence to the Association.

This monthly will afford themes for the conversations of the unions, and contains, among other things, Miss Peabody's lectures of the past winter. The continuation of the publication, however, will depend upon the success of the subscription for it.

This letter is written by the order of the Boston Kindergarten Association, given at their meeting of March 22, 1873.

ELIZABETH P. PEABODY.

Cambridge, Mass.

MARRIED.

LAWS—SHOTWELL.—On the 24th of Fourth month, 1873, at the residence of Ephraim Vail, North Plainfield, N. J., with the approbation of Rahway and Plainfield Monthly Meeting, Thomas Laws, of Morris County, N. J., to Margaret R. Shotwell, daughter of Abel and Elizabeth V. Shotwell, of Rahway, N. J.

ROBERTS—ELLIS.—On the 4th inst., with the approbation of Green Street Monthly Meeting, H. Walton Roberts to Edith S., daughter of the late James P. Ellis.

DIED.

ATKINSON.—At his residence on the 14th of Fifth month, 1873, J. Burr Atkinson, in the 72d year of his age; a member of Pilesgrove Monthly Meeting.

BOND.—At the residence of his son-in-law, Geo. T. Atkinson, near Mullica Hill, N. J., on the 20th of Fifth month, 1872, Jesse Bond, aged 91 years.

CLEAVER.—At the residence of her son, Isaac A. Cleaver, near Westland, Washington County, Pa., on the 23d of Fourth month, 1873, Susanna, widow of Isaac Cleaver, aged 79 years; a member of Salem Monthly Meeting. Her illness was of about twelve hours' duration.

REPORT OF THE INDIAN COMMITTEE.

To the Yearly Meeting:—

The Joint Committee on Indian Affairs of men and women Friends, appointed by Philadelphia Yearly Meeting in the Fifth month of last year,

REPORTS, that early after their appointment, they organized by the appointment of Jacob M. Ellis as Clerk, and William Dorsey, John Saunders, Joseph C. Turnpenny, Dillwyn Parrish, David Petitt, Henry W. Ridgway, Daniel Foulke, Jacob M. Ellis, Mary S. Lippincott, Elizabeth W. Lippincott, Deborah F. Wharton, Margaretta Walton, Martha Dodgson, an Executive Committee.

The plan of organization adopted in the Ninth month, 1871, having been found to work satisfactorily, it was united with for the government of this Committee. It may be remembered that the Executive Committee was authorized to represent this General Committee in the Joint Committee of the Six Yearly Meetings, through whom their proceedings will reach this body.

At the first meeting of this Joint Committee, Superintendent Barclay White was present, and gave an interesting account of the Iowa Orphan's Home, at the Great Nemaha Agency. Believing it to be an important aid in this work, and a fitting object for our care and attention, it was referred to the Executive Committee to obtain further information as to its needs, as well as ascertain fully what funds could be depended upon to continue it in operation.

In the Twelfth month, Superintendent Barclay White informed us that the previous autumn the Otoe Chiefs asked permission to send a delegation of the tribe to the Indian Territory, to view that country, and that in the spring they had been permitted to do so.

In reference to which, information has been received from Agent A. L. Green, that they had returned from said visit with their minds made up for removal. They report the country to be all they can desire, well watered and timbered, rich soil and healthful. The country selected by these tribes is said to be very fine; and as it lies near the Kansas border, and adjacent to lands occupied by partially civilized tribes, the consequences of removal may not prove as disastrous as we have feared.

The unsettled condition induced by the agitation of this prospect of a change, has greatly interfered with our agricultural operations this year, but it is believed they will have a sufficiency of corn, pumpkins, beans, and potatoes, to meet the wants of the tribe next winter. They also are reported to have raised a larger number of hogs and chickens this year than probably ever before.

Agent A. L. Green also remarks, that all who have houses have occupied them, adding, "The tribe has been very quiet and orderly, and hardly a case of intoxication has claimed our notice."

Superintendent White states, "that the Agent of the Otoes has, through this office, asked for an appropriation for the salary of a farmer, physician, and carpenter, and was denied in each case.

"Their school is doing good service; with this exception, the tribe is not making proper advancement; there must be a speedy and radical change, which cannot be made without a large expenditure of funds, and unless they are obtained from some general fund, or a sale of a portion of their reserve (which they have officially refused), there remains but one other mode, a sale of the whole of the reservation, and removal.

"Believing that the Indian tribes of Nebraska can be better civilized on the reservations they now occupy than elsewhere, I have opposed and discouraged removal; but it is a question for consideration, and when the tribes have the entire control of their annuities, and refuse to use them for purposes of improvement, whether they cannot be more advanced in civilization by a sale of their reservations, and the investment of a portion of the proceeds in such manner that the income *must* be used for purposes of improvement."

Information having been received by the Committee that a bill had been introduced into the Senate of the United States, which provided for the removal of the Otoe and Missouri tribes of Indians from the State of Nebraska, the conditions of which were unjust to the Indians, the subject claimed careful attention, and several visits were made to Washington on that and other subjects.

Superintendent White states, that the

Iowas (who are under the care of our efficient Friends, Thomas and Mary B. Lightfoot,) are progressing satisfactorily; that in a late visit to the Great Nemaha Agency, to pay the tribes composing it their spring annuity, it did his heart good to see the continued progress of the Iowas; that the Industrial Home is a great success, and very popular.

He further states that the "Home" is an excellent institution, and should be sustained, and called the attention of Friends to the subject, for them to endeavor to obtain an appropriation to enlarge the building, and, also, a fund for its permanent support.

The Committee gave special attention to the subject, and are gratified with having obtained from the Government an appropriation to enlarge the building, and break and fence additional land for the use of the "Home." Superintendent White adds, that "If no other result is obtained for the care and money expended by Friends of Philadelphia Yearly Meeting upon the Indians under their charge, than the civilization of the Iowas, that he feels that they are likely to be repaid for such expenditures."

The following extracts from interesting reports to the Delegates representing the Six Yearly Meetings on Indian Affairs, made in the Tenth month last, and in the Fourth month of the present year, by our Friend Barclay White, Superintendent, presents a comprehensive view of the condition of the Agencies of the Northern Superintendency, viz.:

"In my last Annual Report to the Commissioner of Indian Affairs, I was enabled to state that, during the past year, no case of assault or personal violence committed by an Indian of this Superintendency, upon a white person, had been reported to this office."

This gratifying condition of things continues to exist, as appears from his report made last month, wherein, in referring to the above, he remarks:

"Since my last semi annual report, peace and good conduct have prevailed among the Indians of this Superintendency. No acts of violence between the Indians under our care and whites have occurred, except one trivial case of assault by one Indian, in defence of his property about being stolen from him by a white man.

"An atrocious murder of three Sioux Chiefs by two white men, and two half-blood Sioux by other members of their tribe, have occurred within the bounds of the Superintendency; these Indians were not under our immediate care. The particulars of the first-named murder, as narrated by one of the murderers, was early forwarded to the Indian Department, from this office, and the depositions of witnesses to the last one, were recently taken by myself, under instruction from the Secretary of the Interior, and forwarded to the Commissioner of Indian Affairs.

"Entire harmony prevails between the Indians and the various Government employees among them, and I know of no difficulty existing, or likely to occur, to mar such feeling. Indian apprentices are placed in all the departments of agriculture and mechanical trades when opportunity occurs; and they are generally making satisfactory progress."

SANTEE SIOUX.

In the Fifth month last, the Santees received certificates for their allotments of land in severalty:

These certificates give to the allottee a life interest in forty acres of land, without the privilege of conveying or devising the same to any other person. Although this title is not so permanent as is desirable, still, they consider that the Government has by this act concluded not to remove them from their present home without their consent; and have, in consequence, given increased attention to agricultural pursuits.

Their hay has been secured better than ever before, and where the migratory grasshopper has not alighted, their crops of grain and vegetables have been large; and although many of them lost their entire crop by this insect, in consequence of the supplies furnished by the Government to the tribe, no suffering is likely to ensue therefrom. The Indians of this tribe generally dress like white persons, and partake of their food at stated periods of time from tables.

A report circulated among them, that they were to be removed to the Indian Territory, caused considerable excitement for a time, but it has apparently subsided, and they are now directing their attention with increased energy to agricultural pursuits.

A snow storm, with violence unprecedented since the settlement of this State, passed over the western reservations on the 13th, 14th and 15th of the Fourth month; some stock was lost on the Pawnee reserve, the Santee Sioux saw-mill was destroyed, and about sixty of their ponies, and forty-five cattle, including some of their best working oxen perished. A special estimate has been forwarded to the Department for funds to rebuild the mill, and its attention called to the fact, that under the treaty between the United States and different tribes of Sioux Indians, concluded April 29th, 1868, many cows and oxen are now due the Santees from the United States, and a list of the individual Indians to whom they are due, has been forwarded.

WINNEBAGOES.

With the exception of their oat crop, which was destroyed by hail, the agricultural efforts of this tribe have been successful, and the yield greater in quantity than heretofore. Besides securing their own crop, about two hundred of this tribe assisted the neighboring white farmers in gathering their grain. They have sown about six hundred acres of land in spring wheat, nearly two-thirds of which is upon allottments, and by Indian labor not paid for.

Title deeds have been received from the Department for an allotment of forty acres of land to each adult Indian desiring one ; said deeds secure the land to the Indian and his or her heirs, with privilege of selling only to the United States or members of the tribe. Fifty comfortable dwelling-houses, containing five rooms each, the interior and exterior covered with two coats of paint, and costing *six hundred and sixty-eight* dollars each, have been constructed or are now building on allotments of the most deserving Indians. There is now every prospect that said houses will be completed and occupied by the middle of the Fifth month.

These houses are very popular, and are generally occupied as soon as finished. As each family moves in, it is supplied with one cooking-stove, one heating-stove, one bedstead, four chairs, one table, one cupboard, one farm-wagon, and farm harness for two horses. Four acres of prairie sod are broken on each allotment, if the owner thereof requests it.

A contract has been let for the construction of an Industrial Boarding School-house of brick, two and a half stories high, for the accommodation of eighty pupils, at a cost of *fifteen thousand three hundred and eighty-eight* $\frac{70}{100}$ dollars, this bid being but eight $\frac{30}{100}$ dollars less than the next lowest one received.

The building has been well and conveniently planned by a skillful architect, and is to be completed, according to said plans, on or before Tenth month 31st next.

Many good farm-horses, agricultural implements, and seeds, have lately been distributed to members of this tribe. All these buildings, &c., have been, or will be paid for out of an appropriation from the invested funds of the tribe, as requested by the Chiefs in council, and granted by act of Congress.

OMAHAS.

The Omahas have been retarded in their progress by a deficiency of funds applicable for works of improvement. *Fifty thousand* acres of their reservation are now offered for sale, as a whole, or in parcels of one hundred and sixty acres each, bids for which will be received by the Commissioner of Indian Affairs until the 1st of Sixth month next. Soon after which time, it is hoped, a portion of th proceeds from said sale will be available fo their benefit.

The three schools are well conducted, an their benefit appreciated by the tribe.

An arbitration for the settlement of a claims or difficulties between the Winneb goes and Omahas, was held Seventh mont 1st last, at the Council-house of the forme By previous arrangement, three Indian chosen from each tribe, their Agents and my self, were to constitute the Council. A larg amount of claims were presented by eac tribe, very few of which were supported b evidence. An award was made to individu al sufferers in each tribe, to be paid out o the annuity of the other tribe.

This award has been approved by th Chiefs of each tribe in open Council assem bled, and having received the assent of th Commissioner of Indian Affairs, said awar will be paid and settled at the next annua payment of annuity, in money to said tribes

(To be concluded.)

From "The Leisure Hour."

MOSLEM SCHOOLS

Mohammedan parents seldom devote muc time or attention to the intellectual educatio of their children ; generally contenting them selves with instilling into their young mind a few principles of religion, and then submit ting them, if they can afford to do so, to the in struction of a schoolmaster. As early as pos sible, the child is taught to say, "I testify that there is no deity but God ; and I testify that Mohammed is God's Apostle." He re ceives also lessons of religious pride, and learns to hate the Christians, and all other sects bu his own, as thoroughly as does the Moslem in advanced age. Most of the children of the higher and middle classes, and some of those of the lower orders, are taught by the school-master to read, and to recite and chant the whole or certain portions of the Koran by memory. They afterwards learn the most common rules of arithmetic.

Schools are very numerous, not only in the metropolis, but in every large town ; and there is one, at least, in every considerable village. Almost every mosque, "sebeel" (or public fountain), and "hód" (or drinking-place for cattle) in the metroplis has a "kuttáb" (or school) attached to it, in which children are instructed for a very trifling expense ; the "sheykh" or "fikee" (the master of the school) receiving from the parent of each pupil half a piaster (about five farthings of our money), or something more or less, every Thursday. The master of a school attached to a mosque or other public building in Cario also generally receives yearly a tarboosh, a

piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap, four or five cubits of cotton cloth, and perhaps half a piece (ten or twelve cubits) of linen, and a pair of shoes, and, in some cases, half a piaster or a piaster. These presents are supplied by funds bequeathed to the school, and are given in the month of Ramadán. The boys attend only during the hours of instruction, and then return to their homes. The lessons are generally written upon tablets of wood, painted white; and when one lesson is learnt, the tablet is washed and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the Koran, or of one of its thirty sections, on a little kind of desk of palm-sticks. All the boys, in learning to read, recite or chant their lessons aloud, at the same time rocking their heads or bodies incessantly backwards and forwards; which practice is observed by almost all persons in reciting the Koran, being thought to assist the memory. The noise may be imagined.

The boys first learn the letters of the alphabet; next, the vowel-points and other syllabical signs; and then, the numerical value of each letter of the alphabet. Previously to this third stage of the pupil's progress, it is customary for the master to ornament the tablet with black and red ink, and green paint, and to write upon it the letters of the alphabet in the order of their respective numerical values, and convey it to the father, who returns it with a piaster or two placed upon it. The like is also done at several subsequent stages of the boy's progress, as when he begins to learn the Koran, and six or seven times as he proceeds in learning the sacred book; each time the next lesson being written on the tablet. When he has become acquainted with the numerical values of the letters, the master writes for him some simple words, as the names of men; then, the ninety-nine names or epithets of God; next, the Fát'hah (or opening chapter of the Koran) is written upon his tablet, and he reads it repeatedly until he has perfectly committed it to memory. He then proceeds to learn the other chapters of the Koran: after the first chapter he learns the last; then the last but one; next the last but two, and so on, in inverted order, ending with the second; as the chapters in general successively decrease in length from the second to the last inclusively. It is seldom that the master of a school teaches writing; and few boys learn to write unless destined for some employment which absolutely requires that they should do so; in which latter case they are generally taught the art of writing, and likewise arithmetic, by a "kabbánee," who is a person employed to weigh goods in a market or bázár, with the steelyard. Those who are to devote themselves to religion, or to any of the learned professions, mostly pursue a regular course of study in the great mosque El-Azhar.

The schoolmasters in Egypt are mostly persons of very little learning: few of them are acquainted with any writings except the Koran, and certain prayers, which, as well as the contents of the sacred volume, they are hired to recite on particular occasions. I was lately told of a man who could neither read nor write succeeding to the office of a schoolmaster in my neighborhood. Being able to recite the whole of the Koran, he could hear the boys repeat their lessons: to write them, he employed the "'areef' (or head-boy and monitor in the school), pretending that his eyes were weak. A few days after he had taken upon himself this office, a poor woman brought a letter for him to read to her from her son, who had gone on pilgrimage. The fikee pretended to read it, but said nothing; and the woman, inferring from his silence that the letter contained bad news, said to him, "Shall I shriek?" He answered, "Yes." "Shall I tear my clothes?" she asked; he replied, "Yes." So the poor woman returned to her house, and with her assembled friends performed the lamentation and other ceremonies usual on the occasion of a death. Not many days after this, her son arrived, and she asked him what he could mean by causing a letter to be written stating that he was dead. He explained the contents of the letter, and she went to the schoolmaster and begged him to inform her why he had told her to shriek and to tear her clothes, since the letter was to inform her that her son was well, and he was now arrived at home. Not at all abashed, he said, "God knows futurity. How could I know that your son would arrive in safety? It was better that you should think him dead than be led to expect to see him and perhaps be disappointed." Some persons who were sitting with him praised his wisdom, exclaiming, "Truly, our new fikee is a man of unusual judgment!" and, for a little while, he found that he had raised his reputation by this blunder.

Some parents employ a sheykh or fikee to teach their boys at home. The father usually teaches his son to perform the "wudóo," and other ablutions, and to say his prayers, and instructs him in other religious and moral duties to the best of his ability. The Prophet directed his followers to order their children to say their prayers when seven years of age, and to beat them if they failed to do so when ten years old; and at the latter age to make

them sleep in separate beds: in Egypt, however, very few persons pray before they have attained to manhood.

The female children are very seldom taught to read or write; and not many of them, even among the higher orders, learn to say their prayers. Some of the rich engage a "sheykhah" (or learned woman) to visit the harem daily, to teach their daughters and female slaves to say their prayers, and to recite a few chapters of the Koran; and sometimes to instruct them in reading and writing; but these are very rare accomplishments for females even of the highest class in Egypt. There are many schools in which girls are taught plain needlework, embroidery, etc. In families in easy circumstances a "m'allimeh," or female teacher of such kinds of work, is often engaged to attend the girls at their own home.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between
Of earth and shadow lies.

The cloud-like rock, the rock-like cloud
Dissolved in glory float,
And mid-way of the radiant flood
Hangs silently the boat!

The sea but seems another sky,
The sky a sea as well;
And which is earth and which is heaven
The eye can scarcely tell.

So when from us life's evening hour
Soft fading shall descend,
May glory, born of earth and Heaven
The earth and Heaven blend;

Flooded with peace, the parting soul
With silent rapture glow,
Till where earth ends, and Heaven begins
The spirit scarce can know.

For the Children.

THE LITTLE ACORN.

The little brown acorn lies under the ground,
While the wild winds of winter are blowing,
Till the warm, gentle rain
Calls the flowers again,
"Up, little flowers, and be growing!"

It feels the clear sky stretching warm overhead,
It knows that the green grass is springing;
The fresh air is fair,
And through the warm air
Homeward the swallows are winging.

So it doffs its brown cap, and peeps out of the earth,
Eager to see and be hearing;
It is timid and shy
Of the crowsfoot near by;
Even the violets fearing.

But up from the earth, reaching into the light,
It flourishes taller and stronger;
The flowers fade and die,
As the summer goes by,
And the days linger sultry and longer.

And the days change to months, and the months into years,
Little children wax aged and hoary;
Still its sturdy boughs grow,
As the long ages go,
Tow'ring high in their strength and their glory.

—*Examiner and Chronicle.*

SKILLED LABORERS.

BY THOMAS MEEHAN.

Not long since a friend observed to the writer that "even laborers were 'looking up,' and every man who could handle a spade or a pick regarded himself as a skilled workman, and was seeking for an advance of wages." It is worthy of remark that it does require much skill to handle a spade or a pick properly; and of a hundred men who are supposed to know nothing more than "how to handle a pick," there are not a dozen who know anything about it whatever. We only wish there were more of this class who had the ambition to be skilled workmen. There would be very little wrangling about the wages when such persons are to be found.

We said not "a dozen in a hundred;" but there is barely one in a hundred who knows properly how to handle farm or garden tools. The man who can handle a spade properly does not find it very hard or laborious work. He first lets the spade fall of its own weight down to the spot where the spadeful is to be taken up, taking care that the breadth of the surface ground is not more than four inches; then he draws back the spade a little, which takes off much of the friction of the descending blade. One good thrust of the spade with the foot then sends the blade down its full depth. A backward pressure makes a lever of the handle and heel of the spade, and a dextrous turn of the wrist sends the spadeful upside down just where it is wanted. There is no raking or "sputtering" needed to make the ground level. A slight tap with the corner of the spade makes the work as regular and plane as if laid off with an instrument.

It is a great pleasure to look at one working who knows how "to handle a spade." What is supposed to be hard, drudging work becomes so easy and simple, and the ground is got over so rapidly, that one who works with dumb-bells, and practices gymnastics for his health, is tempted to throw these things all aside, and take to garden or farm tools as a more rational recreation.

We should like to see trials of skill with hand implements encouraged at our agricultural fairs as much as the usual labor-saving machinery. In some places men still pride themselves on their manual skill. An Australian paper records the achievement of twelve shearers of sheep, who, between Monday morning and 3.30 P. M. of the following

Saturday, turned out the handsome number of 7,579 ewes and lambs, averaging 1,263, or 105¼ per man per day. The work was well done, and it is added that the feat has "rarely been equalled and never excelled in the colony."

So in our own country there are some instances, though many too few. At Newark, New Jersey, Mr. Peter Henderson, the well known market gardener, has a hand who will set 7,000 cabbage plants in one day. He also set out in small pots this spring, in excellent style, *ten thousand* verbena plants, from seven in the morning to half-past five in the evening, pots and plants being handed to him and carried away; and yet in an easy and workmanlike manner which the one who generally does but one thousand might envy.

The workman, at least the laboring man, who knows how to handle his tools is a very rare exception. We are sorry there are not more. It is capital mental exercise to study how to make the tool do the work without the waste of much muscle; and perhaps it is because the ones who do learn the secret of the proper use of tools get well enough off to do without their use, that we see so few good workmen in the ranks.—*Press.*

AN AUTHOR'S WIFE.

"The Personal Life of George Grote," is the leading title of a work just published in London. The subject of the biography is well known wherever the English language is spoken as the author of a History of Greece, published in twelve volumes, from 1846 to 1856, and of "Plato and other Companions of Socrates," 1865. In his own country he was perhaps better known by pamphlets, speeches and reviews on current national topics, his early advocacy of the ballot, his labors in Parliament, his holding of public educational trusts and his leadership in many popular measures. Born in 1794, and married in 1820, he died in 1871. He was an opulent banker and the inheritor of a considerable landed estate. Thus, as a reviewer of his biography remarks, he furnished one among many exceptions to the theory, that "literary labor requires or implies the stimulus of want." Our own country contributes several such exceptions. In another respect, Grote has also American parallels. He was largely assisted by the sympathy and labors of Mrs. Grote. Some of our leading American authors have been and are similarly aided and encouraged, and can testify to woman's invaluable aid as the living index to a library.

The origin of Grote's great work is due to his wife. In 1823, Mrs. Grote, observing that her husband was deeply engaged in reading up Grecian mythology and antiquity without any definite object, "thought it would be a fitting undertaking for him to write a new history of Greece himself." So she proposed the plan to him: "You are always studying the ancient authors whenever you have a moment's leisure. Now here would be a fine subject for you to treat. Suppose you try your hand." He did try his hand. But it was over twenty years from the hint before the first volumes of the work were published, and Mrs. Grote all through the work helped him through the "proofs," and suggested alterations in the text. Like many another man's works his should bear on the title page, "By my Wife and I." And the wife has rounded off the history of their lives by a biography, which will be a favorite book with those who like to know the personal character of the authors they consult. The idea of writing this biography was conceived in the year 1867, and Mrs. Grote's account of the domestic colloquy thereupon is interesting. She was busy arranging old letters and journals when her husband entered:

"What are you so busy over, there, H.?" inquired he. "Well, I am arranging some materials for a sketch of your life, which I have been urgently invited to write by several of our best friends." "My life!" exclaimed Mr. Grote, "well there is absolutely nothing to tell." "Not in the way of adventures, I grant; but there is something nevertheless—your life is the history of a mind." "That *is* it!" he answered, with animation; "but can you tell it?" "It is what I intend to try. You see unless I give some account of your youth and early manhood, no other hand can furnish the least information concerning it." "Nothing can be more certain—you *are* the only person living who knows anything about me during the first half of my existence." This short colloquy ended, the subject was never renewed, the historian feeling content to leave his life's story in such hands.

Mr. Grote's life seems always to have been in his wife's hands. When the first two volumes of his History were ready, the author had not courage to seek a publisher, but concluded as he had "little or no literary reputation as yet" he must publish at his own expense. His wife took charge of the business of finding a publisher, and the famous bookseller Murray issued the work. Mr. Grote, when his wife "reported progress," said, "I only hope the poor man will not be a loser by me, and then I shall be content, come what may." The work was a decided success from the day of its publication; and the author's doubts were soon set at rest.

The last "proof" of the last volume was returned to the printer on the 23d of December, 1855, and the historian and family had

a happy Christmas over it. Mrs. Grote says: "Grote himself manifested little emotion outwardly, though I could detect unmixed signs of inward complacency as I descanted upon the happiness of our having lived to see this day, and so forth." Here was a quiet and rational triumph which of itself rewarded the literary partners for all their labor. In literature, as well as in life, they had a joint interest; and the pleasures of occupation were made doubly pleasant by daily sympathy. All men cannot write histories of Greece or treatises upon Plato, but all men can share their lives with their families.—*Public Ledger.*

To comprehend a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on pursuits for which he is not fitted; and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best.—*Gladstone.*

For Friends' Intelligencer.

THE WEATHER AT THE SANTEE AGENCY.

The following statement of weather for Fifth mo. has just been received from our friend G. S. Truman:

Mean temp. of mo. . . .	55.12
" of same mo. last year, .	61.11
Max. height of thermometer, 28th,	83.00
Min. " " 9th, .	40.00
Number of inches of rain, . .	5.50

The migratory grasshoppers have made their appearance in some force, two months sooner than last year, and not so numerous, and as the season thus far is very backward, they will not do us much damage, I think. This month has been remarkably wet and backward, and farmers have been unable to do anything on low grounds. Very much of the corn is still unplanted, and as we are several weeks behind the usual time, it will require a mild fall to perfect the crop.

Philada., 6th mo. 9th, 1873. J. M. E.

MUTUAL AID ASSOCIATION.

Stated meeting on Sixth-day evening next, Sixth month 20th, at 8 o'clock, in Race Street Monthly Meeting Room; semi-annual election of officers.

ALFRED MOORE, *Secretary.*

ITEMS.

THE Ohio Legislature has amended the mining laws of that State, to the effect that proprietors of mines shall provide suitable means of signalling from the bottom of the shaft an ample means of escape: and also that no person under twelve years of age, and no woman or girl of any age, shall be permitted to work in a mine.

A college has been opened at Moscow for adult girls and women. Students must be already advanced in general knowledge, and they are then allowed to attend seventeen classes per week, where they are taught Russian and Universal History and Literature, the History of Civilization and Art, Mathematics, Physics, Cosmography, and Physiology. The first professors of the University holds these classes, and sixty-five students were present the first month. At St. Petersburg, three hundred women have applied to be admitted by the Faculty of Medicine to the classes established on their behalf. At the University at Zurich, there are seventy Russian ladies following similar studies. M. Jules Simon is about sending a French commission to inquire into Russian education for women.

DURING the past ten or fifteen years much attention has been given to the plants of various countries by paper-makers. Almost any plant will yield paper material; but in all there is some element which it is more or less costly to remove before paper can be profitably made. We have in our own country many plants which do tolerably well. The common rag-weed (*Ambrosia artimesiæfolia*) has been rather extensively used the past year or two, and promises to hold its own pretty well. But the plant which has become most popular in this connection is a grass (*Lygeum spartum*), known in the trade as Esparto grass, and which grows naturally in the marshes of South Spain and the coasts of the Mediterranean. In England, Esparto grass for paper-making is being consumed in immense quantities. The London *Times* is printed now entirely on Esparto-grass paper, and it is the stoutest paper we receive. The native locations have been found too limited for the demand, and plantations are being made of it in various parts of Spain where it does not naturally grow. It is well worthy of trial in this country; but the seed seems difficult to get hold of. Commissioner Capron had his attention drawn to its value when he was at the head of the Agricultural Bureau, and imported seed at some cost; but the plants died out during the heat of the following summer at the Government gardens at Washington. It was thought it would not adapt itself to this climate; but these experiments ought not to be regarded as decisive, by any means.—*Exchange Paper.*

IT is a remarkable fact that the early history of many of our cultivated plants is involved in mystery. Many of them are not found wild anywhere, and it is clear that one or the other of the propositions must be true—that either the wild plants have all died out, or that what we have are "improvements" (evolutions is the modern phrase) from some wild kinds which have been left so far behind in the "race of progress" that no one can tell clearly from which or from what they sprung. The history of the orange is one of these mysteries. China is believed to be the early cradle of the orange family. It is believed to have gradually spread from Southern Asis through Persia to Arabia, and by the Arabs introduced into those parts of Europe where it has now found a welcome home. The *Citrus Medica*, still found wild in some parts of India, is the original stock from which the improved orange sprang. The orange is one of the most profitable products of Sicily. The fruit does not thrive well in Europe beyond latitude 41°

THE party of Modocs who escaped from the Lava Beds, took refuge in the canon of Willow Creek, where they were surprised by United States troops, last week, and their capture effected without further bloodshed. Captain Jack was the last to surrender. When they fled to Willow Creek, the band was reduced to about fifty persons, men, women and children.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX PHILADELPHIA, SIXTH MONTH 21, 1873. No. 17.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

An Epistle from New York Yearly Meeting of Women Friends 257
If we Would 258
The Exodus from Egypt 259
Fault Finding 260
Temperance 260
The Samaritans 261
Walking with God 262
Chappaqua Institute 263
Local Information 263
EDITORIAL 264
OBITUARIES 265
Report of the Indian Committee 265
The Preservation of the Beautiful 268
A Word of Sympathy 269
POETRY:—Recompense 270
The Value of Timber Trees 270
Teaching by Toys 271
Notices 271
Items 272

From the Yearly Meeting of Women Friends, held in New York, from the 27th of Fifth Month, to the 31st of the same, inclusive, 1872.

To the Yearly Meeting of Women Friends to be held in Philadelphia.

Dear Sisters:—Under a sense of gratitude and deep humility, we acknowledge the loving kindness of our Beneficent Creator, in condescending to overshadow the several gatherings of our Annual Assembly, and in affording us strength and ability to conduct the various branches of business which have presented for our transaction, in a spirit of love and harmony, exhibiting that blessed condition of mind which ever emanates from a "quiet habitation," and from living in obedience to the scriptural command, "To thy tent, Oh! Israel—God is thy tent," and also by keeping in remembrance the promise, that "They who wait upon the Lord, shall renew their strength,"—a watchword which has been sounded repeatedly in our ears, from the lips, not only of those messengers of the Lord, whose feet have been turned towards our Vineyard, but also from dear friends in our midst. Yes, dear sisters, did we more frequently retire from the busy cares and tumults of the world, and in deep introversion of mind, and self abasement, search our hearts as with a lighted candle, asking in sincerity for a renewal of strength to combat with the various temptations which assail us on every side; if this was our daily concern; if we labored each morning to gather afresh the Heavenly Manna, we should, indeed, discover a spiritual growth, and at seasons be favored to hold sweet communion with the Father of Light. We should then ofttimes feel, in our daily walk, the hand of restraint gently extended toward us, inclining us to simplicity and moderation in all our expenditures, that we might be able to hand forth of our abundance to those requiring assistance, remembering that wealth brings to its possessor great responsibility, and that the steward will be required to give an account of his stewardship.

It is important at a period, as with the present, that is marked with lavish expenditure, that the members of our Society should make a stand, and recur to our valuable testimonies respecting simplicity and moderation, and to reflect on the great necessity, throughout the land, for reformation in this particular; that *they* might by their united efforts of influence and example, be instrumental in checking the fearful extravagance of the day, which manifests itself in every department of life, in the amount of superfluous trimming for dress; in the useless decoration of our houses and furniture; in the luxuries of the table; and in the glitter and show of our superb equipages. To support this costly style, in many instances, almost superhuman efforts are required, at the expense, *too often*, of both body and mind. Oh! that these fetters, which bind intelligent beings to fashion's tyranny, could be unloosed,

and they induced to devote their time and talents, the boon of a Gracious God, to nobler purposes.

In reviewing the state of society, the answer to the First Query, relative to the neglect in the attendance of our religious meetings, called forth much excellent counsel, and an expression of sadness, that there should be a manifest indifference to this important duty, and that we should not be willing to make a sacrifice of a small portion of our time for the purpose of worshipping that Great Being from whom all our blessings flow.

A tender appeal was also made to mothers, to bring with them to meeting, their little ones; teaching them to sit in silence; believing that their hearts are tenderly impressed at an early age and they were affectionately entreated not to sow the seeds of vanity in the infantile minds of their children, by adorning them with that kind of attire which might attract the mind from that which would be instructive and profitable.

The beauty and excellency of our Discipline have been feelingly alluded to, and the young have been entreated not only to read it attentively, but were urged, also, to participate with elder Friends in living up to its precepts, thus learning to appreciate the value of our Queries, the answers to them would then no longer seem stereotyped, but a living concern of our exercised mothers in the Church.

The evils of intemperance so extensively prevailing in our land, also claimed our attention. Deep solicitude was expressed, that we should not forget the influence we possess, as women, for the discouragement of the use of intoxicating beverages. Although our brothers are the more direct victims of its baneful influence, wives and mothers are the greater sufferers, and their appeal to us, is, "stand no longer idle," but plead, oh! plead for us with your pen and your voices, as well as by your still more powerful example.

The report of the Indian Committee, caused us to feel grateful, that the labors of Friends on their behalf, continue to be blessed, and we have encouraged them to persevere in their efforts for these oppressed tribes. We hope Friends will not withhold the aid which has heretofore been so bountifully bestowed.

Your affectionate epistle has been received, the reading of which, with those from other Yearly Meetings, has called forth much expression in reference to the increasing interest felt in these communications, in the belief, that if written under Divine guidance, they will not only be profitable for instruction, but also will bind us more closely in the bonds of love.

Under that influence of the "Father's love," which has so sweetly spread over us, through the several sittings of this meeting we bid you an affectionate farewell.

Signed on behalf the Meeting,

MARY JANE FIELD, *Clerk.*

DOES your little child, for whom you have ever cared tenderly, and who has perfect trust in your love and wisdom, distress himself with the thought that perhaps to-morrow you will not provide for him, or will suddenly desert him in some hour of great need? No, the thought never for an instant occurs to him. He has ever found you faithful, and can you not learn a lesson from your child? Has your heavenly Father ever been less loving to you than you have been to your child? You instantly banish the thought as unworthy.

IF WE WOULD.

BY M. A. HOLT.

"If we would but check the speaker
When he spoils a neighbor's fame;
If we would but help the erring
Ere we utter words of blame—
If we would, how many might we
Turn from paths of sin and shame."

There is a grand meaning hidden away in these words, "If we would;" but we do not generally care to understand it. If we would, we might accomplish a grand work in the world; but it would cost us something, and so we turn away from the duties and responsibilities that meet us.

All do not reason alike upon this grand state of existence that we call life. Some think there is nothing to do but to muse and dream, while others regard the world as a vast pleasure ground. Each reasons to suit his own tastes and desires; but if he would, he might understand life rightly. Human beings have the power to embrace or resist the teachings of the spirit of truth, and to follow or leave the quiet path of duty. True happiness and false happiness are within the reach of all, and we choose as we will. The world would be a better world if its inhabitants would choose rightly, but they do not, and so the machinery of the universe goes wrong.

"Ah! the wrongs that might be righted
If we would but see the way!
Ah! the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray!"

There are broad fields "white and ready for the harvest" where we might gather many a golden sheaf, if we would. There are gleaming crowns that we might gain, and gems of unfaded splendor within our reach. But it costs an effort to grasp them, and so we drift along. There is a life of purity and

love unmeasured by the march of years; yet we must face the storms and billows to gain it; so we drop the oar and glide softly along upon the surging tide of worldliness. We can grasp the bright forever if we would; but we will not, as it is easier to sail on the smooth waters of indolence. We might bind up broken hearts, and lift the fallen child up to a better life. We might stay the rushing tide of sin, if we would.

"Ah, how blessed! ah, how blessed
Earth would be if we'd but try
Thus to aid and right the weaker—
Thus to check each brother's sigh—
Thus to walk in duty's pathway
To our better life on high."

"In each life, however lowly,
There are seeds of mighty good;
Still we shrink from souls appealing
With a timid 'If we could;'
But God, who knoweth all things,
Knows the truth is, 'If we would.'"

"A KNOWLEDGE of any truth is a knowledge of God's truth—God's thought; and a search for truth is a feeling after the mind and will of Deity. All science infallibly leads us towards God. As I have just said, it is not the office of science to lead *to* God; and when the devotee of science stops short of finding God, you pronounce his science 'infidel.' Ah, good friend, that is blasphemy unconciously uttered. There *is* no infidel science. God made science. Infidelity grows out of the spirit and method of the pursuit of science, and the perversity of the human heart. If the physicist is not led through his science to God, it is the fault of the individual. Let him learn that he has not yet reached the bourne of ultimate inquiry; then he will recognize matter and force generated, pervaded, energized and controlled by omnipresent mind."—*Winchall.*

For Friends' Intelligencer.

THE EXODUS FROM EGYPT.

About a month ago, one day as I sat wrapt in private inquiry concerning that very puzzling account of the singular order to the Israelites, "to borrow the jewelry of the Egyptians," I seemed to have it made clear to my mind. It had always read like an act bordering on dishonesty, or breach of good faith, to thus get the goods of their neighbors without proposing to return or render an equivalent therefor; but now I saw clearly the status of the man who had long dwelt under the slavery of sin, the bondage in Egypt, the long, weary years of toil and disappointment; the spiritual exodus of a man from a wicked life to a better one, being in my view beautifully typified in the *real* history of the Hebrews. The sinner is Israel; Christ is Moses; Egypt, the worldly state; and the land of Canaan, the happy regenerated state of bliss.

As the dawn of liberty drew near, the burdens were made heavier ("no straw allowed them;" ordered to "gather stubble," yet to retain the full "tale of bricks;") or, in the secret chambers of the soul, the poor sorrow-stricken sinner begins to feel that there is yet heat in the burning of the vital spark, and the light of the burning reveals the enormity of the oppression under which he groans. And as the voice of his Saviour (Moses returned from Midian) is beginning to be heard, and grows nearer and louder day by day, until conviction brings obedience and a resolution to follow the Guide out from under the bondage of sin, in Egypt; the whole heart begins to say, "I will follow and obey this, my new-found Teacher, and on the power of His right arm will I put my daily trust; I will no longer temper the clay of the evil one, but I will rebel against the tyrant that does not bless, but curses me. Then, as the first ordinance is preparing, and the lambs are being selected for the last fearful night in Egypt, when the angel of the Lord is to search out, and "pass over" the lintels stained with the blood of devotion, and of faith in the step about to be taken; while He smites the enemy that so long forbade the departure, with such terrible sorrow that the chains are at last broken, and the poor sinner, or sons of Jacob, *are free;* the command comes to the Israelites, "Let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold." And again, (Exodus xii. 35, 36) "And they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; * * * and they spoiled the Egyptians."

Josephus says (book 2d, chap. 14th, sec. 6th,) "They also honored the Hebrews with gifts; some in order to get them to depart quickly, and others, on account of their neighborhood, and the friendship they had with them." This is more reasonable, and takes away the fraud, but be it as it may, the jewels were carried out of Egypt.

Here is my point: The jewels obtained of the Egyptians are the *lessons of wisdom* learned by us all, while living in a worldly state or in a life of sin. We may carry it further, and see those of silver to be less valuable than those of gold; whereas the raiment is beautifully represented by a habit of industry, acquired while a sinner, which, if carried along into the straight and narrow way, will provide comforts for the body.

The knowledge of mankind, the facts learned often by bitter experience, the many, many large or small items of knowledge caught up in buffetting with the world, are all jewels to

be valued, and proper to be carried along as we turn our backs upon our mis-spent lives, in the land of slavery, the spiritual Egypt.

Again, we who have tasted the cup of doubt or scepticism, for instance, know that it brought confusion and darkness upon us; and this jewel of *gold* we have taken along that we may avoid that pitfall in future. A mis-use of the blessings of life incurs disease and bodily pain; another jewel borrowed of, or given by the task-master in Egypt, or slavery to sin. Extravagance brings poverty and suffering, slothfulness brings want. Yielding to temptation in any form is followed by compensating retribution, while a careful tongue or a well governed temper under trials, are always profitable to men, be they good or bad, be they dwelling in Egypt, or on their journey to the Land of Promise. The very scars of sin are jewels; and oh, how many some of us bear along! Even remorse for an unkind word given to a dear parent, may temper every opportunity with the most assiduous kindness to that parent's declining years, or lead to careful regard for aged ones everywhere.

The rebuffs for incivility teach us courtesy; a disregard for the opinions of others often gets us into trouble; and the lessons learned all through our intercourse with mankind, in an unregenerated state, are valuable jewels to be carried along with us in the straight and narrow way, the journey to the Land of Promise.

Therefore, it matters little whether we borrow, or have these things presented to us; they are ours for our good.

Again: there is the same danger before us that lay in the path of Israel, viz, the risk of forgetting our Leader, and setting up our own reason, our own wisdom, instead of following close after Him who has led us out of slavery.

The face of the Master is sometimes temporarily withdrawn that greater blessings may be prepared for us, during which time we have to watch and patiently abide, lest we say, "As for this Moses, the man that brought us out of the land of Egypt, we wot not what has become of him;" and out of these same jewels we make idols or "gods to go before us." One of these idols may be seen in the spirit of sectarianism, that too often sits in the place of the true God of love universal. Where the *order of society* is *worshipped*, we come short of, and substitute it for, the worship of the one only God that should "go before us;" as Aaron (the mouth-piece of the church organization) took the golden earrings, or the acquirements of the mind, and made a graven image, well named a *calf*, a fit representation of folly.

Oh, how hard it is sometimes to wait for His Divine will to be written in our hearts as on tables of stone; and how often we are thrown into dismay at seeing the sword drawn by the faithful sons of Levi, who are commanded to "go in and out from gate to gate throughout the camp, and slay every man his brother."

As these come to me, they are living, moving "pictures of silver" to my soul; and when they come I am deeply bowed in thankfulness for them. I give them to be used as thought best; hoping to lead others to dig below the flower-bearing surface of the literal narrative, and mine out of the rocks of Truth the rich jewels of the spiritual exodus from the worldly state to the Canaan of peace with the Father.

Richmond, Ind. W. C. S.

FAULT FINDING.

To find fault with others requires neither commanding talents, nor a high state of piety. It is much easier to idly look upon the tireless endeavors of active Christians to do good and to show wherein they might have done better, than it is to improve upon their example. He who is most ready to examine others, will generally be found most backward to examine himself. If we are faithful to our own convictions we shall have too much to do at home to become "busy-bodies in other men's matters." He who scrutinizes the conduct of his fellow-Christians with the greatest severity is not unfrequently least able to bear such scrutiny himself. Many have been excommunicated for the faithful discharge of duty, by those who deserved to be themselves excluded from the pale of the Christian Church for real crimes. Before we can attain to the stature of perfect Christians we must have less tongue, and more heart work. "Speak not evil one of another, brethren."—*The Moravian.*

From the Economy of Human Life.

TEMPERANCE.

The nearest approach thou canst make to happiness on this side of the grave, is to enjoy from heaven understanding and health.

These blessings if thou possessest, and would preserve to old age, avoid the allurements, voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let reason stand firmly on her guard.

For if thou hearkenest unto the words of her adversary, thou art deceived and betrayed.

The joy which she promiseth, changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board; cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre or bloated? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection. She hath debauched and palled their appetites, that they have no relish for their nicest dainties; her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she that with graceful steps, and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes, and from the cheerfulness of her heart she singeth as she walks.

Her name is health; she is the daughter of exercise and temperance; their sons inhabit the mountains of the northern regions.

They are brave, active and lively, and partake of all the beauties and virtues of their sister.

Vigor stringeth their nerves, strength dwelleth in their bones, and labor is their delight all the day long.

The employments of their father excite their appetites, and the repast of their mother refresh them.

To combat the passions is their delight; to conquer evil habits their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure, their minds are serene, and the physician findeth not the way to their habitations.

ROBERT DODSLEY.

THE SAMARITANS.

The following account of this ancient sect is taken from Dr. Harman's *Journey to Egypt and the Holy Land*—a recent volume of travels, replete with useful and reliable information for Bible readers and students:

"The Samaritans are descendants principally of the heathen tribes which the king of Assyria transplanted into Samaria, in the place of the ten tribes that he had carried away captive. (2 Kings 17: 24.) But it is not likely that the king of Assyria actually carried away captive all the Israelites. The remnants of the ten tribes were incorporated with these heathen. A priest was sent by the king of Assyria to instruct them in the knowledge of the law of Moses. The copy of the law of Moses obtained from the Jewish priests was the basis of the present Samaritan Pentateuch, which differs but little from that of the Jews, but is not of equal authority. They have no other books of the Old Testament canon. It was on Mount Ebal that the Lord commanded the Israelites to build—when they should enter the promised land—an altar of stones, and to offer thereon burnt-offerings and peace offerings, etc. (Deut. 27: 4–8.) Here the Samaritan Pentateuch has Gerizim instead of Ebal, which change the Samaritans seem to have made to justify themselves in building their temple on the top of Gerizim. When the Jews returned from the Babylonian captivity, and were engaged in building the temple at Jerusalem, the Samaritans offered to assist them; but their offer was promptly rejected by the Jews, who could not acknowledge their claim to be considered a part of the holy people. From this source sprang the enmity existing between the Samaritans and Jews. (John 4: 9.) Alexander the Great gave Sanballat, a Persian satrap, permission to build a temple on Mount Gerizim for the Samaritans. This temple was destroyed by John Hyrcanus, the Jew, B. C. 129.

"The present number of the Samaritans is not more than one hundred and fifty, confined to the locality of Nablus, in the narrow vale between Gerizim and Ebal. The modern town Nablus is the ancient Shechem. (Gen. 12: 6.) In Acts 7: 16 it is called Sychem. Soon after the time of Christ, the Romans gave to it the name of Neapolis, which has come down to the present time in the corrupted form, Nabulus, or Nablus. Here this ancient people have a synagogue and a resident high priest. They still preserve their forms of worship, and encamp annually on Mount Gerizim to celebrate the passover. Their high priest is a man of about sixty years of age. He dresses in a loose robe, and is quite prepossessing in his personal appearance. There is nothing in him that would indicate a Jewish origin. He possesses the five books of Moses in a large volume, written in three languages—Samaritan, Chaldee and Arabic—on the same page, but in the Samaritan characters. He seems well versed in Samaritan lore, but is lamentably ignorant in other respects. He proclaims his faith in a coming Messiah, who will be like Moses, but inferior to him, and will reaffirm the Mosaic law, basing these views on Deuteronomy 18: 15. Solomon he regards as the Shiloh, with whom the sceptre departed from Judah. This explanation is quite ingenious, and well suited to the purposes of the Samaritans, who deny that the people of Judah, after the time of Solomon, were the people of God, and thus their own claim to be considered the theocratic people is made quite plausible. In these peculiar views this mod-

ern representative of an ancient faith considers himself alone to be right, and all the rest of the world wrong. He has no respect for the judgment of the learned world, as he thinks learning of no use in judging of matters of inspiration, and is willing to stand alone, as did Abraham, and avows his belief that Samaritanism will yet become universal."—*Exchange Paper.*

WALKING WITH GOD.

The difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect him with homely, everyday matters. We get some sense of Him in the church, or the prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into a heaven that is farther off than the blue sky above our heads.

This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us, in closest nearness, at every moment. There is in him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning are set round us by God as a part of our education. And if we habitually recognized His presence in them, all the incidents of business and household care and daily walk would become threads of gold, holding us in the sweetest and noblest friendship with our heavenly Father.

There is no better lesson to set ourselves than that of fitting the thought of God to the various experiences with which we are familiar. For example, many persons are by nature care-takers. They are always looking ahead, thinking what will come next, and making provision for it. That is a most useful trait if it is kept in its proper place. But it naturally tends toward painful anxiety and apprehension. Not content with doing what we can, and then resting, we take on our shoulders the whole responsibility of the future. We suffer under trouble before it comes. And to many persons this apprehensive, worrying disposition is a continual burden. Now, every such impulse to useless anxiety ought to be met by the thought, "This matter is in my Father's hand. It will be cared for by one who is a million times wiser than I, and who carries me on his heart." We ought to use the comfort of this thought in the little affairs of life just as much as in the great ones. When we think of perplexities that will come up in to-morrow's business, or of next month's bills that we do not know how to meet, or what is to be done with the children in such and such a case—and when there is nothing we can do but to wait—then should come the thought that God will take care of this. It is then that Christ's words about the lilies and the sparrows should come into our minds.

There is another, and, in some respects, more trying situation, when trouble really has come, and it is no more an uncertain fear but a present pain that we have to bear. That comes, did we but think of it, as a direct appeal from the Father to His child's trust and love. It is as if He said, "Bear this for my sake! Show by enduring it willingly that you trust me where you cannot see me. Give the final proof of your love for me, by joyfully accepting my will where it crosses yours." That is the message that trouble brings to the Christian. We may hear it, if we will listen, not only in the great trials of life—its bereavements and utter prostrations—but in all the little pains and vexations that come almost daily. Be it only a headache, it may move us to cheerful endurance for the Lord's sake. This disposition will turn into gold the very things that are by nature harsh and unpleasant. The sense that life is all ordered of God, for purposes of love; that its great and little crosses—our disappointments, weariness, weakness, pains of mind and of body—are all sent in His wisdom, and are to be borne for His sake; this is the sweetest assurance that man can attain to.

> "Ill that God blesses is our good,
> And unblest good is ill;
> And all is right that seems most wrong.
> If it be His dear will."

With the habit of preferring God's will to our own—and of being moved to this by whatever happens against our own desire—comes the habit of measuring life by a larger scale than that of our own happiness. Every man is tempted to consider himself as the centre of the universe. When he feels that God is the centre, he gets room in his thought for other men besides himself. To seek God's will, to think with God's thoughts, is to look out for the happiness of other people. Just here is the greatest of all occasions for getting near to God in our daily lives. If we look at Christ—the Son of God, and His image in the flesh—we find that His great peculiarity was the seeking not His own good, but the good of others. That is the Christ-like disposition; in that lies the highest way of walking with God. * * *

Why should we live far off from God? By His providence, in our own and in the lives of His other creatures, He is coming near to us continually. If we will open ourselves to Him, we may feel His heart beating into ours;

we may come to measure in our own experience the fullness of the promise, in being "partakers of the Divine nature,"—*Christian Union.*

Be Faithful.—Be thou faithful unto death, and I will give thee a crown of life.

Be Prayerful.—Ask and it shall be given you.

Be Watchful.—Watch, therefore, for ye know not what hour your Lord doth come.

Be Joyful.—For lo, I am with you always, even unto the end of the world.

Be Humble—For by grace are ye saved, through faith; and that not of yourselves—it is the gift of God.

Be Earnest.—Behold he cometh with clouds, and every eye shall see him.

For Friends' Intelligencer.

CHAPPAQUA INSTITUTE.

This institution is located in one of the most healthy situations in Westchester Co., in the State of New York. Its beautiful surroundings, its mountains and hills covered with the luxuriant foliage of summer, its winding walks and romantic scenery, its delightful Society of Friends, make it truly a desirable residence for pupils of both sexes.

In full view stands the old Chappaqua Meeting-house, whose records point to long years in the past when the British army took possession and made it a hospital for their wounded soldiers. Close beside it may be seen the white headstones of the departed, the more ancient ones, no doubt, marking the graves of those who saw the erection of the meeting-house, and laid down their lives in the full assurance of a blessed immortality.

Our sister States have contributed to its advancement. North Carolina has supplied its efficient principal; Pennsylvania, its female teachers; and New Jersey, its superintendents. Let us give them the right hand of fellowship, and encourage them in the important trust committed to their care.

As the *Intelligencer* is so widely circulated among Friends and others, this description of its locality and surroundings may induce parents and guardians to place their sons and their daughters under the care of the efficient managers of the Institute, where they may obtain an education within our own borders adequate to all their requirements.

Although in operation but a very few years, it is at this time, through the liberality of its managers and friends entirely clear of debt.

Flushing, 6th mo. 9th, 1873. E. H. B.

Something like home, that is not home, is to be desired; it is to be found in the house of a friend.—*Sir William Temple.*

LOCAL INFORMATION.

Nottingham Quarterly Meeting was held at Deer Creek, Harford Co., Md., on Sixth-day, 30th of last (Fifth) month. The day was fine, and the house was well-filled.

After a season of silence, R. P. said she had been reminded of the promise that those who wait upon the Lord shall renew their strength. If we would be willing to sit down, as it were, upon the "grass," as did the disciples of old, we would be fed with that bread which cometh down from Heaven.

Short but interesting remarks were made by W. W. F., J. M., and W. W.

The meeting was then addressed by J. W. H. He felt deeply burdened in spirit, and had thought for a long time that he would have to go away, bearing the burden with him. He queried, "Why are we so hungry for words? Did we have a season of devotion, before leaving our homes?" William Penn's advice to his children was related, in which he counselled them to have a period of devotion each day, and choose the morning; for then the mind was rested from worldly cares. He thought that Friends might be supporting an hireling ministry, as well as those who paid for the services of their ministers. If we were so eager for words, and looked for another to do the work for us, we were carrying out the same principle. The fact of there being eleven hundred members belonging to this Quarterly Meeting, and out of these only three acknowledged ministers was alluded to; and the fear was expressed that faithfulness was lacking. If our hearts were filled with Divine truth and love, we would sometimes be led to declare it in our meetings, and, instead of looking to others, we would individually be willing to enquire what part of the labor was assigned unto us. Perhaps we, who look to others, are the very ones who were closing the mouths of ministers. If each one was concerned to do his own work, we would have no need to complain of dull meetings, but under the influence of Divine love these would be comparable to the stones in a brook, over which the water flows smoothly.

Near the close of the meeting, J. W. H. appeared in supplication. An impressive silence settled over the assembly, under which the first meeting closed. The representatives of the Women's Meeting were all present. The answering of the First, Second, and Ninth Queries drew remarks from R. P. and M. G. M.

Minutes of James W. Haines and William W. Foulke were read, soon after which the meeting adjourned. We were truly thankful that we were permitted to attend this meeting. And, if many of us did go there

without our spiritual food, hungering for the words of man, we felt that we were humbled, and made to feel, more than ever, not our dependence on man, but on the Father of love, who speaks through His chosen instruments to those who need the chastenings of His power. L.

Wakefield, Lancaster Co., Pa., 6th mo. 3d, 1873.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 21, 1873.

NOTE.—The book we have been requested to notice not having been seen by us, we hesitate to recommend it.

CO-EDUCATION OF THE SEXES.—At the late Boston Social Science Convention, the question of the joint education of the sexes was earnestly discussed. President Elliott, of Harvard, argued against it. Female students could not, he thought, "bear the nervous strain of collegiate study. They are as different in mental as in physical constitution from man, and should not be subjected to his severe tasks. He referred to Oberlin College for proof."

President White, of Cornell, sustained the opposite side of the argument, and that too "after a recent visit to the Co-educational Colleges throughout the country, including that of Oberlin." Agassiz spoke in favor of the question. In the late number of The *Methodist*, one of our most valuable exchanges, we find the remarks of President Angele, of Michigan University, on this subject. He says:—

"Another objection, or another class of objections, sum themselves up under this head, and to my mind it was a much more formidable one, namely, that they had not the physical endurance to go through the course, and I do not doubt but women, mothers who hear me here to-day, think the same, that it would be too heavy a draft upon the nervous strength, and that they would break down and come home invalided. Now, the only way this can be answered is, of course, by experiment. Any lady who can endure the draft that modern dress and modern society make upon her, can certainly endure any college course so far as physical endurance is concerned. I am simply here to bear testimony in the plainest way to what our experience has shown. I have made it an object of particular examination and scrutiny, and I am thoroughly convinced that there is no danger which need be considered worthy of mention, in any young woman, in tolerably good health, pursuing the regular course prescribed, nor has it actually been the case that they have been impaired in health by the course."

The *Methodist* continues:—

"With Michigan, and a number of other Universities, now successfully exemplifying 'co-education,' there can hardly remain a doubt of a full trial of the experiment. Massachusetts is conservative respecting woman suffrage and other extreme bearings of the woman question, but she is hearty for female education. Her surplus female population needs every possible means of self-support, and we predict that she will force Harvard to open its doors to her daughters."

The education of girls in the same institution with boys, and through the same, or an equivalent curriculum, has been tried at Swarthmore College with acknowledged success, and the advantage which has resulted to both classes from co-education is generally admitted.

If the strength now given by woman to dress, and the artificial customs of society, was diverted into channels through which she might become better qualified for the duties of life, who can doubt but that her happiness and usefulness would be increased.

NEWSPAPERS.—It will, no doubt, be generally admitted that the "Newspaper" is one of the most, if not the most, potent influence of the present day. To most families it comes in the fresh morning hours, before the duties of the day have commenced, and freighted, as it is, with miscellaneous and disconnected articles, we do not hesitate to say from some observation, that to one in the daily habit of poring over it, the tendency is to produce a *scrappy*, discursive, superficial state of mind. But this is a lesser evil than that which results from the manner in which almost without exception the daily papers are conducted. Not only are the annals of vice, crime and folly given in their revolting details, thus familiarising the young mind with these things, but the *tone* of narrative and comment is particularly objectionable, and calculated gradually to lower the moral standard. The phrase used in narrating some of these crimes give an air of burlesque to transactions which, if it is necessary to publish at all, should be given in terms of serious disapproval, instead

of transforming them into a good joke. This sense of the demoralizing effect of the daily newspaper as at present conducted, is shared by all serious, thoughtful persons whose attention has been called to it. The *Christian Union* says:

"This familiar dealing with narratives of crime dulls those finer feelings of tenderness and humanity which an enlightened community should most seduously cultivate; for these papers, entering our homes, induce in our children an appetite for startling and sinful accounts. This especially results when, as too frequently occurs, a crime, instead of being justly condemned, is worked up by an ingenious writer until its several degrees and final culmination resemble the plot and catastrophe of a novel, wherein the criminal plays the part of a hero. Such freedom of the press we heartily oppose, as being detrimental to public morality."

It is easier to point out and deplore this evil than to suggest a remedy. Like the liquor trade, as long as there are buyers, there will be sellers. A suppression of this traffic in the details of vice and crime, cannot be looked for as long as the moral sentiment of the community does not demand it. But we can, to some extent, protect ourselves and our families from it. No conscientious father or mother should take a newspaper the moral tone of which is objectionable, or which treats crime and vice with lightness. However able the journal may be, it should be dismissed and the reason for so doing assigned. Were this always done, editors would feel, pecuniarily, at least, the importance of a higher tone. We can hardly overestimate the importance, as an educator, of our daily papers. Were those who conduct them sensible of the power for good they might exert, the feeling of responsibility would be solemn indeed. The man who would poison the reservoir from which a community receives its supply of water, would be punished as a felon; but is his sin any greater than is his who, even if it be done thoughtlessly, distributes daily a slow poison to the moral sense?

DIED.

GARRETTSON.—On the 2d of Fifth mo., 1873, at Mount Pleasant, Iowa, Mahlon Garrettson, in the 56th year of his age. He was born in Adams Co., Pa., and spent the earlier part of his life in that State. In 1853 he removed to Iowa, where he remained until his death. He died strong in the faith in which he lived, and remarked shortly before his death, "that all was well; there was not a cloud in the way."

HAVILAND.—On the 9th of First mo., 1873, at her residence in Pittstown, Nancy Haviland, in the 71st year of her age; a much esteemed member of Troy Monthly Meeting.

LAMB.—On the 9th of Sixth mo., 1873, Priscilla M., daughter of John E. and Esther Lamb, in the 24th year of her age; a member of Baltimore Monthly Meeting.

REPORT OF THE INDIAN COMMITTEE.

(Concluded from page 252.)

PAWNEES.

The migratory grasshoppers destroyed a portion of their corn, but there is probably sufficient left for their subsistence. Their mill-dam was carried away by the spring freshets. This has repeatedly occurred, and has been the cause of much annoyance and expense.

The Pawnee Manual Labor School has not been as successful as desirable, and a change of Principal has been made. The Day School, under the charge of Phebe H. Howell, has been well conducted, and is very popular with the *Skides* band, to which most of the scholars belong.

I received timely notice of two Sioux war parties that had started for the Pawnee village. Both failed of accomplishing their purpose.

A subsequent Report from Superintendent White, states that the Pawnees have lost one man and about two hundred horses by Sioux raids during the last six months. This loss, principally occurring while on the hunt in the Republican country, caused their return without the usual supply of meat and robes. They have consequently been in a destitute condition. I have just remitted to their Agent *three thousand dollars* for the purchase of supplies, which, it is hoped, will prevent suffering.

There has also been placed in his hands funds for the construction of a dormitory to the Manual Labor School, and two additional day school-houses, which will be built as soon as possible. Teachers have been appointed to conduct said schools, who will collect, clothe and train their scholars while the buildings are in progress.

Depredations upon the timber of the Indian Reservations, by white men, has been very extensive. It is difficult to recover damages for such trespass through the courts of law, and as litigation brought but little result, except the ill-will of the offender, I asked the consent of the Commissioner on Indian Affairs to endeavor to settle with such persons as had trespassed on the Pawnee timber, without resort to the courts. Such consent was given, with the instruction that those

who did not pay for the timber taken, were to be proceeded against in the usual manner, and where settlements were made, it must be with the understanding that the parties cease from such depredations in the future.

Upon these conditions I settled with *one hundred and forty-two* white men, who acknowledged they had taken from said Reservation *four hundred and forty-three loads of wood*, and they paid for the same. The names of two others who had taken wood and would not pay for it, were given to the U. S. Marshal for arrest.

The Pawnees and Otoes are not yet prepared to dispense with buffalo hunts without a substitute in beef rations. This, I hope, Congress may grant in a future appropriation bill, but am not very confident of such a result. If a weekly beef ration could be substituted temporarily for the buffalo hunt in the tribes, now semi-annually leaving their reservations for that purpose, there would be full opportunity, with the proceeds from the land about being sold, to concentrate their energies upon the agricultural development of their reserves. The Sioux raids, which have so much retarded the progress of the Pawnees, must soon be stopped by the white settlements now rapidly closing around their reservation.

OTOES AND MISSOURIAS.

"The Otoes have forwarded to the Department an official refusal of their consent to the sale of a portion of their reserve. This decision I very much regret, as the tribe appears to be much more settled than it was in the spring, and I am in hopes, with judicious prudence and care, may yet be diverted from the injudicious removal which was contemplated at that time."

"The funds of this tribe are so small that but little can be appropriated therefrom for their advancement in civilization. Their Agent seems to be respected and beloved by them, and has much influence over them, but his efforts in their behalf have been thwarted by their unwillingness to devote much of their income to purposes of improvement. The Otoe school is doing a good work."

"The sum of nineteen hundred and seventy $\frac{70}{100}$ dollars received from a railroad company for right of way across their Reservation, has been added to the Otoe fund. This disposition of it is not entirely satisfactory to the Indians, who do not well understand the principle of investment, and desire the proceeds in a tangible shape, as flour, bacon and beef."

I have recently held councils with this tribe, and fully explained to them the provisions of the Supplementary bill for the sale of their entire reservation as then *supposed* to have passed Congress. They held several private Councils among themselves, but had come to no conclusion upon these provisions, up to the time when I left the Agency, and as far as I have heard, have yet made no decision. I have since then been officially informed that said bill did *not* pass Congress.

The Otoes are restless, but every opportunity will be given them to either improve their condition where they are, or, if they decide to remove, to protect their interests and enable them to procure a suitable home in the Indian Territory.

GREAT NEMAHA.

The Iowas are progressing satisfactorily. The Orphan home has been supported from the fund for "Civilization of Indians." A national debt, due from a former trader, and an accumulation of interest on their trust fund, has been paid to their Agent, "to be expended for such purposes as will promote their advancement in civilization." This sum will be of great service to them under the judicious expenditure of their excellent Agent.

Agent Lightfoot is now constructing an addition to the Industrial Home Building; an appropriation of *ten hundred and forty dollars* having been made for that purpose, and the money forwarded to him. Their reservation has been surveyed, but as the original bill for its sale did not include that portion lying in the State of Kansas, provision was made for its sale in the Supplementary bill spoken of above, providing for the sale of the Otoe Reserve. As said bill did not pass Congress, the Reservation cannot be sold until after another session thereof. Agent Lightfoot and the Sac and Fox Chiefs are probably now in the Indian Territory, selecting a new home for the tribe.

"The Sacs and Foxes have accepted the provisions of the act for the sale of their Reservation, and obtained the consent of the Commissioner of Indian Affairs for their three Chiefs, Interpreter and Agent, to visit Washington, and confer with the proper authorities in regard to the purchase of land for their home in the Indian Territory, and the investment of a portion of the proceeds from the sale of their Reservation for schools and other purposes of civilization. If proper care and provision is made in the investment for such purpose, I think the tribe will be benefitted by removal."

"Upon a review of the progress made by the Indian tribes under our care, I think we have cause for encouragement and renewed effort. We must not expect to make great changes in their habits and customs in a short period of time; the work will necessarily be a slow one, and require patient and

faithful labor. That we are gaining the confidence of the Indians, I am satisfied. This is necessary, and the foundation of successful labor among them. The citizens of the State acknowledge the beneficial effect of our treatment of this people, and their hostile feelings towards them is lessening in consequence."

"I believe there has been an improvement in their condition, and that the same wise policy and treatment that has lately been pursued, patiently and perseveringly continued, will ultimately accomplish all that their most earnest friends desire."

Accompanying the interesting reports of Superintendent White above referred to, is a detailed statement of the condition of the various schools in the Northern Superintendency, from which we glean the following facts, viz.:

Winnebagoes.

There have been three schools until quite recently. One of the school-houses having been destroyed by fire, some of the scholars from this are attending the other schools, while the house is being rebuilt. The studies pursued are Reading, Writing, Spelling, Dictation, Arithmetic, Geography, and Object Teaching. Whole number of pupils enrolled, 150. There is also a First day school, at which the attendance varies from 40 to 100 persons, mostly men. The Chiefs take an interest in keeping up the school, and are mostly present.

Omahas.

There are three schools at present in operation. A fourth is about to be established for the benefit of a band of Indians, about eight miles south of the Agency. One of the schools is known as the "Mission," and is held in a large stone or concrete building, about three miles from the Agency. The attendance and conduct of this school is not as good as would be desirable. The schools taught by Theodore T. and Elizabeth H. Gillingham, were established two and a half years ago, of which the Agent thus speaks:

"The excellent order and discipline maintained, and the rapid advance of the children in learning, have been very gratifying and encouraging to us all. One afternoon in each week is assigned by Elizabeth to teaching Indian girls to sew, which they have learned to do very neatly; and some of the larger girls have become quite expert in cutting out and fitting garments. Quite a number of these wear clothing of their own fitting and making."

Two First-day schools have been kept up for the benefit of the Indians and others—one near the Agency, and the other near the Mission building. The exercises embrace Scripture readings, in which, such of the Indian children as are capable of understanding, participate. Religious and moral pieces, adapted to their comprehension, are also read by the teachers. Some of the employees also assist in teaching, and it is hoped the exercises are productive of some good.

Pawnees.

During the past winter there have been forty-seven pupils in the Pawnee Manual Labor School, boys and girls of various ages, from five to seventeen years. Their course of study is Spelling, Reading, Writing, Object Lessons, Geography, History, Mental and Practical Arithmetic. The girls are instructed in sewing, knitting, and general housework. The boys assist in the kitchen, laundry, wood-cutting, and out-door work on the school farm, receiving instruction thereat.

The Day school, which has been in operation about eighteen months, numbers thirty-two pupils, but the average number during the winter has been twenty. At present measels prevail, and regular attendance is interrupted. The course of study in this school is Spelling, Reading, Writing, Arithmetic, and Object Teaching. The girls have also been taught to sew and knit. Two school houses are projected, and one of them is in course of erection.

The teachers of these schools are employed in the Indian villages, giving instruction in the lodges, and ministering to their many needs. The progress of most of the pupils in the several schools has been as satisfactory as could be expected from their surroundings, and the facilities offered. While some are careless and indifferent to mental improvement, others are quite apt, showing a disposition to improve, and adopt the habits and customs of civilized life, and provide for their wants, both present and future.

Otoes.

There has been a very successful Day-school and First-day school at the Otoe Agency. Said schools are not now in session, on account of a change of Agent and Teacher, but will be opened again as soon as possible.

Iowas.

The Day school numbers sixty pupils, with an average attendance during the past winter of thirty-five. Studies pursued, Spelling, Reading, Writing, Arithmetic, and Geography. Those who attend regularly are making good progress, both in their studies and in acquiring the English language.

There is also a First-day school, which is quite well attended—seldom less than forty-five, and ranging from that number up to

seventy-five in attendance. This school is divided into an adult Bible class, and three classes for children. The results of this school have been very gratifying, and the Agent is much encouraged.

SANTEE AGENCY.

There is, strictly speaking, no school under the care of the Agent, but there are two "Mission Schools." The average number of pupils attending the Day schools is about eighty-seven, while the number attending their First day schools is much larger, ranging from one hundred and fifty to two hundred pupils.

The Agent has recently contracted for the erection, at this Agency, of a two-story frame building, 42 by 73 feet, for the accommodation of an "Industrial Boarding School," for forty pupils, for the sum of *seventy-seven hundred and ninety-four dollars*; to be finished on or before the first of the Eleventh month next.

Upon considering the important and interesting extracts from the communications of our friend Barclay White, Superintendent, the Committee has been much impressed with the able and successful manner he has treated the subjects presented for his attention. The settlement with the large number of depredators upon the timber of the Indians, without resort to the law, is evidence of the wisdom pursued in arranging difficulties in a peaceful manner; and will doubtless be appreciated by the friends of the Indian generally, as it has been by the Committee.

The cheerful co-operation of the Agents with the Superintendent, has also been a source of congratulation, in the belief that to this harmonious unison of labor, much of the success of the Northern Superintendency may be attributed.

In conclusion, we desire to state, that in consequence of liberal voluntary subscriptions having been made, and the Indians supplied with clothing and other needs, through the efficient Aid Societies organized by Friends throughout the Yearly Meeting, our expenditures during the past year have been smaller than usual.

We have not, however, been unmindful of the trust confided to us as a Committee. We have endeavored to protect the interests of the Indians, when it appeared necessary, and through the Agents, to imbue them, as far as practicable, with the requisites for a true civilization.

In short, we have endeavored so to labor, that the results attained, with our feeble aid, shall be of such a character that they cannot be estimated by any monetary valuation; and upon reviewing the past, we believe there is cause for encouragement and renewed effort.

By direction of the Committee,

JACOB M. ELLIS, *Clerk.*

Philadelphia, 5th mo. 9th, 1873.

THE PRESERVATION OF THE BEAUTIFUL.

A writer in the Boston *Transcript* suggests the formation of a society of botanists and other lovers of nature, for the preservation of native wild plants in the vicinity of that city. It would be very desirable that collectors in this locality should treat more tenderly some of the little floral treasures of our own woodlands and meadows.

Such a society, the writer thinks, might go further, and through correspondence with votaries of nature elsewhere, introduce new and rare species from other States, and make the wild swamp, waste lands and barren hills to blossom like a rose. He says:

We have societies for the prevention of cruelty to animals, but none for the prevention of cruelty to plants. And are not plants sentient beings? Those most in sympathy with them will not hesitate to avouch it.

Wherever the footsteps of civilization press they crush out the lives of our wild flowers. He who undertakes to reclaim his wild swamps and bogs does not stop to consider how many beautiful plants, worthy of preservation, may be growing therein. What to him are the arethusa, pogonia, calopogon, andromedas and orchids? Only so many troublesome weeds that he is glad to get out of the way. And so he does not feel the keen sense of pain that one who loves them feels as the sharp blade cuts through their forms, or the remorseless plough tears up the precious roots, and cast them, bruised and broken, aside to die.

* * * * *

There are a great many of our native plants that are worthy of every effort that can be made to cultivate them. Some take kindly to the garden and show a marked improvement in cultivation; others resist every effort to make them grow in other localities than those of their own natural selection. The seemingly untamable nature of the trailing arbutus is well known. Many other plants exhibit a like repugnance to changing their abode. But I suspect, after all, that this is owing more to a lack of knowledge on our part of the proper means to insure success than from anything in the nature of the plants themselves. The success with which many of our most difficultly managed plants are cultivated abroad would seem to render this more than probable.

* * * Let all who love the wild flowers and desire their preservation take advantage of every opportunity to gather seeds and sow them elsewhere. In doing this care must be taken to leave enough to secure the continuance of the original locality, the preservation of that being kept constantly in mind while making it a radius from which to create new stations.

In the case of very rare plants, one must be content with a single specimen, or none at all, if need be, to secure their increase and perpetuation.

The spirit that animated one who walked nine miles to and fro for the pleasure and privilege of seeing a rare and beautiful wild flower, is what is needed as a nucleus around which to rally the lovers of nature.

In transplanting plants it is best always to wait until the period of rest, after the plants have matured their growth for the season, when they may be removed safely. When this is not convenient, care must be taken to take up sufficient earth with them to protect the fine roots from being exposed or disturbed, and in all cases such locations as most nearly resemble that from which the plant was taken, in character of soil and surroundings, should be selected for replanting them.

Last season I distributed seeds of a number of species in different directions, besides transplanting many plants, and recently visited a locality where I had set out some plants of the parnassia, and was pleased to see signs of a renewal of life for the coming season. Near by, about the foot of a venerable willow, before which the broadly flowing stream had reverently parted, and, flowing softly by on either side, united again below in one stream that bounded onward with joyous self-satisfaction at its act of courtesy, I sowed seeds of the yellow violets, and near the edge of the little isle formed by the division of the brook, and where their roots might be washed by its cooling waters, I planted the large-flowered forget me not that has become naturalized in this State.

Some years ago a Scotchman living in one of our neighboring towns, and who was very fond of the wild flowers, planted all about him his favorite flowers, and thus sprung up one of the richest districts for certain flowers that can anywhere be found. He has since passed away, but his memory will continue to live as long as the wild flowers that he loved to gather about shall continue to bloom.

Another ardent lover of nature, still living, delights in adding to the flora of the town in which he lives every rare plant that he can find elsewhere; and as an illustration of the manner in which nature repays her devotees for any trouble they may take in her behalf, he wrote me recently, that having brought with him from Vermont, last fall, a little fern, and set it out in the woods, he was surprised and pleased to find coming up with it, this spring, the charming little "spring beauty," and the curious dicentra, sometimes called "Dutchman's Breeches." Singularly enough, too, the same plants made their appearance in his garden, as if in obedience to some instinct—was it instinct ?—that taught them he was their friend, although he had no recollection whatever of having planted any there.

If so much can be accomplished by such individual action, what might we not expect from a society devoted to the preservation of our native plants ?

Some one, I do not now remember who, has recommended the planting of garden flowers all along our roadsides and in waste places, and then allowing them to run wild, sow themselves, and spring up again spontaneously everywhere to please the eye with their beauty. The idea is an excellent one, but there is enough of beauty in our native flowers to fulfil all the requirements of such a plan. What can be more charming than one of those old country roads, along the sides of which the wild rose luxuriates and mingles its fragrance with the pungent odor of the wild grape ?

Let us, then, not only preserve but increase the natural beauties that surround us, and if we must have our broadly rolling highways, let us have them with spaces on each side wide enough to be covered with beautiful flowers, that shall spring up and gladden the hearts of those who pass along.

A lady once said to me that she could never like any one who did not love flowers. However that may be, it is certain that there is no more refining influence than that which springs from a love of nature. It softens the asperities of life, develops and brings out into bolder relief the finer sensibilities of our natures, renders our intercourse with one another kindlier, and leads to appreciate more the infinite wisdom and goodness of the great Creator.

"The men
Whom Nature's works can charm, with God Himself
Hold converse ; grow familiar day by day
With His conceptions ; act upon His plan
And form to His the relish of their souls."

G. F. D.

A WORD OF SYMPATHY.

It is said that Edgar Poe in his early years was most susceptible of kindly influences. Sympathy touched his heart to the core. Once in calling at the house of a school-fellow, the mother entered the room and took him by the hand, speaking a few words of welcome with

such real interest and sympathy, that the lad was quite overcome, and could not utter a word. Ever after her memory was like that of an angel to him. What a difference it would have made in his career if some good, loving woman's guiding hand had been held out to him through those early moulding years. There is nothing so sweet in this dark world of ours as loving sympathy. Even the stern man of battle, Lord Nelson, could exclaim, when dying, "Kiss me, Hardy." Every human heart craves it in hours of dejection and trial. Especially is this true of the young.

Mothers think too little of their duty towards other children beside their own. Especially do boys, who are early thrown on their own resources, need a good woman's sympathy and kindly words. Do not frown on your own boy when he brings a playmate into the house. Greet him kindly and show an interest in him, if only by half a dozen words. He will remember it, perhaps with as much feeling in after years as did poor Edgar Poe the kindness of his school-fellow's mother. Do more than this. When you can help a poor lad by a kind act, do not turn away coldly from the duty. God will require it at your hand. Do not grudge a seat by your bright fireside to a poor lad of right principles, even though his jacket is tattered. Like glimpses into Eden are such evenings to those who have only cheerless homes to return to. Your children will get no harm by it. Rather it will be a life-long lesson of benevolence to them. Teach them to share their amusements with the poor, to make them, for the time, so happy that they shall forget their poverty. Children have the faculty of living over such bright evenings in memory, and oh, how it warms and gladdens the heart even in the midst of most unpleasant surroundings.—*S. S. World.*

RECOMPENSE.

Go thou into the closet, shut thy door;
And pray to Him in secret; He will hear;
But think not thou, by one wild bound, to clear
The numberless ascensions, more and more,
Of starry stairs that must be climbed, before
Thou comest to the Father's likeness near,
And bendest down to kiss the feet so dear
That, step by step, their mountain flights passed o'er.
Be thou content if on thy weary need
There falls a sense of showers and of the spring;
A hope that makes it possible to fling
Sickness aside, and go and do the deed;
For highest aspiration will not lead
Unto the calm beyond all questioning.

Hark, hark, a voice amid the quiet intense;
It is thy duty waiting thee without.
Rise from thy knees in hopes the half of doubt;
A hand doth pull thee—it is Providence;
Open thy door straightway, and get thee hence;
Go forth into the tumult and the shout;
Work, love, with workers, lovers, all about;
Of noise alone is born the inward sense
Of silence: and from action springs alone
The inward knowledge of true love and faith.
Then, weary, go thou back with failing breath,
And in thy chamber make thy prayer and moan;
One day upon *His* bosom, all thine own,
Thou shalt lie still, embraced in holy death.

And weep not, though the Beautiful decay
Within thy heart, as daily in thine eyes;
The heart must have its autumn, its pale skies,
Leading, mayhap, to winter's dim dismay.
Yet, doubt not, Beauty doth not pass away;
Her form departs not, though her body dies.
Secure beneath the earth the snowdrop lies
Waiting the spring's young resurrection day,
Through the kind nurture of the winter cold.
Nor seek thou by vain effort to revive
The summer time, when roses were alive;
Do thou thy work; be willing to be old;
Thy sorrow is the husk that doth enfold
A gorgeous June, for which thou needst not strive.

And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life-pulse cannot set aright—
That thou dost know the darkness, proves the light.
Weep if thou will, but weep not all too long;
Or weep and work, for work will lead to song.
But search thy heart, if hid from all thy sight,
There be no cause for Beauty's slow decay;
If for completeness and diviner youth,
And not for very love, thou seek'st the truth;
If thou hast learned to give thyself away
For love's own self not for thyself, I say;
Were God's love less, the world were lost, in sooth.

And do not fear to hope. Can poet's brain
More than the Father's heart rich good invent?
Each time we smell the autumn's dying scent,
We know the primrose time will come again;
Not more we hope, nor less would soothe our pain,
Be bounteous in thy faith, for not misspent
Is confidence unto the Father lent;
Thy need is sown and rooted for his rain,
His thoughts are as thine own; nor are His ways
Other than thine, but by their loftier sense
Of beauty infinite and love intense.
Work on. One day, beyond all thought of praise,
A sunny joy will crown thee with its rays;
Nor other than thy need, thy recompense.
—*George MacDonald.*

THE VALUE OF TIMBER TREES.

It will not be long before tree planting for profit will be a necessity. All over the country timber is being searched for, and some kinds of timber bring very large prices. Among the scarce kinds is the black walnut. This is now so valuable that in some districts considerable tact is resorted to in order to keep down the price of the trees and bring in large profits to the saw mill proprietors. An Indianapolis paper says the way it is done in that part of the world is to quietly locate a saw mill in a secluded nook; and after this has been made secure, an agent quietly goes around from farm to farm and asks the price of any fine walnut tree that

may be standing on the property. As a general thing the owner has not been educated up to the value of timber, and it is quite likely it goes at a low offer. The privilege of letting it stand a year is secured, and at once the buyer takes a machine from his pocket, blazes a smooth place, and puts his initials with the date of purchase, and the tree becomes his—he paying part cash or all cash, as the case may be, on the purchase. Some people who read the papers, and thus get an inkling of what a tree is worth, get very fair prices for the trees. The average between those who value trees and those who do not, brings the price to about $20 per tree.

One agent in a single county in Indiana has thus quietly bought, in three months, trees to the amount of $47,000. These people buy walnuts chiefly, but also use up any timber tree that comes in their way. Next to walnut, the tulip poplar is in request.

There is no doubt but, as we have more than once suggested recently, the time will soon come when timber planting will pay handsomely. At present, if one has timber on his farm it hardly enters into account in the purchase when sold. But as soon as there is an evident demand for timber it will be different, and a young plantation will be valued as railroad stocks now are, in proporto the nearness of the time when a dividend may be drawn from it. Now a railroad share may be nominally worth $50, but as it does not pay a dividend it sells at perhaps $25; but as year by year the business of the road approaches nearer a dividend, the value of the share increases, until, when it earns money over its expenses, the stock sells above its par figure. And it will be so with timber trees. Now people are often afraid to plant for fear, on a sale, it would not be counted as of any value. But with this growing appreciation it will be held as any other stock is; and the nearer it approaches a saleable size the more will it be valued, and the more it will bring.

This is a feature which may be encouragingly dwelt on, in addition to what we have recently shown, that it is not so long as many people suppose before a plantation comes into actual profit.—*The Press.*

TEACHING BY TOYS.

While carefully avoiding the mistake of making play a lesson, a few toys, if well-selected, may impart a vast amount of instruction, and that without the child having to undergo any undue mental strain. It would, of course, be undesirable to give a little boy five or six years old a direct lesson on the principles of the bridge and the use of the keystone. Give him, however, a box of bricks capable of making a bridge with the centring, and show him how to put it together; he will puzzle over it for days, try every sort of arrangement, and unwittingly become gradually and practically acquainted with some important mechanical laws. Again, a little model of a steam-engine made to work by gas or spirit, which may be bought for a few shillings, is a most attractive toy. Children will watch it for hours. They see the water poured in; they remark that is made to boil, and soon has to be replenished; they notice the action of the valves, the piston, the crank, and all the parts. When they come to study the theoretical laws of steam and machines, half the difficulty of their first lessons vanishes. Reading may be taught entirely by means of the various games and toys with letters and words which are in common use. These toys depend for their interest and attraction on the way they are put before children. With one teacher, they are little better than a dry spelling-book; whereas with another, the finding out of the different letters, and the placing them together like a puzzle, may interest a child for hours, during which the infant is learning to read and spell in the best possible manner, and in a way he is least likely to forget. The first four rules of arithmatic, again, may be taught almost entirely by means of cube bricks, and a great step made in the formidable multiplication table, before the child is wearied out with the monotonous repetition of what too often seems to him an endless and meaningless list of figures. Writing is the only subject which, perhaps, requires more direct lesson-work. Even here, however, the "printing" lessons used to teach reading may be copied on a slate, their shape learned, and, what is of still greater importance, the power of holding and guiding a pencil imparted, before the copy-book, pot-hook, and hanger has made writing an unpleasant and tedious task. —*Chambers' Journal.*

CIRCULAR MEETING.

A Circular Meeting has been appointed to be held at Tyrone, Pa., on 7th day, the 21st instant, at 3 o'clock in the afternoon.

ARRANGEMENT of Circular Meetings within the limits of Salem, (N. J.) Quarterly Meeting.

6th	mo.	22,	Port Elizabeth, 10 A. M.
"	"	22,	Millville, 7.30 P. M.
"	"	29,	Greenwich, 3 P. M.
7th	"	20,	Salem, 10 A. M.
"	"	20,	Alloways Creek, 3 P. M.
"	"	27,	Woodstown, 3 P. M.
8th	"	3,	Penn's Neck, 3 P. M.
"	"	10,	Upper Greenwich, 3 P. M.
"	"	17,	Mullica Hill, 3 P. M.
"	"	24,	Woodbury, 3 P. M.

PHILADELPHIA QUARTERLY MEETING.

The Committee on Circular Meetings adjourned to meet at Race street Monthly Meeting room, on Sixth-day afternoon next, 27th inst., at 4 o'clock. The full attendance of the committee is very desirable, as some important arrangements will be considered.

WM. EYRE, *Clerk.*

THE Central Committee of the Indian Aid Association of Philadelphia Yearly Meeting, acknowledges the receipt of the following goods from Fifth mo. 1st, 1872, to Fifth mo. 1st, 1873:

From city Friends, 5 bundles, 1 box.
Rachael Eastburn, Bucks Co., Pa., 1 bundle.
E. M. Booth, Chester, Pa., 2 bundles.
Friends of Pilesgrove, 1 box.
" Woodstown, N. J., 2 boxes.
" Willistown, Chester Co., Pa., 1 box
" West Grove and New Garden, 1 box.
" Wilmington, Del., 1 bale.
" Abington, Pa., 3 boxes.
" Trenton, N. J., 1 bundle.
" Mullica Hill, N. J., 2 boxes.
" Salem, N. J., 1 box.

Which were forwarded to the agencies.

JOHN SAUNDERS.

The Committee has also received the following sums of money:

From Friends, special for Iowa Orphan Home,		$250.00
"	names not given	41.00
"	Upper Greenwich	30.00
"	Providence Monthly Meeting	8.00
"	Tullytown, Pa.,	25.00
"	Bristol Preparative Meeting	56.50
"	Abington, Pa.	100.00
"	Cincinnati, Ohio	25.00
"	Newton, Buck Co., Pa	25.00
"	Trenton, N. J	19.00
"	Middletown	4.00
"	Hockessin	30.00
"	Fishing Creek	18.50
"	Mt. Holly, N. J	4 50
		$636.50

JOHN SAUNDERS,
Treasurer of the Central Committee.

FRIENDS' BOOK ASSOCIATION.

The Board of Managers of Friends' Book Association having fully organized, are now prepared for business. The amount of capital stock as authorized by the charter, is ten thousand dollars. Of this amount, over six thousand dollars has been subscribed, and it is thought desirable that the remainder of the stock be placed before operations are commenced. The price of the shares is ten dollars each, and all Friends who take an interest in the movement are invited to subscribe, and to lay the matter before other Friends. Subscriptions may be sent to any of the Board of Managers, and will be payable in installments as called for by the treasurer.

MANAGERS:

Dillwyn Parrish, 1017 Cherry street, Philadelphia.
Henry Bentley, 107 S. Third st., Philada.
John Saunders, 34 N. Fourth street, Philada.
Isaac H. Clothier, N. W. cor. Eighth and Market streets, Philada.
Nathanial E. Janney, 215 S. Fifth street, Philada.
Lydia H. Hall, Box 681 West Chester, Pa.
Louisa J. Roberts, 421 N. Sixth street, Philada.
Susannah M. Parrish, 1017 Cherry street, Philada.
William Griscom, Woodbury, Gloucester Co, N. J.
Amos J. Peaslee, Clarksboro, N. J.
T. Ellwood Chapman, 701 Arch street, Philada.
M. Fisher Longstreth, Darby, Del. Co. Pa.

ITEMS.

PROFESSOR James C. Watson, of Ann Arbor, Michigan, has just discovered another new planet. It was in 17 hours 16 minutes right ascension south, and 21 degrees 43 minutes declination, with a rapid motion north, appearing as a star of the eleventh magnitude.

THE late session of the Presbyterian General Assembly is said to have been distinguished by the harmony of its proceedings. The reunion between the "Old and the New seems to have been attended with excellent results, and to have left a deep moral impression. Reunion with the Southern Presbyterian body was favorably discussed, and it is thought will ultimately be effected.

THE *Buffalo Advocate*, noticing the late Conference of the Canada Episcopal Methodists, says:

"The Methodist Episcopal Church in Canada has accomplished great results, notwithstanding the disadvantages under which it has labored. Its ministers have ever been earnest and active men, doing great things for the Master. So have all the Methodist bodies in that country; but who can tell how much more effective they might have been, had there been a union of all the various bodies. If there have been differences, why 'let the dead past bury its dead,' and united in heart and purpose, and with uniform church government, go on conquering and to conquer, go on to the great victories they are sure to win, if they will but consent to dwell together in unity.'"

THE Manchester working men are having a competitive examination to decide who shall be sent to the Vienna Exposition to make reports upon various branches of mechanical industry. The requirement is that they shall be competent to report intelligently upon one of seven branches of industry, and to ascertain this the competitive examination is being conducted. The successful candidates are to have their fares paid to and from Vienna and their expenses while there, and a small sum on their return upon the delivery of their reports. The seven branches specified are the production of locomotives, of stationary engines, of boilers, of general machinery, including that for calico printing, bleaching, dyeing, &c., of machinery for cotton spinning and weaving, of brass and copper smiths' work, and the manufacture of tools. They are to be specially instructed to "describe processes clearly, and detect new features in the exhibited works." The British workingmen who were sent on similar duty to the Paris Exposition in 1867, made very valuable reports, and similarly important results are anticipated at Vienna. The British Commissioners to the Exposition are to give every possible assistance to these workingmen, and their practical views of the improved machinery exhibited there are expected to be advantageous to every branch of mechanical industry.—*Public Ledger.*

ON the ocean beach from Long Branch to Ocean Grove, and about ten miles below, vast numbers of blue mackerel and sea bass floundered ashore recently, and were caught by thousands. The mackerel, it appears, were chased ashore by the sea bass, and were cast upon the sands. Persons residing upon the shore picked all they could carry and carted them away, and large fish, weighing three to four pounds, were sold at 25 cents per pair.—*Moravian.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL XXX PHILADELPHIA, SIXTH MONTH 28, 1873. No. 18.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Preface to No Cross, No Crown 273
Acknowledgments 274
Copy of a Letter from James M. Haworth 275
Rest 277
Hope and Fear 278
Love and Light 278
Scraps from Unpublished Letters 279
EDITORIAL 280
OBITUARY 282
Extract from the Minutes of the Representative Committee of Philada. Yearly Meeting 282
Emphasis 284
Mistress and Maid 284
POETRY :—The Friend's Burial—Now 286
A True Lady 286
The Old Schoolmaster's Story 287
Notice 288
Items 288

PREFACE TO "NO CROSS, NO CROWN."

Reader :—The great business of man's life is to answer the end for which he lives; and that is, to glorify God, and save his own soul. This is the decree of heaven, as old as the world. But so it is, that man mindeth nothing less, than what he should most mind; and despiseth to inquire into his own being, its original, duty and end; choosing rather to dedicate his days, the steps he should make to blessedness, to gratify the pride, avarice, and luxury of his heart; as if he had been born for himself, or rather given himself being, and so not subject to the reckoning and judgment of a superior power. To this lamentable pass hath poor man brought himself, by his disobedience to the law of God in his heart, by doing that which he knows he should not do, and leaving undone what he knows he should do. So long as this disease continueth upon man, he will make God his enemy, and himself incapable of the love and salvation, which he hath manifested by his Son, Jesus Christ, to the world.

If, reader, thou art such an one, my counsel to thee is, to retire into thyself, and take a view of the condition of thy soul; for Christ hath given thee light, with which to do it. Search carefully and thoroughly; thy life hangs upon it; thy soul is at stake. 'Tis but once to be done; if thou abusest thyself in it, the loss is irreparable; the world is not price enough to ransom thee. Wilt thou then, for such a world, overstay the time of thy salvation, and lose thy soul? Thou hast to do, I grant thee, with great patience; but that also must have an end: therefore, provoke not God to reject thee. Dost thou know what it is to be rejected? 'Tis Tophet, 'tis hell, the eternal anguish of the damned. Oh! reader, as one knowing the terrors of the Lord, I persuade thee to be serious, diligent, and fervent about thy own salvation! As one knowing the comfort, peace, joy, and pleasure of the ways of righteousness, I exhort and invite thee to embrace the reproofs and convictions of Christ's light and Spirit in thine own conscience, and bear the judgment of thy sin. The fire burns but the stubble; the wind blows only the chaff. Yield thy body, soul, and spirit to Him who maketh all things new; new heavens and new earth, new love, new joy, new peace, new works, a new life and conversation. Men are grown corrupt and drossy by sin, and they must be saved through fire, which purgeth it away; therefore the word of God is compared to a fire, and the day of salvation to an oven; and Christ Himself to a refiner of gold, and a purifier of silver.

Come, reader, hearken to me awhile; I seek thy salvation; that is my design. A refiner has come near thee; his grace hath appeared to thee: it shows thee the world's lusts, and teacheth thee to deny them. Receive His leaven, and it will change thee;

His medicine, and it will cure thee: He is as infallible as free; without money, and with certainty. A touch of His garment did it of old, and will do it still: His virtue is the same, it cannot be exhausted; for in Him the fulness dwells. Blessed be God for His sufficiency. He laid help upon him, that he might be mighty to save all that come to God through him: do thou so, and he will change thee: yes, change thy vile body, like unto His glorious body. He is the great philosopher indeed; the wisdom of God, that turns lead into gold, vile things into things precious: for He maketh saints out of sinners, and almost gods of men. What, then, must we do, to be witnesses of His power and love? This is the crown; but where is the cross? Where is the bitter cup and bloody baptism? Come, reader, be like Him. For this transcendant joy, lift up thy head above the world; then thy salvation will draw nigh indeed.

Christ's cross is Christ's way to Christ's crown. This is the subject of the following discourse; first written during my confinement in the Tower of London, in the year 1668; now reprinted with great enlargement of matter and testimonies; that thou mayest be won to Christ; or if won already, brought nearer to Him. It is a path, which God in His everlasting kindness guided my feet into, in the flower of my youth, when about two and twenty years of age. He took me by the hand, and led me out of the pleasures, vanities, and hopes of the world. I have tasted of Christ's judgments, and of His mercies, and of the world's frowns and reproaches: I rejoice in my experience, and dedicate it to thy service in Christ. It is a debt I have long owed, and has been long expected; I have now paid it, and delivered my soul. To my country, and to the world of Christians I leave it: May God, if He please, make it effectual to them all, and turn their hearts from that envy, hatred, and bitterness, they have one against another, about worldly things; sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression. That receiving the Spirit of Christ into their hearts, the fruits of which are love, peace, joy, temperance and patience, brotherly-kindness and charity, they may, in body, soul, and spirit, make a triple league against the world, the flesh, and the devil, the only common enemies of mankind; and having conquered them through a life of self-denial, by the power of the cross of Jesus, they may at last attain to the eternal rest and kingdom of God. So desireth, so prayeth,

thy fervent Christian friend,

WILLIAM PENN.

For Friends' Intelligencer.

ACKNOWLEDGMENTS.

We are sometimes reminded of changes in circumstances and modes of thought by an examination of words that have lost, or nearly lost, their original meaning. An instance of this is found in the word "acknowledgment" as it is used in our book of Discipline. The sense in which this word is commonly used is that of owning or confessing the having done wrong; and in this sense it was evidently used by the framers of our discipline. The history of our Society will show that full confessions of wrong doing, not only in breaches of the moral law, but for a violation of our testimonies, were not unfrequent. In cases of this kind, though they do not now often occur, the term still has a clear and truthful application; but in most of the instances in which it is now used, it is a misnomer. There are three offences mentioned in the discipline for which a written acknowledgment is understood to be required; though we think only by implication, as the expression "satisfaction to the meeting" is capable of being otherwise interpreted. These are marriage by the aid of a "hireling minister;" the marriage of members without the care of a Monthly Meeting, and the marriage of first cousins. Many of those who become amenable to the discipline in one of these ways, have a personal attachment to the Society in which they have a birthright, but have not adopted its principles and testimonies from conviction. They feel, moreover, that some odium is attached to *disownment*. They are, therefore, induced to make what is called an acknowledgment; not a confession of having done wrong, as the result of afterthought and conviction, but simply a profession of attachment to the Society, and a desire that Friends would pass by the transgression, and retain the offender in membership. The leniency which leads in most cases to the acceptance of such *acknowledgments* arises, no doubt, from a commendable feeling of charity for those who are merely birthright members, and toward whom a strict enforcement of the discipline would be unjust; and also from a desire to retain amongst us those who may one day become valuable members. But is it truthful to call these papers *acknowledgments*, or to require them in such cases? The report of a committee would be sufficient to put the meeting in possession of the state of mind of the individual and of the extenuating circumstances; in fact, the judgment of the Monthly Meeting is already formed more from their report than from the written paper.

The whole subject of the requirements of our discipline in relation to birthright membership is one that suggests serious thought,

and should claim the attention of clear and thoughtful minds amongst us. Our Discipline not only holds up a high Christian standard, but attaches the penalty of disownment to an infraction of some of its rules. And yet those most liable to incur this penalty, if the rules were rigidly enforced, are of the younger class, who *find* themselves in membership without their own volition, and who, in many cases it is to be feared, are not carefully educated in a knowledge of the laws by which they are to be governed. Two measures are necessitated by this state of things: a relaxation of the Discipline as regards its administration; and the adoption of some systematized training of the young *by the Society*, in its principles and testimonies. The former is already acted upon to some extent, under the feeling that more and more prevails, that laws or rules adopted in a former age in accordance with the then circumstances and modes of thought, become unjust under changed conditions. When this relaxation in the administration of existing laws is carried so far as to border on evasion (as in the case of acknowledgments,) a change of the law is certainly called for. It is a noticeable fact that the tendency of modern thought is to the relaxation of statutes—to unmake rather than to make laws—and it is an evidence that humanity, tenderness, and regard for individual liberty are on the increase.

In the thoughts of the early fathers of our church, a true regard for the welfare of the individual members, no doubt, kept pace with a jealous desire for the purity and good standing of the Society; but as that Society rose to respectability and influence, the latter feeling would naturally predominate. Yet how different this from the example and teaching of the blessed Jesus. With Him the individual soul was everything. The credit of the cause He represented was unimportant in comparison.

The ideal which seems to have been in the minds of some of our early Friends, and which, to some extent, may be traced in our discipline, of an *outward church* composed altogether of spiritually minded persons, united not only by love, but by unity of sentiment, could not long, if at all, be realized. Even if it could be kept pure by ejecting from it every member that went astray, it is doubtful whether it would not itself become (such is the weakness of human nature) pharisaical, narrow, and intolerant. Our heavenly Father, by bringing us into being in *families*, surrounding us with the ties of kindred, making us members of the social compact whether we will or not, must by so ordering have made the best provision for our highest good; and it would seem that in our religious associations, the nearer we can conform to this mixed providential arrangement the better for the individual.

I would not be understood as calling in question the excellence of our discipline in regard to the Christian principles inculcated by it, for these do not admit of change. But in regard to some of its provisions for carrying out these and the fuller recognition of different growths amongst us, a *revision* will certainly be called for at no very distant period. Such a *revision* ought to occupy a long time, and enlist the careful thought of the best minds and hearts amongst us. We know of no instrumentality which would bring our discipline so under review by all classes, thus causing a better understanding of it, than a large committee of revision of the whole Yearly Meeting. Its sessions at stated times might extend through years, and should not be strictly confined to members of the committee. These hints are thrown out in the hope of enlisting other concerned minds.

Philada. 6th mo., 1873. S.

From Friends' Review.

Copy of a Letter from James M. Haworth, Agent for the Kiowa and Comanche Indians, dated Fourth month 30th, 1873:

I left home on the 17th of last month for this place; came by Lawrence to Wichita, Kansas, by cars, and from thence by stage to the Cheyenne Agency, where we stopped one day, and from there went on to the Wichita Agency by wagon. The Cheyenne Agency was in a prosperous condition, though but few Indians were to be seen. Very few have been into their Agency since last fall. At the Wichita Agency there was much more stir, and Indians plenty. I met quite a number of my people there, some of whom were watching for me, having already learned that I was on the road. With the appearance of matters there, I was highly pleased; everything seemed to have such a home-like feeling and appearance. Agent Richards has exhibited most excellent taste and good judgment in his labors there. The substantial and permanent character of his improvements must have a good influence in civilizing his people; they see that he is doing a work not simply for a few days, like their movable tents, but of a lasting and permanent nature. His school-building is a beautiful structure, convenient in its appointments, finished in good style, and would be regarded as a good building in any place. His Indians are very proud of it, and feel that he has done a good thing for them.

We remained over First-day, and attended

their little meeting, and left them refreshed, and better prepared to meet what was to come. Agent Richards furnished us his ambulance and a driver to bring us to this point. I took charge on the 1st of the month, and among the first of my official acts was to discharge the day military guard. I had watched the guards search and disarm the Indians before allowing them to come into the office, and had seen the effect upon them. After I took charge, Lone Wolf, who is regarded by some as a very dangerous man, came to see me. In accordance with the rule, though there was no soldier about, he took off his arms and left them outside. After he had taken his seat, I went out and brought them in, and, handing them to him, told him to put them on, that I was not afraid of him; I had come a long distance to live with them, was their friend, and believed they were or soon would be mine, and one should not be afraid of his friend. He got up, and laying both hands upon me, said it made him feel happy; said the Indians were all talking what a good Father Washington had sent them, and he had come to see me, and was ready to lay his heart at my feet, and do whatever I told him. I believe it was a victory over his wild nature, for he has treated me with the greatest respect each time he has been in. Our issues of rations have been made each time since I came without any guard, and those who have been here for several years tell me that these occasions have been the most quiet and pleasant of any ever had here. On our last regular issue day, I got quite a number of the Chiefs into the office, and told them that on the last issue day a number of them, young men, had seemed to take advantage of the absence of a guard, and run over my house so much as to make it unpleasant; that to-day I expected them (the Chiefs) to tell the young men that I wanted them to conduct themselves properly, and not give me any cause for complaint; that my action in dismissing the soldiers showed them that I had confidence in them, and I hoped they would so act as to give me no cause to regret the steps I had taken. Grunting their usual grunt of assent, "Wano," good, was the reply of a good many. Notwithstanding our issue was one of the fullest ever had at the Agency, every band on the books being represented, with more than three thousand wild Indians around us, we did not have the least particle of trouble or unnecessary noise; everything passed off pleasantly and quietly. While we were engaged in issuing, my wife noticed an old Indian riding around in a slow walk, going over the same route so often that it attracted her attention. We afterwards learned that he was seeing that the young men kept quiet. Our day's work was so satisfactory and pleasant, that I felt constrained at night to return thanks, giving and praise to Him to whom I believe the praise belonged.

Thus far I have got along very well, and made, I believe, a good beginning, with an impression upon my Indians. In some respects, I find it much more pleasant than I expected, while some things I find more perplexing. My hope of Indian civilization is stronger than before I came here, and I firmly believe, if fair treatment is used towards them, great good will be accomplished. Having been so often deceived, it is but natural that their suspicious dispositions should all the time be on the lookout. Our school is in a flourishing condition. I find the wants of my Indians quite numerous, outside of things furnished by the Government, and my fifteen hundred dollars salary will not reach across the year if I attempt to satisfy them out of my own pocket.

A box of hats, large sizes, soft, and calico dresses for children from 2 to 12 years, would be very acceptable, if we could get them. The annuity goods were all used up before I came, and not having any fund to draw upon, whatever I give has to come out of my own pocket, which is quite a tax for one to bear.

Our Indians are all quiet and peaceable, and have been so for some time, notwithstanding the reports in the papers to the contrary. The Kiowas and Comanches and Apaches are all on their Reservation, and doing well. I have talked with almost all the leading men of my Agency, and they all profess peace and friendship, and say they will not raid any this summer. The four surveyors killed some time ago on the Cheyenne Reservation, were killed by the young men of the Cheyennes, who were drunk on whisky, my Indians say, which came from the white man's camp. I do not think we shall have any trouble on this border this summer, if the prisoners now in Texas are given up. Should the people of Texas prevent the release of the prisoners, I think the retaliating disposition of the Indians would cause trouble. I do earnestly hope they may soon be released, as I firmly believe good will result from it.

We labor under many disadvantages from the nearness of the military post, with the demoralizing influence of the soldiers, and the scattered condition of the Agency buildings; the school-house and shops being one and three-fourths miles from the Commissary.

When that which is duty becomes the highest delight of a man—the joy of his very being, he no more thinks or needs to think about it as a duty.

REST.

It is not surprising in the eager struggle which modern life, especially in our great cities, seems to necessitate, that the idea of rest should be peculiarly grateful and its enjoyment a cherished anticipation. Yet many of those who long for it do not appreciate its true nature or its highest utility, and thus, even when they secure the opportunity to enjoy it, they fail to extract the advantages it is capable of affording. The common idea of rest is one of negation, it is simply that of the cessation of labor. Whether the tired man looks forward to the evening, when he may lay aside his work for a few hours, or to the time when he may retire from the active life of business and enjoy the fruits of his toil, his prominent idea is the discontinuance of action. This conception, however, if carried out, instead of leading to happiness, would soon become the most dreaded evil. If rest means doing nothing, then its perfection is only to be found in the extinction of all life. Profound sleep, which most nearly approaches such a state, contains in *itself* no element of happiness, it is only valuable as a means to renewed activity, and the fancied pleasure which attends it can only be possible when consciousness dethrones it. Perfect rest, therefore, in this sense, would be the death of both body and mind, and the existence of the tiniest seed that contains the faintest germ of life would be far more desirable.

The true rest which all need, however, and which so few of us obtain, is that of a judicious *change of activities*. The deeper the insight we gain into the wonderful and complex nature of man, the more numerous and varied are the faculties and capacities which we discover within him, and his growth and advancement will be in exact proportion to the harmonious development of *all* his powers. This can only be attained by each one being in turn brought into activity, for disuse will shrivel up alike the muscles of the body and the forces of the mind. Any one power continuously employed in the same direction demands relaxation, and this claim is most fully met, not by listless inaction, but by directing the energies into another channel. When we consider the many elements of power that reside within us, and the many external duties and relations that correspond and are especially designed to bring them into action, we can but wonder at the exclusive devotion with which so many apply themselves to a single object, calling out but a single set of faculties, while others are rusting for want of action. It is this that produces the weary longing for rest; the tired and dejected spirit that sometimes feels existence itself hardly worth striving for; the discontent and disgust so often felt with labor, and the desire as soon as possible to escape from it. It is not in the cessation, but in the change of action that the cure for all this is to be found. As in the world around us there are regular alternations of day and night, summer and winter, rain and sunshine, all governed by unerring laws, and each owing its own efficiency to the operation of the others, so in the world within there are energies and faculties demanding alternate action, each of which requires for its most perfect development the activity of the whole.

How many of us have any such idea of self-culture, or, having it, make any real endeavor to carry it into practical operation? Most of us are absorbed in one pursuit, which we regard as our special labor, while whatever time and energy may be left, we give to such desultory pleasures as may happen to offer. In one sense this is necessary. Every one ought to become proficient in one branch of honest industry, by which he can earn a right to the bread he eats and the comforts he enjoys. But the error lies in the disproportion of time, thought and labor so commonly bestowed on this portion of life, to the exclusion or neglect of all others, and in the prevalent idea that then the main duty of life is accomplished, and the small residue of time may be justly devoted to repose or pleasure. Instead of this, however, every power we possess should be brought into play, every relation of life receive its full share of patient thought and careful attention. Were this done, duty and enjoyment would go hand in hand through every hour of conscious existence, and the faculties no longer overstrained in one direction, would find their true rest in a change of activity. The father, who returns at night from his toil to his family, and rejoices in the affection that greets him, finds his real rest not alone in the cessation of work, but in the exercise of a part of his nature that has been comparatively quiescent during the day. Domestic love brings with it a train of duties and responsibilities that demand as intense thought and assiduous labor as any that is given to daily labor. The happiness of the fireside is no more to be obtained without exertion than any other pleasure, and its real rest consists in the change from the exercise of other powers to the highest activity of the affections. So the mental energies, when they have been taxed by hard study, demand rest by an entire change of thought. The mind can never remain idle, but too long persistence in one train of ideas weakens it, and deprives it of the happiness which ever

accompanies its natural and healthful activity.

If life thus consists in action, let us live as truly in those hours which we call leisure time as in those which we more strictly devote to special work. If the truest rest is to be found in a change of activities, let us give at least as much energy to those which occupy the thoughts and affections and moral purposes of life as we give to those which provide for our physical needs. It may be objected that there is not time to do all this, that the powers become exhausted in the necessary effort to procure subsistence, and refuse to work in other channels. This may be true of the oppressed and down-trodden masses in European countries, but it cannot be so in our own free land. Few there are who cannot, if they will, find time to provide for their families, and at the same time be good fathers and husbands, friends and citizens; who cannot to some extent cultivate their minds by thought and reading, and enlarge their hearts by pure affection and social intercourse. If this seems impossible, it is because the eager desire to extend business, to amass money, to live luxuriously, blinds men to the sweeter and higher parts of their nature. Could they realize the wealth of knowledge and love and power for good they sacrifice in becoming thus absorbed in a single object, they would hasten to change the current of their energies, and to make themselves worthy of the happiness that can only spring from the full development of all the powers, and the conscientious discharge of every obligation.—*Public Ledger.*

From the Economy of Human Life.

HOPE AND FEAR.

The promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart.

Nevertheless, let not hope allure nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death, are no terrors to the good; he that committeth no evil hath nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavors; if thou despairest of success, thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From fear proceedeth misfortune; but he that hopeth helpeth himself.

As the ostrich, when pursued, hideth his head, but forgeteth his body; so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool; but he that is wise pursueth it not.

In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, thy heart shall not be vexed with disappointment.

ROBERT DODSLEY.

LOVE AND LIGHT.

The writings of the Apostle John have a peculiar quality, distinguishing them from the rest of the Scriptures. They are the voice of one risen far above the tumults and conflicts of life, and very near to God. The serenity is not that of philosophic abstraction from the world. It glows with love for men. The hostility to evil has that calm intensity which is deeper than any noisy anger. This man saw the great battle between sin and holiness yet waging, and was himself profoundly engaged in it; but he saw as it with God's sight the victory that was to come, and the peace of God filled his heart. His nearness to the source of truth is marked by his great simplicity. His language is simple as a child's. There is no argument, no train of labored reasoning. He speaks like one who is telling what he sees—not what he has thought out. His words, like his Master's, need no proof; they find their witness in our hearts.

There seem to be two great typical virtues, to one or the other of which the highest characters especially incline—truth and love. But John appears to have been equally sensitive to both of these ideals, equally possessed by both qualities. They blend in his thought like the different colored rays that unite in the white light of the sun. And in his teachings, this stands conspicuous: that the way to truth is through love. That to know God we must obey God, and that to obey God means to love men—this runs all through Christ's teaching as recorded by John. The great theme of the epistles of John is this: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth."

The modern school of self-culture has taken as its favorite watch-word, "Sweetness and light." But the spirit of Christ says, "Love and Light." Sweetness is that which is pleasant to ourselves. Love is the forgetfulness of self in the thought of others.

That the truth is to be found by simply loving is a fact so great that we constantly miss it by reason of our own littleness. To us, living as we do for the most part in the twilight, the saying is, "dark from excess of light." But consider what a simple cure it offers to a great trouble. The world is full of men seeking with their whole might to find what is true in religion, and their whole might often seems unequal to success. And what a direction is this! Just "love!" That is what every child knows how to do. "Love thy brother"—be helpful, be sweet-tempered, be disinterested to the men and women around you! Is that the way out of the wilderness of doubts in which men lose themselves, out of the seas of unbelief in which hope and comfort are sometimes drowned? Is the quest so easy, that we may come to Truth by the path which every mother's feet hourly tread? It may well be so. For the most precious things always lie near to our hand if we would only take them. Just as the sunlight is for every man, as the glory of Nature spreads itself before rich and poor, before ignorant and learned, so to all alike, in this blessed possibility of loving, is given a straight and open way, to the highest truths of the universe.

To him who in deep faith is seeking a God as yet unknown, how reasonable it should appear that the Highest and Best is encompassed in love; that through love lies access to him; that through the exercise of that which is noblest in man, which is greater than knowledge, greater than faith or hope, we should come to him who is above man! Well may such a seeker say, "If there be any God, he is a God of Love; and in loving, in being like him, I shall best find him!"

There is another side to this declaration of John's. The seekers of abstract truth are a very small minority in the world. So, we are apt to think, the wise are a very small minority. But here we are told that whoever loves his brother walks in the light. Then, after all, the world is full of wise people. For, God be thanked, those who love their brothers are a great many. No select class contains them all; no nation, no race, no religion holds within itself all who live for others more than for themselves. They are in the low places of the earth; they are among the poor, the uncultured, the unknown. There exists on earth an unseen order of nobility; its test of membership is love, and its members are the true children of light.

The very greatness of this statement might seem to be its disproof. Is it true, then, that there are many who walk in the light? Are not these many unselfish souls in great part shut in by ignorance, without any high degree of joy or hope or illumination? To our eyes, perhaps, they are; but God sees not as we do. He sees pure gold hidden in the earth, where our sight stops at the barren surface. In lives that to us look poor and bare enough, he sees priceless treasures, and springing germs of immortal life. In whatever heart love reigns, there to God's sight is the beginning of infinite blessedness; there the victory has been won; there the soul is drawing toward him who is its home.

Is not love in itself the highest wisdom? Can all our philosophy teach us anything better? If, in a moment, we could read all the inner secrets of the universe; if, at a glance, we could comprehend the wheeling of all the stars in their orbits, and perfectly understand the forces that govern matter; if we could read the whole history of creation; if the lives of past generations were laid bare to our gaze; if the spiritual world opened before us, and all the ranks of the celestial hierarchy stood disclosed; if into the very heart of the Infinite One we looked far as finite sight could reach; and if, from the sight of these unspeakable things, we returned again to earth—could we have gained from that whole sweep of vision a better lesson than this, to love all living things? There cannot be higher wisdom in man than in God—and God is Love.—*Christian Union.*

Scraps

FROM UNPUBLISHED LETTERS.

I read with great satisfaction in a late number of *Friends' Intelligencer*, an article on "Hospitality."

The sentiments are of great value, and need to be impressed on the mind of every woman upon whom rests the government of a household. It is a great acquirement to be able to make opportunities of social mingling pleasant and profitable instead of burdensome.

I rejoice that some see and feel the need of improvement in this direction, and I hope they will not withhold their active efforts to promote it.

When some one feels strong enough to stem the current of public opinion, and makes a decided stand against an evil, others generally come forward and give their support, though they were not prepared to take the first step.

We do, indeed, greatly need a higher standard of social intercourse. Conversation should surely embrace subjects beyond

work, weather, and *fashion.* Perhaps the acknowledgement might often be made, that we are not intellectually nor spiritually the stronger after an hour spent in the society even of those who have been blessed with abundant opportunities of intellectual culture. And why? Because *custom* stands opposed to the introduction of any topic of conversation on such occasions, except the idle chit-chat of the day.

If our intelligent young people would give their aid to the improvement of the general tone of social intercourse, friendly gatherings would soon furnish a much more elevated enjoyment than can be derived from discussing as is now too often done, the latest fashions, or what is even more to be deprecated, the characters of the absent.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SIXTH MONTH 28, 1873.

SWARTHMORE COLLEGE.—The First Annual Commencement of Swarthmore College was held on the 18th inst. During the four years of the existence of the college, annual public exercises have been held at the close of each collegiate year; but this year, for the first time, the college sends forth a class of graduates. The day was propitious, and a greater number of the friends of the college than were ever before assembled within its walls, were gathered to witness the exercises of the students, and the conferring of the first degrees. The large audience hall, capable of seating over a thousand persons, was densely packed, and many were unable to obtain even standing room. Near the appointed hour, the meeting was called to order by the president of the college, who said: "Nearly four years ago this institution was opened for the admission of students. At that time, in addition to the preparatory school, the first regular college class was organized. Of those who then entered that class as Freshmen, six have now completed the full classical course of study, and are presented to-day for graduation. They are all appointed to take part in the literary exercises of this our first annual commencement, and their names appear upon the programmes which are before you."

The exercises then proceeded according to the following programme of exercises:

Salutatory Address in Latin, with—"A Song of Life." Helen Magill, Swarthmore College.

"The Ideal and the Real,"—Elizabeth C. Miller, Morris, N. Y.

"Words,"—Hetty T. Moore, Sandy Spring, Md.

"Suggestions,"—Lowndes Taylor, West Chester, Pa.

"George Fox."—Sarah H. Acton, Salem, N. J.

"Statesmanship,"—with the Valedictory Address.—L. Maria C. Pierce, Pleasantville, N. Y.

These productions were, of course, all original, delivered without notes or prompting, and both in their literary merit and style of delivery would do credit to those of far riper age and experience; while the high moral and religious tone which breathed through them all warranted the hope and belief that these young persons who have thus enjoyed the advantages of prolonged and careful culture, will make such good use of their acquired learning as to make it a blessing to themselves and to the world, for we are convinced that really to inform the understanding ever tends to the correction and enlargement of the heart.

Human learning can never confer divine wisdom, neither does sound learning militate against the pure truth of God inwardly revealed to the attentive and dedicated heart, but it makes more efficient every good work of our lives. It should be reverently accepted by our favored youth as one of the choicest gifts which can be conferred upon them as a preparation for the enjoyment and for the useful work of life.

After the valedictory address, the degree of A. B. was conferred, in Latin, by the president of the college, Edward H. Magill, upon each of the six candidates presented, after which Samuel Willets, President of the Board of Managers, addressed the graduates as follows:

"*Students of the Graduating Class:*—It is with great pleasure and satisfaction that I meet you—the first graduating class of Swarthmore College. For years and years my co-workers and myself have striven to bring about what we now see, a class of graduates at Swarthmore. I am assured by the president of your good conduct during the years that you have been under his superintending care; and my own observation confirms me in the belief that you have endeavored conscientiously to discharge all your duties. The knowledge of this, combined with the general good conduct of your fellow

students who are emulous to excel, has inspired my co trustees and myself with a lively feeling of satisfaction. May God bless you all and us."

At the close of these remarks the audience was dismissed, and the universal expressions of satisfaction heard upon every side must have been a source of great encourgement to those who have labored so long and so earnestly to bring about the results thus far reached.

We learn that the age of admission to the preparatory school has been advanced from 12 to 13; and the increasing demand for places will eventually fill the college with more advanced students, to the exclusion of the younger children, who will then be trained for the college classes in the various Friends' schools established for that purpose throughout the country. It is believed than an advantage would arise if Friends everywhere would adapt their courses of study in the preparatory schools to those adopted at Swarthmore, that the children upon entering that institution may be prepared to enter at once upon one of the regular courses there established.

ENJOYMENT.—We believe man, the latest and greatest work of Creative Wisdom, to be the happiest or the most wretched of all creatures; for he is endowed with the most varied faculties, and the right use of every sense, and every power of the mind gives enjoyment while its perversion or neglect is a constant source of suffering. The pleasures that come to us through the external senses are so varied and intense, and are so stimulating to the nobler faculties, those of the intellect and of the spiritual nature, that we find in them a powerful evidence of the benevolence of the Giver of life.

The eye is constantly delighted by forms of varied and ever varying beauty in every department of nature. The glory of the visible heavens, the beauty and order of the wonderful world of vegetation and of the varied animal existences are not merely fitted to please the eye, but serve powerfully to arouse and cultivate the spiritual and intellectual faculties.

The present season of the year is specially rich in beauty and enjoyment, and we may feel, if alive to the blessed influences of nature, that

> "'Tis as easy now for the heart to be true
> As for stars to be bright or skies to be blue,
> 'Tis the natural way of living."

The ear, too, receives impressions which are fitted to give, directly, great pleasure, and which suggest far more and higher delights than those of sense. The gentle melodies of nature, as well as her grander and sublimer voices, have an æsthetic value of which those deprived of the sense of hearing can give sorrowful testimony.

The physical sense of taste, too, though ranking below that of hearing or of sight, gives pleasure to the commonest of our actions, tending to geniality and social enjoyment.

The refinement of physical sensibility which gives so much enjoyment, becomes, on the other hand, the cause of pain if the means of gratification are perverted or abused, and, as the mind and body mutually react upon each other, a spiritual loss is sustained. The eye that finds such delight in the beauty, order and fitness of the world of Nature will be pained by a disorderly room, awkwardly arranged furniture, unfitness in dress, or a want of taste and beauty in any of the externals of life.

The ear that is so sensitive to the harmonies and melodies of Creation, will be correspondingly distressed by the discordant sounds which sometimes mar the harmonies and disturb the melodies.

Every pleasure has its corresponding pain, and physical pain we accept as Nature's warning of something harmful to the physical nature. Mental distress warns us of some influence injurious to mind just as the twinges of conscience remind us of some deviation from the highway of holiness.

Unused faculties give a sensation of unrest and unhappiness, which it is reasonable to consider an intimation of duty to unearth the buried talents and use them to help and bless our fellow creatures.

Thus we find happiness to consist in the right activity of all our faculties. The pleasures of sense, the gratification of the intellect, and the nobler and higher enjoyment which flows from the virtuous activity of the

moral and spiritual faculties, make up all that we can know of earthly happiness. We see that the best things are ever within our reach. Life may be saddened and darkened in many ways, but integrity, virtuous purpose, and self-abnegation, will still yield their rich reward—and this reward will be that peace of spirit, and sense of divine approval which compensates for a thousand ills. We find, then, in the exercise of benevolence and virtue, our own highest happiness, while we are at the same time seeking and promoting the good and happiness of others. True enjoyment of any kind grows by being shared. Purely selfish pleasures are of a very meagre kind, but the culture and the active exercise of the benevolent faculties raise us into the regions of the purest happiness. A late writer, speaking of the instinctive thirst for happiness implanted in every human heart, says:

"To seek it in its lower forms satisfies but a small portion of the soul's cravings and often brings bitter disappointment; but to cultivate our highest aspirations, to aim at nothing less than the full and active exercise of all the faculties with which we are endowed, lifts us up to higher realms and reveals our connection with what is spiritual and eternal. Not happiness alone, not even virtue alone is the chief end for man, but rather a condition that springs from both combined. Each in its highest forms includes the other, and they are as inseparable as is the sun from the light with which he blesses the world."

DIED.

MARSHALL.—In Peekskill, N. Y., on the 25th of Second month, 1873, Ezra Marshall, in the 80th year of his age; a member of Peekskill Preparative and Amawalk Monthly Meetings.

He bore a long and protracted illness with the patience becoming a Christian, and we doubt not has entered the mansions of rest.

Extracts from the Minutes of the Representative Commitee of Philadelphia Yearly Meeting

The memorial of the Representative Committee on the subject of the existing militia laws and the rights of conscience, addressed to the Convention of Delegates to revise the Constitution of the State of Pennsylvania, appeared in the *Intelligencer* of Second mo 15th. In the present number we give the remainder of the proceedings of that committee as published in the extracts of our late Yearly Meeting.

At a meeting of the Representative Committee, or Meeting for Sufferings, held First mo. 24th, 1873, the committee on the sale of intoxicating drinks offered the following memorial, which was read and united with, and a committee appointed to take charge of the subject, and present the memorial at a suitable time.

To the Convention of Delegates to Revise the Constitution of the State of Pennsylvania, now sitting.

This memorial of the Representative Committee for the Yearly Meeting of the Religious Society of Friends, held in Philadelphia, respectfully represents:

That the evil arising from the sale and use of intoxicating liquors as a drink, having claimed our serious consideration, we have felt it to be our duty to endeavor briefly to call your attention to the subject in all its bearings.

The practice is utterly void of advantage to the individual or the State. We believe it to be the most fruitful known source of crime, entailing misery and wretchedness, both physical and mental, upon its immediate victims and their posterity; that it supplies more inmates to insane asylums, prisons, and almshouses, than any other cause; that the cost to the community in money, in addition to the moral depravity it engenders, in the occupancy of courts of justice in prosecutions for crimes committed under its influence, and the increase of taxes for the support of almshouses, necessitated by the poverty it produces, far exceeds the income derived to the State from the sale of licenses. Were it otherwise, has the State a moral right to license this fruitful source of crime for the purpose of revenue? The places where liquor is sold are legion. The foul taint thereof is upon the breath of youth and age, in most places of public resort. We believe the increasing magnitude of this evil to be so great, that it is second to none that can claim your attention.

We respectfully, but most earnestly, appeal to you, as a body chosen by a professed Christian community, whose duty it is to exercise the powers delegated to you for the promotion and protection of virtue as the surest guarantee for the public good, solemnly to consider the subject, and do what you can to arrest and diminish this flood of iniquity. The Constitution, as it now stands, requires the enactment of laws for the *protection* of property and life, whilst it sanctions the sale, by license, of means which more than any other cause *endanger* property and life, and may prove destructive to the soul. We there-

fore request that you will so amend the Constitution, that it will take from the Legislature of this Commonwealth the power to grant licenses for the sale of intoxicating liquors as a drink, and substitute provisions prohibiting such sale. Whilst we thus desire that the poisonous streams now surrounding the paths of the youth, luring them to destruction, shall forever cease, we shall hail with joy *any* modification of our laws approximating to so desirable an end.

Signed by direction and on behalf of the Representative Committee aforesaid.

At a meeting held Third month 14th, 1873, the committee on the subject of the license laws of this State, in relation to the sale of spirituous liquors as a drink, reported that they attended the Convention and had the memorial presented, which was read and favorably received; the committee was continued to give further attention to the subject if required.

The increasing interest manifested by our general government, and especially its chief executive, in maintaining the principles of peace in our foreign and domestic relations, claimed the serious consideration of this body, and a committee was appointed, if way should open, to prepare a suitable expression of our feelings in relation to the subject, to be presented to the President, and report it to an adjourned meeting to be held on Sixth-day morning, the 28th inst., at 10½ o'clock.

At an adjourned meeting held Third mo., 28th, 1873, the committee produced the following address to Ulysses S. Grant, President of the United States, which was read and united with, and directed to be signed by the clerk on behalf of this body, and a committee appointed to present it.

The Representative Committee of the Yearly Meeting of the Religious Society of Friends, held in Philadelphia, for Pennsylvania, New Jersey, Delaware and parts of Maryland:

To Ulysses S. Grant, President of the United States.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth Peace."—Isaiah lii. 7.

Believing that peace underlies the establishment and growth of the best interest of the human family, we regard with great satisfaction the sentiment thou expressed on a recent occasion: "That our Great Maker is preparing the world in His own good time, to become one nation, speaking one language, and when armies and navies will be no longer required."

The attainment of this great end will be most surely promoted by the *obedience* of those whose minds have been enlightened by the convictions of Divine Truth.

By yielding our hearts to the reign of the Prince of Peace, we do our part towards hastening the day wherein it may be said, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

The course so wisely pursued by thy administration in the peaceful settlement by arbitration of the difficulties which arose between this nation and Great Britain during the recent rebellion, wherein our beloved country so deeply suffered, has received our cordial approval, as worthy of a powerful and professing Christian people.

This successful introduction in our foreign relations of the principles of peace, as also their incorporation in the policy of our home government towards the Indians, presents to the world a noble Christian example, and sheds an imperishable lustre upon our national character, far transcending, in our view, the greatest achievements of war. It stands as a beacon light to the nations of the earth, foreshadowing the time when "nation shall not lift up sword against nation, neither shall the people learn war any more."

Under a sense of the arduous nature of thy position, as the chief Executive of our National Government, we have felt it to be our duty to tender this expression of our approbation and sympathy for thy support and encouragement.

With the desire that the Divine blessing may ever attend thee, and that the remainder of thy days may be crowned with peace, we are thy friends.

Signed on behalf, and by direction of the committee aforesaid.

At a meeting held Fifth month 12th, 1873, the following report was read, and directed to be placed upon minute:

To the Representative Committee:

The committee to wait upon the President of the United States, in order to present to him the address adopted at our last meeting, report that they have fulfilled the duty of their appointment, by visiting Washington, and presenting the address in person.

They were cordially received by the President, who gratefully acknowledged the expression of sympathy and encouragement therein contained. He took occasion to assert his continued confidence in the policy of peace.

Extracted from the minutes of the committee aforesaid.

CALEB CLOTHIER,
Clerk.

DIFFICULTIES are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence,—as a compliment from God.—*Beecher.*

EMPHASIS.

Some years ago there was a student at the Theological Seminary at Andover, who had an excellent opinion of his own talents. On one occasion he asked the Professor who taught elocution at the time, "What do I especially need to learn in this department?"

"You ought first to learn to read," said the Professor.

"O, I can read now," replied the student.

The Professor handed the young man a Te tament, and pointed to the 25th verse of the 24th chapter of Luke's Gospel; he asked him to read that. The student read: "Then he said unto them, O fools, and slow of heart *to believe* all that the prophets have spoken."

"Ah," said the Professor, "they were fools for believing the prophets, were they?"

Of course, that was not right, and so the young man tried again:—"O fools, and slow of heart to believe *all* that the prophets have spoken."

"The prophets, then, were sometimes liars?" asked the Professor.

No. "O fools, and slow of heart to believe all that the *prophets* have spoken."

"According to this reading," the Professor suggested, "the prophets were notorious liars."

This was not a satisfactory conclusion, and so another trial was made:—"O, fools, and slow of heart to believe all that the prophets have *spoken*."

"I see now," said the Professor, "the prophets wrote the truth, but they spoke lies."

This last criticism discouraged the student, and he acknowledged that he did not know how to read. The difficulty lies in the fact that the words "of heart to believe" applies to the whole of the latter part of the sentence, and emphasis on any particular word entirely destroys the meaning.—*The Moravian.*

MISTRESS AND MAID.

BY S. C. H.

It is not the problem of the nineteenth century how a woman may "mend, scour, bake, make the beds, and do *all, herself.*" That were to go back to the times of our grandmothers; and we can no more do that than we can revive the spinning-wheel of those days and the household loom, the pillion for our rides to church, or the woolsey petticoat for our daily wear. The shrewd, straight-back, stirring matron, beloved of our grandfathers, has vanished, carrying with her the sarcasms of Addison and the couplets of Pope, which were the staple of her liberal education.

Though her heart was in the right place, she knew naught of the laws of life, save as the unfolding experience of wife and mother brought them to her ken. Her laboratory was the broad hearth fire, where, in utter ignorance of chemical laws, she compounded the lightest of puddings and whitest of bread. With no theories of acids, she spent whole days over pickling and preserving, and made barrels on barrels of soap, without knowing the reason why.

But she has gone—dear, active, sarcastic old lady; and the modern American woman reigns in her stead. Of finer grain, keener wit, knowing of most things the reason why; but frailer in body, more delicate in sentiment, loftier in thought, and with a far greater sensitiveness to suffering and sorrow. You may prefer her grandmother, as you may fancy the old-fashioned stage coach, to jog along with, day in, day out, to your journey's end; but she is here, and so is the lightning express train, and you take them both.

The problem is, how shall this American woman, as she stands to-day, realize for herself, health, strength and happiness; and for her husband, companionship, comfort and a well-ordered home? How shall she keep herself and her children apace with the demands and advancement of the times, and in nothing fall short of perfect wife and motherhood?

Not even the most Utopian husband now-a-days, will dream that his wife is better, more in her place, scrubbing floors and scouring knives, on her knees with the house cloth, than as the competent, presiding genius of the establishment, informing and guiding each department of the little State.

She does not need to make herself a household drudge, a mere machine with mop and pail; there is plenty of raw material ready to her hand, in the bone and sinew of Ireland and Germany; in the supple muscles that come North, year after year, from cotton-field and yam-patch.

What the American woman needs to-day is the executive faculty; to know how things are done, and to see to it that they be done!

She knows the reason why, as I have said, of many things; but the practical application of household chemistry, of natural laws, and domestic book keeping, are matters that she has left too long to ignorant and unskillful handmaids.

With confusion below stairs, the mistress dwells upon a volcano. *Supervision*—a thorough knowledge of the day's work in all departments, how it must be done, the thoroughness which comes of personal experience, is indispensable.

But how shall this be learned, this household thoroughness? In a recent editorial of the *Christian Union*, another problem of the age is stated: the absolute necessity, in our revolving American life, of self-supporting

women, as well as men. This fair, sweet, American woman, softly nurtured and sensitive in every nerve, must face the rude world, must grapple with the day's needs, and conquer or be crushed—no help for it!

How shall she then, in her youthful training, be prepared for either contingency, the happy, household life of wife and mother, or the business habits which help her to earn her living?

The roads are not divergent. We mistake the meaning of terms. Education means many things more than the spelling-book and black-board. We are not prepared to say, with Mr. Phœbus, in *Lothair*, that reading and writing are very injurious to education; but the great error in modern life is to give over *all* the youthful days to study in these departments, leaving all other training to be supplemental; an after-thought, which may or may not come in, according to time and opportunity.

What do we do with our daughters? Send them to school? Yes, and they learn Latin and French, mathematics and history—all useful and valuable to give mental breadth and depth and strength.

What do they when they come home? Study their lessons? Yes; and in the intervals, worsted work, crochet—a novel, perhaps,—*something, always, that keeps their hands close to their breasts, and their sight and energy concentrated in a narrow point*—a game of authors, conversation cards, or a pretty little drawing under the evening lamp, always the cramped position, the narrow, concentrated field.

Throw away the crochet and the crewel-work—scatter the cards! Shorten the study-hours at home. You are the buyer in school-matters; insist on your choice; fewer studies—more room to breathe in between the 'ologies. Drop an exercise here, a theorem there. Insist that in five or six mortal hours the lessons all be done.

Then, in the out-of-school time, let your daughters take part in the steady business of home. There is time enough in the early morning to make a bed, and set a room in order, if the girl be not conjugating a Latin verb till the breakfast-bell rings. There is time to take part in the arrangement of the table, or in the kitchen even. A breakfast is not an elaborate meal, and there never was a child yet that did not "admire" to grind the coffee mill. When tea time comes, a dainty tea-table is a pretty thing. Let not your daughters come to it as though in a hotel, unobservant, uninterested. If they have helped to make the cake, to have the toast crisp and brown, to arrange the china and silver, and have it all fresh and bright and pretty, think you they have no enjoyment of the occasion?

Then comes the Saturday holiday; devoted as girls go, to unmeaning calls, or lounging through the morning, tired to death with the study of the week, and refreshing themselves with a novel by the parlor "register."

Make a diversion here. The Saturday sweeping and baking; an hour in the linen closet, those lavender sanctuaries, dear to every woman's heart; the marketing, the grocer's orders; here is a wide field of variety for young interest and young energy.

I would give a girl household ambition. I would make her positively unhappy until she could produce a loaf of bread lighter than Bridget's. I would make the order and neatness of her own room, or the library or parlor, her especial accountability and charge.

"Would you leave no time for play?" Yes, time for play, time for skating, and croquet. But I would fill in the hours ingeniously. I would have no "dawdling;" none of those precious contrivances of bone and ivory that cramp the growing chest and dim the bright young eyes. In the school hours the mind expands or is supposed to. In the home-hours there is no such bodily expansion, growth and balance, as comes from healthy household work.

"But how will the servants stand it to have children bothering around, interfering with their work?" My dear madam, are you the mistress of the establishment? Do you give or take orders? It will require tact and judgment on your part, of course, so to adjust matters in the outlying provinces, but it has its reward.

But this shortening of the study hours will surely keep the girls' years longer at school than they would otherwise be! "Very like, very like." What if it add a full decade to their lives as well!

Instead of being shot out on Commencement day, utterly finished in more senses than one; landing in the paternal parlor fit only for a parlor ornament, or for a professor's chair, and with the whole theory of domestic life before them, yet to learn; undisciplined, untried; you will have balance and fitness, readiness for any place in the world.

So you see, Mr. Editor, when the time for apprenticeship to a trade, or a profession comes to the young girl, she knows her housekeeping as a boy knows his swimming, his base-ball and cricket: it has become a part of her fibre, of her growth.

She may be ready then to keep books or keep house, to doctor other folk's babies, or sing her own to sleep. Build the foundations broad and deep of faculty and practical

home knowledge of affairs, and on this firm base you may rear your

"Sea-captains, if you will."

—*The Women's Journal*, 1872.

From the Atlantic Monthly.

THE FRIEND'S BURIAL.

My thoughts are all in yonder town,
Where, wept by many tears,
To-day my mother's friend lays down
The burden of her years.

True as in life, no poor disguise
Of death with her is seen,
And on her simple casket lies
No wreath of bloom and green.

O not for her the florist's art,
The mocking weeds of woe,
But blessings of the voiceless heart,
The love that passeth show!

Yet all about, the softening air
Of new-born sweetness tells,
And the ungathered May flowers wear
The tints of ocean shells.

The old, assuring miracle
Is fresh as heretofore;
And earth takes up its parable
Of life from death once more.

Here organ's swell and church-bell toll
Methinks but discord were:
The prayerful silence of the soul
Is best befitting her.

No sound should break the quietude
Alike of earth and sky;
O wandering wind in Seabrook wood,
Breathe but a half-heard sigh!

Sing softly, spring-bird, for her sake,
And thou not distant sea,
Lapse lightly as if Jesus spake,
And thou wert Galilee!

For all her quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go.

From her loved place of prayer I see
The plain-robed mourners pass,
With slow feet treading reverently
The graveyard's springing grass.

Make room, O mourning ones, for me,
Where, like the friends of Paul,
That you no more her face shall see
You sorrow most of all.

Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away.

O sweet, calm face that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to bear
Our own needs up to heaven.

How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

And if her life small leisure found
For feasting ear and eye,
And pleasure, on her daily round,
She passed unpausing by,

Yet with her went a secret sense
Of all things sweet and fair,
And beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone,
And glorified her farm-wife dress
With beauty not its own.

The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

JOHN G. WHITTIER.

NOW.

BY CHARLES A. HUMPHREYS.

I ask not, Lord, that thou would'st show
The coming of the better day,
But that thy love would make me know
I tread e'en now the better way.

My anxious eyes oft turn their gaze
To scan the future's mystic fate,
If haply they may catch some rays
Reflected from its unopen'd gate.

Thy voice then calls my wandering sight
To duties I must now begin,
And soon I find a sweeter light
Reflected softly from within.

The more I lose myself in tasks
That help my brother on his way,
Or feed the hungry soul that asks
The bread of life from day to day,

The more I find that higher joy
That fills the mind with calm content,
And will not let earth's cares annoy
The soul on duty firmly bent.

Sometimes I would with furtive glance
The book of future life unroll,
But not for me the Sybil's trance,
I turn me to the unwrit scroll

That lies all open to my sight,
Inviting me without delay,
While yet the sun gives forth his light,
To write the record of to-day.

—*Christian Register.*

A TRUE LADY.—"I cannot forbear pointing out to you, my dearest child," said Lord Collingwood to his daughter, "the great advantage that will result from a temperate conduct and sweetness of manner to all people on all occasions. Never forget that you are a gentlewoman, and all your words and actions should make you gentle. I never heard your mother—your dear, good mother—say a harsh or hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper; but, my darling, it is a misfortune which, not having been

sufficiently restrained in my youth, has caused me inexpressible pain. It has given me more trouble to subdue this impetuosity than anything I ever undertook."

THE OLD SCHOOLMASTER'S STORY.

When I taught a district school, said he, I adopted as a principle to give as few rules to my scholars as possible. I had, however, one standing rule, which was, "Strive, under all circumstances, to do right;" and the test of right, under all circumstances, was the golden rule, "All things whatsoever ye would that men should do unto you, do ye even so unto them."

If an offence was committed, it was my invariable practice to ask, "Was it right?" "Was it as you would be done by?"

All my experience and observation have convinced me that no act of a pupil ought to be regarded as an offence, unless it be when measured by the standard of the golden rule. During the last year of my teaching, the only test I ever applied to an act of which it was necessary to judge were those of the above questions. By this course I gained many important advantages.

In the first place, the plea, "You have not made any rule against it," which for a long time, was a terrible burden to me, lost all its power.

In the second place, by keeping constantly before the scholar, as a standard of action, the single test of right and wrong, as one which they were to apply for themselves, I was enabled to cultivate in them a deep feeling of personal responsibility.

In the third place, I got a stronger hold on their feelings, and acquired a new power of cultivating and directing them.

In the fourth place, I had the satisfaction of seeing them become more truthful, honest, trustworthy, and manly in their intercourse with me, with their friends, and with each other.

Once, however, I was sadly puzzled by an application of the principle by one of my scholars, George Jones, a large boy, who, partly through a false feeling of stubbornness, refused to give me some information. The circumstances were these:

A scholar had played some trick which interrupted the exercises. As was my custom, I called on the one who had done the mischief to come forward. As no one started I repeated the request, but with no success. Finding the culprit would not confess his guilt, I asked George if he knew who committed the offence.

"I did not do it," was the reply.

"But do you know who did?"

"Yes, sir."

"Who was it?"

"I do not wish to tell."

"But you must tell. It is my duty to ask, and yours to answer me."

"I cannot do it," said George firmly.

"Then you must stop with me after school."

He stopped as requested, but nothing which I could urge would induce him to reveal anything. At last, out of patience with what I believed to be the obstinancy of the boy, I said,

"Well, George, I have borne with you as long as I can, and you must either tell me or be punished."

With a triumphant look, as though conscious that he had the better of me by an application of my favorite rule, he replied, "I can't tell you, because it would not be right. The boy would not like to have me tell of him, and I'll do as I'd be done by."

A few years earlier I should have deemed a reply thus given an insult, and should have resented it accordingly; but experience and reflection had taught me the folly of this, and that one of the most important applications of my oft-quoted rule was—to judge of the nature of others as I would have them judge of mine. Yet, for a moment, I was staggered. His plea was plausible; he might be honest in making it. I did not see in what respect it was fallacious. I felt that it would not do to retreat from my position, and suffer the offender to escape; and yet I should do an injustice by compelling a boy to do a thing if he really believed it to be wrong.

After a little pause, I said, "Well, George, I do not wish you to do anything which is wrong or conflicts with your golden rule. We will leave this for to-night, and perhaps you will alter your mind before to-morrow."

I saw him privately before school, and found him more firm in his refusal than ever. After the devotional exercises of the morning I began to question the scholars, as was my wont, on various points of duty, and gradually led the conversation to the golden rule.

"Who," I asked, "are the persons to whom, as the members of this school, you ought to do as you would be done by? Your parents, who support and send you here? your schoolmates, who are engaged in the same work with yourselves? the citizens of the town, who, by taxing themselves raise money to pay the expenses of this school? the school committee, who take so great an interest in your welfare? your teacher? or the scholar, who carelessly or wilfully commits some offence against good order?"

A hearty "Yes" was responded to every question except the last, at which they were silent.

Then, addressing George, I said, "Yesterday I asked you who had committed a certain offence. You refused to tell me, because you thought it would not be doing as you would be done by. I now wish you to consider the subject. On one side are your parents, your schoolmates, the citizens of this town, the school committee, and your teacher, all deeply interested in everything affecting the prosperity of this school. On the other side is the boy who, by this act, has shown himself ready to injure all these. To which party will you do as you would be done by?"

After a moment's pause, he said, "To the first; it was William Brown who did it."

My triumph, or rather the triumph of principle, was complete; and the lesson was as deeply felt by the other members of the school as by him for whom it was specially designed.—*Professor Allyn.*

WHAT nobler eulogy could any one ask for than that bestowed on Faraday by his biographer? It was his aim through life "to seek to say that which he thought was true, and to do that which he thought was kind."

MUTUAL AID ASSOCIATION OF FRIENDS.

At the Semi-Annual election on the 20th inst., the following were elected: President, Thomas H. Speakman; Vice-President, Isaac G. Tyson; Assistant-Secretary, Rebecca L. Tyson; Visiting Committee, Ellison Stackhouse, James H. Atkinson, Jacob L. Brotherton, Rachel A. Tyson, Sarah C. Kline, Mary W. Bonsall.

The next Stated Meeting will be held on Sixth-day evening, Seventh month 4th, at 4 o'clock, at Race Street Monthly Meeting Room.

ALFRED MOORE, *Secretary.*

ITEMS.

FROM the late report of the Chief of the Bureau of Statistics, it appears that the exports of breadstuffs, including wheat, corn, barley flour, etc., from the United States, seldom equal in value the imports of foreign sugars. In 1871 the total exports of breadstuffs amounted to over $90,000,000, and the imports of sugar and molasses to upwards of $86,000,000. The value of grain and flour exported is stated, however, in currency, except that shipped from the Pacific coast, while, as to the imports, none but gold values are given. These two items of trade, therefore, were very nearly equal in that year. But in 1872, the balance was clearly in favor of the imports. The exports of breadstuffs amounted to something above $88,000,000, and the imports of sugars exceeded $90,000,000.

S. H. LOCKETT, Professor of Engineering at Louisiana University, writing from Niagara Falls, relates the following phenomenon:

"While crossing the upper or new suspension bridge to-day, I had occasion, while conversing with a friend, to point to the falls with my walking-cane. As soon as I did so, I heard distinctly at the end of my cane a buzzing noise, like that made by electricity passing from a heavily charged battery to a sharp-pointed rod. Repeating the experiment, the same noise was heard. I stopped several passers, and tried their canes with the same result, except in one case where there was no ferrule on the cane.

"I immediately supposed this might be an electrical phenomenon, and set to work to test the correctness of my supposition. I took a key and held it at arms length toward the falls, and heard the same sound. Finally at dark, I returned to the bridge and pointed my cane in the air, and had the satisfaction of seeing a clear, beautiful electric brush on its end. The best point to observe this interesting and beautiful phenomenon is in the middle of the bridge, and the cane must be held at arm's length, so that its end may be at some distance from any part of the bridge. The success of the experiment seems to depend a good deal on the direction of the wind, and the amount of vapor blown over the bridge. To-day the wind is strong, and drives the mist directly from the falls to the bridge: but an occasional shifting or lulling of the wind would cause a cessation of the electrical noise or light.

"My explanation of the phenomenon is this: As Franklin with his kite and key caught the lightning from the clouds of heaven, so here, from the suspension-bridge, surrounded by the vapors from the mighty falls, we may stand and gather on our walking-canes the electricity generated by the falling waters and contained in the floating mists. I think suitable arrangements might be made to collect enormous quantities of electricity from these mists, which might be used in producing grand and striking effects, thus adding another attractive feature to the sights at this wonderful place."

SOME of the young female operatives in the Lowell factories have provided, out of their slender earnings, a home for worthy girls who are out of work, where also the children of mothers engaged in the mills are taken care of during the hours of labor.

NOT long ago, the old male hippopotamus at the Gardens suffered much from a decayed tooth. In former times he would have been shot, as was poor "Chunee," the elephant at Exeter 'Change. Mr. Bartlett, Superintendent of the Zoological Gardens, with his ever-ready talent in meeting all emergencies, determined to pull out the tooth. He ordered the blacksmith to make a pair of "tooth-forceps," and a tremendous pair they were. The "bite" of the forceps just fitted the tooth of the hippopotamus. By skilful management, Bartlett managed to seize Master Hippo's tooth as he put his head through the bars. The hippo, roaring frightfully, pulled one way, Bartlett and the keepers pulled the other, and at last out came the tooth, and Hippo soon got well again.—*Popular Science Monthly.*

"A good plan has been devised by the Unitarians of Boston, for relieving their Sunday School libraries, of the superabundant trash that so commonly lumbers children's libraries, and which it would be well for the Orthodox brethren to imitate. A commission of fifty or sixty ladies, of approved literary and religious taste, has been appointed from among the churches, whose task consists in weeding out the unprofitable books already in the libraries, and in reading all juvenile books as they appear, and making proper selections from them. These ladies meet semi-monthly, and since their organization the merits of thousands of books have been discussed and passed upon; and the severity of their criticism may be inferred from the fact, that, out of nearly 4,000 books examined up to the publishing of their last catalogue, a year ago, only 1,000 has been accepted."

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SEVENTH MONTH 5, 1873. No. 19.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Hints respecting Ministers and Elders 289
London Yearly Meeting 290
Common Things 293
Religion and Science 293
Fruit in Old Age 294
Joy and Grief 294
Scraps from Unpublished Letters 295
EDITORIAL 296
OBITUARIES 297
New York Yearly Meeting 297
Visit to Yeddo—Interview with the Mikado 299
POETRY:—Our Quiet Meeting 301
Saltaire 301
Parisian Rag Pickers 303
Oriental Justice 303
What a Man Knows 304
Notices 304
Items 304

For Friends' Intelligencer.

HINTS RESPECTING MINISTERS AND ELDERS.

Recently a female friend, not of our fold, occupied the pulpit of another religious denomination; and an attendant at the meeting informed us that he "never heard a more clear, forcible, and beautiful exposition of Christian truth than he did from her." The attention of the congregation was riveted, and such deep interest was felt, that when the Friend sat down the minister said, "it had given him great pleasure to give up his pulpit upon that occasion,—he had been much gratified, and had never been more impressed with a sermon." Soon after, the Friend again arose, and spoke at such length that the congregation became weary; a restless stir was apparent, some left, some turned and shuffled, and the whole effect of the communication was lost.

Now, do *we* not sometimes have the same experience, and are we not ready to think there are *but few* times when an addition to a sermon does not weaken impressions that may have been made? It is true, they sometimes may be needed, but too prolonged and wordy discourses are discouragements to many of the attenders of our meetings. "Do Friends believe all their ministers inspired?" has been the enquiry of some serious minded young Friends, who, while seekers for truth, have been discouraged by the solemnity of meetings being so often destroyed by extended exhaustive discourses. In this, some of the older sympathize, for they too are sufferers. It has occurred to us, that sometimes the idea prevails, that an ability to speak for a considerable length of time, is evidence of a growth in the ministry. Oh, if it could only be understood that the "few words fitly spoken" have tenfold more weight than the many which repeat and prolong to the point of weariness, how much more instructive, comforting, and refreshing our meetings would be. It might be supposed that the advice of tenderly-concerned and judicious elders, would help to overcome some of the habits which are detrimental to a growth in the ministry; and no doubt there are faithful elders who give and humble ministers who *can* receive counsel. But it is to be feared that there is too much shrinking on the part of elders, some of whom are discerning enough, from touching what they fear may wound or be misunderstood. But, alas, for poor human nature! Most ministers think they could receive with humility any little hint of that which their friends may think requires care; but how many there are who, if not *wholly* approved of, are hurt or discouraged! How often has a suspicion of the motives of an honest elder found a place in their breasts, and that elder, perhaps, having had as hard a struggle before performing the duty as the minister ever had before standing up in the congregation. How often, too, is there

an entrenchment behind what is looked upon as their stronghold; that they must attend to the leadings of their Master more than to those of man. They stand upon holy ground, anointed and unapproachable, and holding the idea that a right concern of an elder would meet with a witness in their own hearts, and be received, they reject what is unpalatable. And so it would be acceptable, if both were in the humble, tender state needful for profitable counsel and reception; but the precious treasure is often in earthen and imperfect vessels—self-love is wounded, self is not always lying low. A truly baptized Gospel ministry is one of the most precious boons to the Church, and we want all to cherish the deepest sympathy for those who feel called to proclaim the Gospel message, and who have ofttimes to pass through deep baptisms. May their hands be upheld, and, being simple, may they in their communications know the Divine unction to be with them to the end. There is a beautiful order in the union of ministers and elders, when it is a union of confidence and love; but without these, it is but a lifeless form. Are we sufficiently impressed with the importance of a right selection of elders? We fear, oftimes, that for an appointment so weighty and responsible, they are chosen for their age and sobriety of appearance and deportment, without seeking to know if they are dedicated servants of the great Master, and endowed with the requisite qualifications of judgment, a sympathetic nature, and fearlessness in the performance of duty. If the office of an elder was always to encourage, how pleasant and easy would its duties be; but he is no true elder who does not prayerfully seek for ability to perform whatever duty may present, whether it be to encourage the faithful laborer who may sometimes need the cup of cold water, or to lend a helping hand to the little ones who are fearfully stepping into the ranks, or, what is harder to their nature, give the note of warning.

These remarks are the result of much experience and observation, made in a tender, kindly, and loving spirit, and the hope is felt that in the freedom which the truth gives to expression, what has been said will not "hurt the oil and the wine." There has been an earnest feeling that we need to stir one another up. If by preaching, it must be pure and unmixed; we have enough in quantity. If all who believe themselves called upon to be the messengers of the Lord, will be careful, watchful, and humble, caring only to give their simple message, they will be the instruments of good; but we all need arousing from the routine into which we have been sliding, and unless there is more spiritual indwelling, more fervency of spirit, we shall know a scattering in our flock, and other laborers will be called in to work in the field in which we have been found unfaithful. "The fields are already white unto harvest."

Sixth month, 1873.

LONDON YEARLY MEETING.

The British Friend of Sixth month contains a very full account of the proceedings of London Yearly Meeting. We propose only to notice that part of them which especially interested us.

In the meeting of ministers and elders, the usual Queries were read and time allowed for their deliberate consideration. But instead of the answers in detail only a summary of them, according to previous arrangement, was read, except in one or two instances, when the answers were requested.

An appeal was brought in by Edward T. Bennett, against the decision of the Quarterly Meeting of Sussex, Surrey, Hants, &c., in his case. It was decided to hear the appeal in the meeting at large instead of in a committee of the Representatives.

The appeal stated that the decision appealed against was one confirming a testimony of disownment issued by Dorking, Horsham, and Guildford Monthly Meeting, in Twelfth mo., 1872. The testimony was then given at length. This document mentioned that the case had been twelve months under care. A committee was appointed in First month, and it brought in a report in the Fourth month. This report was to the effect that E. T. Bennett was still a member of the committee appointed for the purpose of promulgating Charles Voysey's views, which were well known as denying the divinity of our Lord Jesus Christ. The report also stated that E. T. B.'s own views were also largely in accordance with those of C. Voysey. A paper was written by E. T. Bennett in defense of his conduct and views. The care that had been bestowed on the case for many months had, it was feared, proved unavailing. E. T. B. unwaveringly maintained the soundness of his position, and said that he acts under a sense of duty. There was therefore no good in any further delay: and the minute concluded by testifying against E. T. Bennett by disuniting him from membership. In so doing it desired that no diminuition in the feelings of Christian love and interest hitherto felt might occur, and that he might in the course of time be brought again into true Christian fellowship.

The appeal laid down, as a first point, the extreme vagueness of the charges preferred; there was a very indefinite allusion to the appellant's views. The primary ground, however, on which the appeal was based, was that he had not exceeded that Christian liberty which every member of our Society has a right to enjoy. His second point was that matters of faith and doctrine formed no essential part of the true fellowship in the New Testament; no essential part of the views of the founders of the Society of Friends. E. T. B.'s views represented the views of the early Friends; they were more in accordance with these latter than were those now preached by authorized ministers of the Society. He would also state, firstly, that he had never been informed under what rule the testimony of disownment against him had been confirmed; secondly, that the original accusation against him was for disseminating views at variance with those of our Society, but that he had never been informed what these views were; thirdly, that the charges spoken of in the testimony could not be endorsed by the Yearly Meeting. The appeal proceeded to quote some extracts from the Book of Discipline: William Penn said that the language of Scripture was best calculated for use in the experience of faith; but neither of the expressions atoning *sacrifice*, *atonement*, nor *expiation*, could be found in the New Testament. The only apparent exception (Rom. v. 11) was a mistranslation. He desired that Friends would realize his position in coming before them. He believed his views to be in perfect harmony with the fundamental doctrines of the Society of Friends. The question was whether the principles he held were such as would necessarily exclude him from membership with Friends.

The clerk called on the appellant and his assistants to state anything they might wish, when Edward Newman read a statement to the effect that, having known the appellant from childhood, he believed him to be an exemplary Christian, and that he had avowedly and openly evinced the utmost veneration for and belief in the teaching and example of our Saviour. We had, E. N. continued, no fixed standard, by which either the views of the appellant, or those of Friends, could be tested. Formerly Friends used to put their faith in the writings of W. Penn, R. Barclay, and Job Scott; now J. J. Gurney's views are placed in their stead. Two members of the Meeting for Sufferings were now circulating opposite views respecting Barclay's *Apology*. He could not say that E. T. Bennett held with any of these authors precisely; but he believes in the Scripture, and in the efficacy of Christ's blood, death, sufferings, and resurrection. He hoped that the Yearly Meeting would allow the appellant to retain his membership with Friends, while still allowing him liberty of conscience.

E. T. Bennett (the appellant) desired that nothing might break in on the spirit of love in which the matter had been carried on. "By this shall all men know that ye are my disciples, if ye have love one toward another." The true bond of union of Christian fellowship was love to God and love to man. Love to God, that is worship; and love to man, that is self-denial and the cross of Christ. Such is the grand simplicity of the Christian religion, with which creeds have nothing to do. On what grounds was the Society of Friends founded? They believed in a light placed within every man, this was identical with the Comforter, or Spirit of Truth, or the grace of God which is given to every man. The views which he (E. T. B.) held were strictly in harmony with this great principle. The Christianity of George Fox was of a broad spiritual character. E. T. B.'s own views were set forth in a paper written some years ago, before the present proceedings were begun. From this paper he quoted a passage, to the effect that the records of the New Testament and the words of our Lord were written for the purpose of manifesting to the world the goodness, mercy, and love of our Father in heaven. All former dispensations had passed away; a new and glorious dispensation was to be inaugurated. The acceptance of and belief in certain doctrines is not necessary for the union of man with his heavenly Father. These views were in harmony with those of Friends. He agreed with a passage in Job Scott's works, to the effect that the outward coming of the Son of God is a lively exposition and display of the work of salvation. No outward performance, E. T. B. continued, was of any avail; but the union of God with man was the great principle. He regretted that the Monthly Meeting had referred to C. Voysey, especially as they had done so in a manner calculated to mislead. There was no denial of doctrine on the part of C. Voysey's committee. The committee was formed to promote a religious unsectarian movement based on liberty of conscience. It included the names of men belonging to almost every religious denomination. E. T. B. then went into some recapitulation of the chief opinions promulgated by C. Voysey, the real foundation of whose views he asserted to be the eternal Word in the heart of man—the Holy Spirit. He proceeded to quote from C. Voysey a passage illustrative of his appreciation of the work and office of the Holy Spirit. He had never himself ignored the difference between C.

V.'s views and those of our Society. He had never ignored the difference between C. V.'s views and his own. He differed from him on many points; he had indeed said so in print. But he declared his sympathy with him, as one declares one's sympathy with any man, by determining the points which he had in common with him. G. Fox says, "Nothing shuts out but unbelief in the Light." He had not identified himself with C. Voysey, as endorsing his views and principles as a whole.

The report of the committee appointed by Dorking, Horsham, and Guildford Monthly Meeting, in Third month, 1872, to visit E. T. Bennett, was then read. It stated that they had paid two visits to him, and had had much conversation with him; that he persisted in remaining on the committee for promulgating C. Voysey's views, which were well known to be contrary to those held by the Society of Friends. Although E. T. B. did not agree with all of C. V.'s views, he said that he could not look on our Lord Jesus Christ as divine more than His disciples, except as a matter of degree, not one of nature; that his death could be called a sacrifice, only as an example of self-sacrificing love and entire obedience to His heavenly Father. The committee was also of opinion that E. T. Bennett's views of the Scriptures was a low one, as compared with that taken by Friends, They had endeavored to get him to reconsider his views, but had no reason to hope that there would be any substantianl change in them.

Extracts were read from a sermon of C. V.'s, and also from the writings of early Friends.

E. T. B. was sorry to have so much time taken up by reading quotations from the early Friends. The question was, not what they held, but how far liberty was extended to different forms of Christian belief. It would be now necessary for him to make some quotations showing how much difference had been allowed in the doctrines of different Friends. Quotations from J. J. Gurney were then compared with others from G. Fox, R. Barclay, and W. Penn, to show the discrepancy that might be found between them on various points. The fundamental faith of the early Friends was a belief in the Light, and an injunction to follow it. It had been remarked that it would be well if we knew more of the manner of preaching of G. Fox. His Epistle to the Emperor of China would perhaps supply this. In that Epistle there is no reference to the Bible or any book, nor to any event or historical fact. This showed that Christianity was an entirely spiritual thing, independent of any belief or doctrine, and contrasts strongly with our efforts at the present day to preach the gospel in foreign lands. The quotations given by the respondents from the early Friends were all chosen in one direction, with the intention of identifying early Quakerism with modern evangelical views. Many of the passages were susceptible of various mystical interpretations. Those quotations, on the other hand, which he had brought forward were for the purpose of showing the diversity of religious views existing. It would not have been possible for any of the early Friends to have written what is now written by evangelical Christians; and it would be equally impossible for the quotations which had been made from the early Friends to be sanctioned by modern Friends.

E. T. B. further remarked that the Christian religion was a glorious Light: in the course of time its light became gradually dimmed. Revivals arose; Quakerism was one of these. It was a revival intended for all Christianity. Barclay's *Apology* was not "for the views of the Society," but "for the true Christian Divinity." G. Fox never characterized Friends as "a section of the Christian Church." That expression was unknown to the early Friends. The churches now are small circles within the large circle of Christianity. In this age, now, there is a great movement for seeking after the Truth. It is abroad everywhere, and it has come into the Society of Friends: it will purge away the dross. How great, then, is the importance of keeping our feet on the Rock which cannot be moved. There is a great strife now between the inward and the outward. Quakerism, if true to its ancient mission, would feel itself in harmony with this great movement for Truth and light. There are no sections in the Christian church—no sections in the religion which Christ preached, nor in the religion of the early Friends. He would greatly desire to keep in the Society some part of its original catholicity. Its principles are broad enough to hold us all. He would therefore appeal, not for his own sake, but for the sake of these principles, to the Yearly Meeting to reverse the decision of the subordinate meeting. He cherished a deep belief in the teaching of our Lord: it would draw us upward, onward. Our walk through life is but an imperfect seeking after Truth. It is only as we look upward through faith that we can experience peace and reconciliation with God.

The consideration of the appeal appears to have occupied the whole of two sittings, and resulted in the adoption of a minute stating that "The meeting having entered on the

deliberate consideration of the appeal, had come in a solid and weighty manner to the conclusion that the decision of the Quarterly Meeting should be confirmed." The clerk, by desire of the meeting previously, assured the appellant that this conclusion had been come to under feelings of much tenderness and Christian love towards him, and with concern for his spiritual welfare.

A proposition from Essex Quarterly Meeting was read to the effect that the religious condition of their meetings, as brought before them by the Answers to the Queries and the tabular statement, had been under their serious consideration; and believing that the low state felt to exist amongst them was by no means exceptional in the Society, they had concluded to submit a proposal to the Yearly Meeting to hold a Conference, seriously to deliberate on the present state of the Society in England, especially with reference to (1) the decreased attendance on our First-day evening and week-day meetings; (2) lessened interest in the meetings for transacting the affairs of the church; (3) the relative decline of the Society in numbers; (4) the amount of religious teaching and pastoral care bestowed on our members; (5) the action of the Society as a church on the world at large. They were the more disposed to make the proposal because the discussion on the state of the Society in the Yearly Meeting was generally less practical than might be desired, and the time given to it was very limited. Probably in a Conference there would be room for more freedom of expression than in the meeting at large. They would not indicate any practical course, but believed that benefit would result from a full and free exchange of sentiment on subjects connected with the best interests of the Society, and that the result would tend to confirm and establish its members.

The Conference proposed was appointed to be held in London of representatives appointed by Quarterly, Monthly or Particular Meetings in conjunction with the Meeting for Sufferings. The Conference also being open to any Friend who may feel a desire to attend. The appointment of this Conference was communicated as matter of information to the Women's Meeting; but though several in that meeting spoke in favor of their sharing in its deliberations, as the exercise of their minds had run very much in the same direction, there was not unanimity in the men's meeting for women Friends to join in the conference.

COMMON THINGS.

Lowell, in one of his thought-laden sonnets, sings of winning "the secret of a weed's plain heart." In that phrase how much practical, but neglected philosophy, that would, if accepted and obeyed, increase largely the simple pleasures of life; put beauty and joy by the waysides and idealize the every-day incidents of ordinary existence. The notion is an erroneous one, that things familiar are thoroughly known; not at all wonderful because constantly seen; fine feathers from afar needful to the making of fine birds; exotics only worth attention; and fustian necessarily destitute of sense or sentiment, by reason of its bad grammar,—is a sad mistake; cheating those who entertain it of no small amount of homely delight.

We know a bishop—the picturesque in homeliest things never escaped him—who paused in his solemn walk to admire and study the graceful attitude and repose of a cat on a fence; and what Coleridge said of the revelation of God in a rain drop; the lines that Burns and Wordsworth wrote of flowers trodden into the dust by careless feet; these and thousands of other instances, show that eyes and hearts in search of the lovely, the noble and the pathetic will be surprised at the sum and variety of their discoveries, even on the road from "Dan to Beersheba," where artificial fashion and affectation and stolid natures cry "'T is all barren!" Artists know better; and hence their fascinating compositions of humble scenes, which many admire in studios and galleries, who never notice or enjoy the themes, as realities all around them.—*Boston Transcript.*

RELIGION AND SCIENCE.

Chancellor Winchell, at his inauguration of the Syracuse University, thus announces the liberal platform of the new institution. He says: "The University tolerates no exclusive dogmatic teaching. Its chosen end is absolute truth; its chosen method is free discussion. It fears nothing which can be proven true. It holds no cherished doctrine that it will not have searched and scrutinized through and through, tested by every ordeal, exposed to the light of every science. Least of all will it permit unreasoning religious dogma to disrespect the autonomy of personal conviction. Truth does not take its color from sect. Sect may assume the hue of truth. Truth is one to Greek or barbarian, Christian or infidel, and he who weaves in his creed the greatest amount of truth, and the least amount of error, will be the champion in the final conflict. God made science. Infidelity grows out of the spirit and method of the pursuit of science and the per-

versity of the human heart. If the physicist is not led through his science to God, it is the fault of the individual. Let him learn that he has not yet reached the bourne of ultimate inquiry; then he will recognize matter and force generated, pervaded, energized, and controlled by omnipresent mind."

FRUIT IN OLD AGE.

A sense of uselessness is one of the severest trials of old age. It is a common complaint of old people that they feel themselves to be a burden and in the way, and they are no longer capable of active service in the cause of God. It is not for them to argue about the providence which still keeps them in the world. For themselves it may be that patience may have her perfect work, and that a rare and illustrious finish may be put upon their character. For others also that their large experience may be the heritage of the youth, and that the good of the past may be brought down and welded on to the present.

The world needs the children, and God takes them and sets them in our midst to teach us, and to keep the beauty and sweetness of young life ever before us. But do we not need old people as well, and are they not essentially helpful in the average of human wants? Conservative they generally are, and only enough so to put on the brakes very gently where they are needed. The old trees in a forest, even the fallen trunks, contribute to the grandeur and interest of the woodland view. We must have May and January to make the complete year—the verdure and the forest, the sweet odors of Spring, and the snowy robes of Winter. An old person is a sermon to young folks. Wherever met—on the street, in the home circle, in the public crowd—there is a sermon in every old man or woman who crosses our path. It is a reminder and a warning, at least a stage or two this side of the grave. It is simply what we are all coming to, unless, indeed, we should fall before the time of the almond blossoms.

And when old age is crowned with piety, how rich and manifold are the lessons which it brings to us! The grace, the providence, the divine mercies which are represented by three-score and ten years are something wonderful. Suppose the limbs are palsied, and much motion impossible—there is the quiet testimony and the wealth of prayer. God may detain some of his aged children from their rest for many weary years, that the church and the world may have the benefit of their prayers. There are certain fruits of piety which are perhaps never exhibited, or at least never matured, until old age is reached. Every period of life has its mission—youth, middle age, and the last stage also. Old age does not release from responsibility, but imposes burdens which are peculiar to itself. To be useful in old age is the coveted blessing of the good. It is the promise and assured privilege of the consecrated soul. David declares of those that be planted in the house of the Lord, "that they shall still bring forth fruit in old age."

If it be given to us in declining years, to be kept in the harness, and with unabated strength and undimmed eye to labor in the Master's vineyard, so much the more to be thankful for. But if compelled to retirement and comparative inaction, let there be no repining, but a grateful conception of the dignity and sweetness of giving these last years to Christ in the very way which He Himself has appointed. Let us consider the rarity of the experience of old age; how few know anything about it, and that its fruit is the scarcest and most precious of all the different periods of life. It is a peculiar distinction to become old, and a boon, when old age is reached graciously and full of its own ripest and most mellow clusters. Fruit in old age is the privilege of the aged, but the manner of it is for God to say—in the shape of almost miraculously prolonged activity with some; others are tied down by infirmities, and some are shut up as prisoners. Submission is the prominent grace, and the Spirit is the comforter.—*The Moravian.*

THOUGH submission, unquestioning submission to the Divine will, be often hard to attain, it must be sought after, in every dispensation of an all-wise Providence; who is, perhaps, more acceptably served by this silent act of self-renunciation, this abandoning ourselves to his disposal and guidance, waiting upon Him in the way of his judgments, than by more conspicuous exertions for his cause, in which there is greater room for self-love to nourish itself, and mingle its own activities. "I was dumb, I opened not my mouth, because Thou didst it," said David, and surely it is the language of pious resignation and devout awe.—*Maria Fox.*

From Economy of Human Life.

JOY AND GRIEF.

Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart.

This world affordeth no good so transporting, nor infliction any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo! yonder standeth the house of Joy. It is painted on the outside, and looketh gay; thou mayst know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by; she singeth, and shouteth, and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life, which she telleth them are nowhere to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the sons of Joy; they laugh and seem delighted, but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side, and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth; the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil; every object which she seeth is tinged with the gloom of her own mind, and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits and wither the flowers, that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of tranquility.

With her dwelleth peace, with her dwelleth safety and contentment. She is cheerful, but not gay; she is serious, but not grave. She vieweth the joys and sorrows of life with an equal and steady eye.

From hence, as from an eminence, shalt thou behold the folly and the misery of those who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected with gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity, and the error of their ways shall keep thy feet from straying.

ROBERT DODSLEY.

A JUDICIOUS silence is always better than truth spoken without charity. The most powerful remedy against sudden starts of impatience is a sweet and amiable silence. However little one speaks, self-love will have a share in it, and some word will escape that may sour the heart and disturb its peace for a considerable time. When nothing is said, and cheerfulness preserved, the storm subsides.

Scraps

FROM UNPUBLISHED LETTERS.

I was at ——— Meeting. Met many pleasant and very interesting Friends. Many thought it a very good time, but I did not feel so much impressed myself—perhaps I was in fault. We had many strangers, ministers, and an abundance said, and very good, but it seemed to me that it was much easier to say than to do. I don't want us to get into the habit of saying much and doing little. I want us to show our faith by our works, without blowing our trumpets.

Memory dwells with agreeable pertinacity on my late visit to you. I can thankfully say, we were permitted to sit together in heavenly places in Christ Jesus our Lord. This to my mind, is the true supper and communion table at which all true Christians may largely partake. I was glad to know you could receive me just the same as though I were one of you—in close fellowship with you in all points. I wish all Christians everywhere could be so liberal. I think the cause of truth would be speedily advanced by it.

I have somewhere met the sentiment that "if good people would unite their strength in fighting the enemy, instead of wasting it in fighting each other, what a great gain it would be." I am convinced of it and try to practise upon it. I love the good wherever found—high or low, rich or poor. If the love of the Father is there it is enough.

My visit brightened up my drooping mind and gave me a prop that helps to support me even now. There are times when the bright smile of a congenial Friend helps to lift the cloud overshadowing the mental horizon and let the sunlight into our rebellious hearts. It has been my continued aim, accompanied with many prayers, to be resigned in all things to my allotments. Still my thoughts rebel many times. I know full well there is peace to be found only in full submission to the Divine will, and thus I try to live. Here lies all our joy in this uncertain state; none other can be found in this lower world.

We have found objects of interest all the way, and this Iowa Reserve is a lovely spot of earth. None more so that we have ever seen. No marvel that it is wanted by those

who have not learned to obey the command, "Thou shalt not covet." We had a very interesting visit at B. White's; heard much of their experiences, and found what efficient workers they were, and how much they had the cause at heart. Our visit here has been very interesting,—going round to visit the families, some in bark houses, some in frame; one day spent in unpacking some of our boxes, and in cutting out garments; one in Mary Lightfoot's school, where good progress has been made; one morning a call from the chiefs, with whom we talked through an interpreter; another morning from the wives of the chiefs, with whom we had a very pleasant interview. S. called them the royal family. She and I spoke to them, and two of them made intelligent remarks to us. We were this morning at the mission house, or Orphans' Home, where a very important addition is being made, and all will be much more comfortable. In thus going round we have had lovely rides over these beautiful prairies. Our own Chester County is not more beautiful.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 5, 1873.

A Call to the Fountain, &c., By William Waring, Colora, Cecil Co., Md.

The above is the title of a little work of 107 pages, that was handed us. We know nothing of the writer even by reputation. We therefore took no previous impression along with us in reading the book. The writer appears to be very sincere in his effort to call his fellow professors to the fountain, but there seems to us too little of the loving recognition that that *fountain* is reached and partaken of by those who differ widely from him on speculative points. The fountain to which all of every shade of opinion may safely be called is the fountain of Divine Love. We freely admit that forms of worship and abstruse dogmas, tend to divert the mind from seeking within itself the "fountain of living water," but we are thankful in believing that they are less and less regarded as essential, and that in every sect, love as the badge of discipleship is coming to be more and more recognized. Whether this love is strengthened and diffused by works which aim to show by quotations from Scripture, and extracts from the writings of early Friends, which portion of the Society bearing the name of "Friends" is the true one, we very much doubt. Even if it could be conclusively proved that one of these portions held to the letter the belief of "Early Friends," and conformed strictly to all their practices, we should still have to enquire whether Divine Love ruled in their hearts, evidenced by love to the brethren, before we could pronounce them true disciples of Christ. Toward the conclusion of the work allusion is made to some of the portions into which the Society of Friends has been divided. One portion is characterized by "defection of doctrine leading in the direction of infidelity," another by "defection flowing in from an opposite course," "the spring of which seemed first to arise in England." This seems to indicate that the writer belongs to that portion of the Society which, for the sake of distinguishing it, is sometimes called "Wilbur." We fear, therefore, that the writer may have deceived himself, and that the "call to the fountain" is, in reality, only a call to his representation of it.

It is a blessed thing to know that our heavenly Father deals with us as individuals, and not as members of a sect. Were the nice distinctions and hair-splitting differences found in controversial writings, really present to the mind of the Christian traveller, it is doubtful whether he could take many steps on his heavenward journey, from the fear of swerving to the right or left hand. But practically the path is a very plain and simple one; the wayfaring man—he who has set out with a determination to walk in it—cannot err therein.

We have before expressed more than a doubt whether works of this kind tend to promote love and harmony even when not written in a wrong spirit. It is not uncommon for two individuals to differ in opinion on some subject every time they talk about it. If there seemed no probability of either bringing the other over to his opinion, the wise course would certainly be to avoid that subject, and allow the feelings of love and good will to flow without interruption. And so with regard to *religious differences*, if the term is not a misnomer. They never have

and never will be settled by controversy. Divine Love must be the healer. Not the spirit which says, "We are right, and you are wrong;" but, "Come, let us go up to the house of the Lord, to the mountain of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."

DIED.

FROST.—On the 11th of 6th mo., 1873, at her residence, Yorktown, Westchester Co., N. Y., Frances Jane, wife of Jordan C. Frost, in the 60th year of her age; a member of Amawalk Monthly Meeting.

SKELTON.—On the 29th of 4th mo., 1873, at West Marlborough, Lydia R., daughter of Isaac and Rebecca P. Skelton, in the 25th year of her age.

WARD.—On the 7th of 6th mo., 1873, Louisa, wife of Thomas Ward, in the 51st year of her age; a member of Salem Monthly Meeting, N. J.

NEW YORK YEARLY MEETING.

The Extracts from the Minutes of the late Yearly Meeting of New York have just been received. So much time has elapsed since the Meeting closed that we think it needless to publish all the proceedings. We give the names of Friends in attendance with minutes, the Indian Report and the summary of the exercises of the Women's Meeting. Those in attendance, with ministers, were

George Truman, from Philadelphia.

Catharine P. Foulke, from Richland Monthly Meeting.

Elizabeth M. Matthews and Rebecca Turner, from Baltimore Monthly Meeting.

Mary H. Child, from Darby Monthly Meeting, Pa.,

Joseph Horner, from Medford Monthly Meeting, New Jersey.

Lydia H. Price, from Birmingham Monthly Meeting, Pa.

Job S. Dennis and Mary S. Dennis, from Farmington Monthly Meeting.

The committee who have the care of the Indian concern, made a report of their attention to the subject during the past year, which was satisfactory to the Meeting, and they were continued to extend the necessary attention to the subject, and they are authorized to draw upon the Treasurer of this Meeting for five hundred dollars, if they should require it.

To the Yearly Meeting:

The Committee on Indian Affairs report, that they have given attention to the interesting subject committed to their care during the past year.

At a meeting of the committee in Ninth month last, a communication was received from the Executive Committee of the six Yearly Meetings, informing that there was a serious difficulty between the tribe of Indians under our care and the Omahas, that the Board of Arbitration, which was appointed during the latter part of Samuel M. Janney's service as Superintendent, to settle the difficulties between the members of those two tribes, on account of horse stealing and other depredations, had failed to adjust the difficulties, and that the exasperation of the Indians was increasing, and suggested that a united effort, by the Indian Committees of New York and Indiana Yearly Meetings, should be made to promote a reconciliation; upon mature deliberation, and feeling that open hostilities between these tribes would be a most lamentable injury to the cause in which we were engaged—of civilizing the Indians by peaceable means—we decided to request that committee to ascertain if Samuel M. Janney would visit these tribes, believing that he could accomplish more than any of our committee—Friends paying all expenses of the trip, going and returning; that committee approved of the suggestion, and forwarded our proposition to Samuel. He replied that he had later letters from the Committee of Indiana Yearly Meeting, and thought it was *not* necessary.

Subsequently Superintendent Barclay White informed us that he had held a council with these two tribes; that the Winnebagoes claimed five thousand and thirty six dollars and sixty cents, and the Omahas two thousand two hundred and ninety-two dollars. After hearing all their statements, he awarded six hundred and fifty dollars to the Winnebagoes, and seven hundred and ninety-one dollars to the Omahas, to be paid out of the Annuity Funds; but his decision was unsatisfactory, and the council closed without effecting a settlement. In a letter of more recent date, he informed us that the Winnebagoes had decided to accept his decision.

At a meeting of the committee in Eleventh month, an interesting letter from Agent Howard White was read, giving a very encouraging account of the Indians under our care. He had contracted to have fifty dwelling-houses erected for them, twelve of which were completed; the others were to be finished by the middle of Fifth month, 1873. He states that each house has five rooms; that they are warm and convenient, of good material, and superior to most of the houses of the white farmers of the neighborhood; each family would be furnished with a bedstead and four chairs, and that he had purchased for them fifty cooking-stoves, fifty box-stoves, forty wagons, and forty sets of double harness;

He was desirous that we should send him an energetic woman Friend as early in the spring as possible, one that would teach the Indian women household duties and the care of their children. Hannah W. Haydock, Samuel Willets, and William H. Macy were appointed to engage such a person for one year. In a recent letter from the Agent, he states that he had contracted with the same party who is building the fifty houses alluded to, to furnish all the material and erect the Industrial Boarding School building for the sum of $15,388.70, which will accommodate eighty pupils, and is to be finished by the 1st of Eleventh month. He states that a greater interest is manifested than ever before by the Winnebagoes in seeding their lands, and the prospect is that six hundred acres of wheat will be sown, and as much more planted in corn; they had recently received from the Government the patents for their lands. The Agent states that he never saw a more happy party than the Chiefs were on receiving them; they are different from those issued to the Omahas and Santees, and differ from those issued to pre-emptors only in depriving the Indians of the power of selling, except to members of their own tribe or to the United States.

The Interpreter was married on the 1st of First month by Friends' ceremony, and several others were expecting to be married in the same manner. He had procured some marriage certificates to be printed; a copy was sent to us, as also a number of their copy-books from the schools, which exhibit great progress, and compare favorably with those found in our schools at home. One of their school-houses was burned down the past winter. In the three schools they have 150 scholars enrolled; the average attendance for the past six months was about 90. They have one First-day school, at which the attendance varies from 40 to 100 persons. The Chiefs take an interest in this school.

We have sent them six cases of clothing the past year, valued at $876.17:

1 case containing 107 new garments for boys, which was contributed by a Friend of this city, and cost . $264.71
1 case contributed by Friends of Shrewsbury Monthly Meeting, and valued at $226.51
4 cases contributed by the Indian Aid Society of the city of New York, containing 706 garments, and valued at $384.95

We have on hand ready for our next shipment 1 case contributed by Friends of Purchase Monthly Meeting, valued at $120.45. We have also received contributions in money from Westbury Preparative Meeting, $67.20; from Matinicock Preparative Meeting, $48; and Flushing Preparative Meeting, $30; together $145.20, which with sundry contributions from Friends of this city, will be required to pay the salary and expenses of the woman Friend, when we find one qualified and willing to go out and spend a year among the Indians. Although the committee have made diligent inquiry, we have not yet found one who is willing and qualified to undertake the service. We are very desirous to commence this part of our labor, as, should the experiment prove satisfactory, it is believed that the Government will hereafter furnish the funds to pay the salary of such an agent.

We feel that there is cause to be thankful in the continued progress of the Winnebagoes toward civilization, and do not anticipate the necessity of much further pecuniary assistance being required from Friends. The Agent suggests that this season we should send some piece goods, as the children will be taught to make their own clothing. We have not applied to the Treasurer of the Yearly Meeting for any part of the $500 which was appropriated last year, and suggests that permission be given us to use that sum the present year if required.

A report for the last six months has recently been received from Superintendent Barclay White, which we hand herewith for a more detailed account of the situation, not only of the Winnebagoes, but of the seven tribes of Indians under the care of Friends within the limits of the Northern Superintendency. From this report will be seen that the Omahas and Winnebagoes have agreed to accept the award made by him in settlement of all their claims upon each other, and that payment is to be made at the next annual payment of their annuity.

By direction of the committee,

WM. H. MACY, *Clerk.*

New York, 5th mo. 28th, 1873.

Summary of the Exercises of the Women's Meeting.

Dear Sisters:—In that gospel love which emanates from the Giver of all Good, we salute you, and are reminded to offer you, our absent sisters, a share of the many favors which have been bestowed upon us at this our annual gathering. From sitting to sitting, we have indeed felt the overshadowing wing of the Father to be over us; and, at times, his loving presence in our midst has been comparable to the windows of Heaven being opened, and showers of his blessings descending upon us. The query thus seemed to arise, What shall we return for all these benefits? The response has been, May we more and more reverently bow in sub-

mission to His holy will, and may we live in obedience to all his requisitions.

Our meeting is quite large. The harmonious spirit in which the business has been conducted, and the quiet orderly deportment of the younger class of society, has been encouraging to our elder sisters, who feel that the burden must ere long rest upon those, and they have received much salutary counsel on this wise.

Our Heavenly Father has extended His helping hand in sending forth to us at this time, instruments prepared (shepherds and sheperdesses) to labor for the preservation of the flock—whose company and labors have been very acceptable. Admonition has been handed forth to all classes and ages, and we have been urgently solicited to use our influence as women to endeavor to lessen the many evils which abound in our land. As members of our own Society we were impressively reminded of our great responsibility, holding, as we do, a position superior to any other class of women.

The desire was raised that we should throw no obstacle in the way of the great design for which we were created, nor by our extravagance or frivolities, prevent the holy matrimonial relations, and cause to a great extent the numberless evils that flow therefrom. The fearful extravagance in every department of life was referred to, with its serious results, which debase the mind by nourishing pride and vanity, and as a consequence we lose our interest in those pursuits which would strengthen the intellect and elevate the character, making us fit as mothers to shape and mould from infancy the lives of our children. Instead of adorning their bodies, and thereby sowing seed which may yield that which is compared to the thorns and briers, we were entreated to look to the better part; to see that the heart was right, and the good seen sown; and that their minds should be stored with that kind of knowledge which would dignify and enoble them, and give them a position in which they may be useful in the world.

The subject of temperance has also claimed our serious attention, that we touch not, taste not, handle not, of that which leads to so much sorrow and destruction throughout our land. We also earnestly desire that we keep up our testimonies against a hireling ministry, for no paid teacher can unfold to us the knowledge of that teaching which belongs only unto God.

The answer to the First Query, showing neglect in the attendance of our religious Meetings elicited much expression; we were urged to greater diligence in this reasonable duty, and to be willing to sacrifice a small portion of our time "to the assembling of ourselves together," in accordance with the Scriptural injunction, for the worship of that Good Being from whom all our blessings flow. It was remarked by a dear Friend, as her belief, "that one living member in a Meeting would be able to sustain it; that the influence from such a spirit would keep it up."

Tender appeals were made to mothers to bring with them to meeting their little children teaching them to sit in silence; believing at an early period their minds are frequently visited with good impressions.

We were recommended, as a means of increasing our spiritual growth, to retire more frequently to our closet, and there in the spirit of prayer to have our hearts ascend to our Heavenly Father, asking of Him strength to overcome our many enemies.

A concern was expressed that Friends should feel the necessity of a silent pause of a few minutes before partaking of their meals, that the heart might ascend in gratitude to the Giver of all Good for the many blessings bestowed upon us, and that we might be thus enabled to seek strength to fulfil all our duties.

Signed on behalf and by direction of the Meeting, by

MARY JANE FIELD, *Clerk.*

From Travels Around the World.

BY WILLIAM H. SEWARD.

VISIT TO YEDDO—INTERVIEW WITH THE MIKADO.

Yeddo, October 2d, 1870.—We retired at eleven o'clock, to the very narrow "regulation berths," imprisoning ourselves with close mosquito-nets, in the smallest of state-rooms, looking through the open ports at a very silvery moon, bright stars, and a smooth sea, the ship drawing nine feet on an anchorage of three fathoms. Between us and the forts, the harbor was covered with vessels, including a large number of Japanese steamers and other boats, as well as Chinese junks. Some of these lay quite near to us. There was no sleep. At four o'clock in the morning, a phosphorescent wave, pouring through the open ports, deluged our state-rooms. At this juncture, the order came down the hatchway, "Close the ports." The steward informed us that there was "something of a high sea." Wrapping ourselves in our now thoroughly-wetted garments, we rushed into the dark cabin, and there overheard a low conversation on the deck, which expressed apprehension of a fearful storm.

We were on deck at break of day. The sky wore a copper hue; the air grew intensely hot; the barometer fell from 30° 50' to 28°;

a violent wind seemed to come from all quarters, and, in the midst of a deluge of rain, blew the sea from underneath the ship, causing her continually to bound and rebound on the sandy bottom. It was the typhoon! Nevertheless, we remained on deck, lashed fast in our seats, preferring the open tempest there to the close and nauseating cabin. The captain was self-collected; he ordered the top-mast down, and every spar well-secured. Three anchors, the ship's entire ground-tackle, were thrown out; every vessel, and every other object on sea and land, now disappeared from our view. With confused fears that some ship might be driving against us, or that we might be dragging towards a lee-shore, we put our engines in motion to keep the Monocacy up to her anchors. The more juvenile officers, of whom, of course, there were many, enlivened the dark and dreary hours by whispered accounts of all the ships which had been wrecked, or escaped wreck, in all the typhoons, and all the tidal waves, and all the earthquakes that have raged in Asiatic waters, or in any other seas, within the memory of man.

At twelve o'clock, we were driven from the deck by alarms that the guns were breaking loose from their fastenings, that the bulwarks and stanchions were giving away, and the bending masts and spars would crush us. We took refuge once more in the cabin, uncertain whether the ship was parting her anchors, or breaking to pieces in her berth. All the hatchways being closed, excluding air except through a convoluted funnel, a lethargy came over us, which made some helpless, and nearly all hopeless. About two o'clock, an officer, anxiously and carefully consulting the glass, said in a low voice, "It is rising," and, after a few seconds more, he exclaimed, "It is the end!" And so it was.

In half an hour we were on deck again. The sky was bright, and the sea, though yet rolling, had lost its violence. But the vessels which had been moored in such dangerous proximity were no longer there. The lee-shore was so near that we wondered at our presumption in having anchored there. At five o'clock, a full boat's crew manned a prize-gig, and with bright and merry oars rowed us around the forts to the wharf of the consulate at Yeddo. On the way we passed a crowded steamer, broken directly in the middle, and hanging across the rampart of the upper fort; while a dozen vessels were seen half out of water in the shallow and treacherous bay. When we saw the broken walls, overturned trees and fallen buildings on the shore, we were convinced that our anchorage in the bay was the safer refuge, notwithstanding all its terrors. The Monocacy had neither parted a rope nor started a nail, while the consulate had been beaten and shattered on all sides and in every part.

Sunset came on; while there was no rainbow, all the prismatic colors and hues were painted on the broken and rolling clouds, as brilliantly and as distinctly as they are ever seen in the "arch of promise" itself.

With what grateful emotions did we reflect that the tempest which so often breaks and destroys the stanchest of ships in the Eastern seas, had been in this instance withheld, not only until we had crossed the great ocean, but even until we had found an anchorage from which we had beheld the terrific phenomenon without disaster!

Monday, October 3d.—We are guests of the minister and consul. At an early hour an officer came from the Minister of Foreign Affairs, to learn when Mr. Seward would make his promised visit. He appointed ten o'clock, to-morrow.

Before we go to the foreign office, it may be well to recall some points of history, in order to make our observations on Yeddo intelligible.

The people of Japan, whether indigenous here or derived from Siberia, assumed political organization, according to their own records, about twenty-four hundred years ago, in the two islands of Niphon and Kiusiu. They were governed by an emperor, who, being descended from the gods, was divine and absolute on earth, and when he died was worshipped. Not only was his person too sacred to be looked upon by a stranger, but even the sun must not shine on his head. It was sacrilegious to touch the dishes from which he ate. At his death, his twelve wives and all their attendants committed *hari kari*. These attributes are still popularly conceded to him. As vicegerent of heaven, he wears the title of Tenno; as sovereign in temporal affairs, he is the Mikado or Emperor.

Miako, some thirty miles inland, was his ancient capital, and Osaka its seaport. The Emperor by Divine right owned the lands in the empire, and in time graciously divided them into provinces; retaining five or more of these for himself, he parcelled out the others among great lords or princes, called daimios. In the thirteenth century, a rebellion arose in the empire, and the Mikado, remaining at Miako, committed the defence of the State to the richest and strongest one of these daimios, who wore the title of "Tycoon." This military commander, after a short time, absorbed the temporal sovereignty and reigned obsolutely. Yeddo thus became a third capital of the empire.

The Tycoon, nevertheless, paid homage to the Mikado, who retained his titular rank,

and unquestioned spiritual authority and preëminence. Besides the proper revenues of his own five provinces, the Mikado enjoyed for the support of his dignity, an annual allowance made by the Tycoon, out of the general revenues of the empire. As he cultivated religion and such science as the age allowed, Miako became the centre of intelligence and learning. It still retains this distinction. Osaka being an alternate residence of the Mikado, it partook of the sanctity of the capital.

By degrees, the Mikado, free from all responsibility for administration, grew in the affections of the people, while the Tycoon, exercising his power despotically, and held responsible for all national disasters and misfortunes, became an object of public jealousy and hatred. It was at this juncture that the United States through Commodore Perry, and the European powers afterward, made their treaties with the Tycoon, in ignorance of any pretensions on the part of the Mikado to temporal power. It was the Tycoon who sent two successive embassies to the United States, one in 1860 and the other in 1868. In 1865, the ministers of the Western powers, residing at Yeddo, wrote alarming accounts of popular discontents with the Tycoon's administration, and of frantic appeals made to the Mikado to resume the sovereign power, annul the treaties, and expel the foreigners from the empire. For this object a party was formed by powerful daimios and fanatical ecclesiastics.

While matters were in this situation, a young daimio, son of the powerful Prince Satsuma, was improving an academic vacation in England, to visit the United States. He went to Mr. Seward, in the Department of State. He inquired of the prince to which of the local parties in Japan he belonged. To Mr. Seward's surprise he answered, "to the Mikado's." "What," said Mr. Seward, "is the cause of the civil war, and what question does it involve?" He replied, "The Tycoon, who has no title to the throne, but is only a general in the imperial service, some time ago usurped the government, and claims to transmit it to his heirs. This usurpation is intolerable." "How long," said Mr. Seward, "since this usurpation was commited?" "Oh it is very recent—it is only six hundred years since it occurred."

The revolution was successful, the dynasty of the Tycoon was abolished, and the heaven-descended Mikado in the year 1868, leaving his spiritual seat at Miako, repaired to Yeddo, and fully resumed the throne of his ancestors. He promptly confirmed the treaties, and of course was duly recognized by the Western powers.

(To be continued.)

For Friends' Intelligencer.

OUR QUIET MEETING.

WINTER.

In true and reverent silence
Come we now before our God;
Tho' no hymn or prayer is uttered,
Still our praises may be heard.
The landscape all around us
Is one glistening sheen of snow;
All leafless are the branches,
The streams are still, below.
And the noise of worldly traffic
Sounds far away and dim,
As in our quiet meeting-house
We lift our hearts to Him
Who has promised that when two or three
Are gathered in His name,
That the blessing rests upon us—
He is with us all the same.
Tho' our floors are bare and foot-worn,
And no stained glass meets the eye,
And all is Quaker plainness,
We can feel that God is nigh;
And the still small voice within us,
Which admonishes to right,
If we only heed its teachings,
Will give peace and inward light,
To guide us on our pilgrimage,
Through sunshine and through tears,
And down the dim, long vista
Of life's declining years.

SUMMER.

How the golden sunlight shimmers
Through the green leaves on the floor,—
How the swallows twitter 'neath the eaves,
And the wrens come round the door.
So noiselessly the summer winds
Come stealing o'er my face,
It seems the very air of Heaven
Feels the influence from above,
And like leaf, and bird, and sunshine,
Breathes one atmosphere of love.
The worldly shore seems far away,
With all its noise and din,
Since we are gathered into silence
And feel the light within;
And though no word is spoken,
Yet still it feels to me,
That the Lord is in His temple,
Let the whole earth silent be;
And amid the holy silence
That falls upon us now,
Let us, like ancient Israel,
Renew our covenant and vow.

B.

Abington, Montgomery Co., Pa., 6th mo. 18th, 1873.

From the Christian Register.

SALTAIRE.

Two hours and a half of brisk railway travelling, from Manchester up into the hill country of Yorkshire, brings one to a place of considerable interest. Twenty years ago, a man named Titus Salt, a Bradford woolen spinner, purchased a tract of land upon the river Aire, and giving it his own and the river's name, commenced upon it what is now one of the most notable manufacturing places in all England. Saltaire is a place where about five thousand people receive, through the legitimate channels of industry, their

daily bread. But the peculiarity is that it is a manufacturing village which illustrates what all manufacturing places may be when wealth becomes allied with a higher intelligence, and our present humane sentiment becomes a strong, beneficent will, capable of taking, as well as praying for, a thoroughly commendable way.

The first thing that strikes the eye of a visitor to Saltaire is not simply the substantial character of everything pertaining to it, but more than the usual English attempt and success in architectural finish. The great mill, built of light colored stone, six stories high, with a front as long as St. Pauls, in London, is perhaps as elegant a building as can anywhere be found devoted to, and intended for, work-a-day purposes. The cottage homes of the working-people, built also from the same material, are modeled for beauty as well as use. The workman's home in Manchester, N. H., or in this older Manchester, is a poor and ugly place compared with his home in Saltaire. The entire town shows the influential presence of a superior spirit. Handsome stone walls, surmounted by tasteful iron railings, perfectly paved and cleanly kept streets, a beautiful park along the river's edge, the bright, plump, clear faces of children,—such a rare sight for a Manchester man,—the beauty of the Congregational, and even of the Wesleyan church, the decidedly unusual aspect of everything, create a growing interest in the beholder. The school buildings and great Club House, both of much beauty, occupy the centre of the town, facing each other from opposite sides of a little square. In front of the schools crouch two massive lions, emblematical of determination and vigilance, while in front of the Club House, and facing these, are two others, called War and Peace. These exceedingly expressive pieces of sculpture were originally prepared by the artist Milnes for the Nelson Monument, Trafalgar Square, London, and, to our untutored mind, seem more impressive and less monotonous than those of Landseer's, which were finally placed in London. The Club House contains an excellent library, an admirably lighted reading-room, class-rooms, cloak-rooms, lavatories, a lecture-hall, ninety feet long, sixty feet wide, forty feet high, and capable of seating over eight hundred persons, together with a smaller lecture-room, which will accommodate about two hundred persons. Besides these there is a large room, used as a school of art, a billiard-room, with four elegant tables, a gymnasium, a chess room, a laboratory,—in fact, almost everything that a club-house could possibly contain. This building, with all its privileges, is open to both sexes, and the fees are simply nominal: two dollars a year to adults, and scarcely more than fifty cents to children. Everything about it is as elegant as one would find in London, Philadelphia, Boston, or New York. Moreover, it is superior to the Young Men's Christian Associations' buildings of America in this, that it makes no theological test, and admits possible publicans, sinners, and even heretical Samaritans, to its best influences.

But the most remarkable feature of Saltaire is yet to be noticed. We never dreamed that it would be other than a dreadful thing to be a pauper, until our visit to this excellent place. Up and down, on either side of the very best street, fronted by green parterres and flower-beds, resembling beautiful little Italian villas, and altogether the most picturesque feature of the whole place, run the forty-five almshouses, with carved stone fronts, arch-topped, plate-glass windows, and occupied by some sixty aged and infirm persons, whose day of labor has forever passed. They are models of beauty, comfort, neatness, and a striking protest to those huge dens into which the world generally crams those who cannot care for themselves. The names of the occupants are painted on the front door. Here lives Sallie Wood. There she sits, in neat white cap and apron, knitting in the afternoon sunlight, as cosily as any purring kitten. We can see her through the clear plate-glass, despite the bright hyacinths that bloom just inside. Here live Jamie and Ann Craigin. What old man and woman, though millionaires, could find cause for more content? A carved stone front, plate-glass, name on door, bright coals glowing in the grate, abundant bread and beef and beer; not a bleak wind anywhere capable of piercing these solid walls;—happy Jamie and Ann! Who would'nt be a pauper, if it could be at the end of his life, and in Saltaire? Every Monday morning a woman calls at each of these forty-five doors and leaves seven shillings—one dollar and seventy-five cents—where there is one occupant, and ten shillings—two dollars and fifty cents—where there are two. This is for the necessary food and fuel for the week. Surely here is a hint which practical philanthropy may come and study. Only we would suggest that such almshouses be the end of wisdom rather than the beginning of it. We so often put the cart before the horse. All the inmates of these comfortable places have by industrious lives proved themselves worthy of this final care. Moreover, they have lived in a community where no public house or grog-shop is allowed, where no police are needed, and where influences are carried up and kept to the best.

The goods manufactured in this model village are made from mohair and the alpaca wool. In a single room of the immense mill we saw a thousand persons at work at as many looms. For many years, having invented the machinery for the manufacture of the alpaca wool, Titus Salt had the monopoly of this branch of this useful and much-admired staple. Of course, his fortune is immense. He has been baroneted, and is now Sir Titus Salt. But his wisdom, his humane efforts, his practical showing of what a man with money may do for other men in the ordering and the elevation of their daily conditions, secured him his true title to esteem. Although his enterprise was not undertaken until he was fifty years of age, he has had the satisfaction of superintending in person for a whole score of years, and of witnessing the realization of what as a boy he felt might be done by those who had the power. We have not been more interested by any place in England yet, than by this very successful and suggestive Saltaire. S. F.

PARISIAN RAG PICKERS.

Who has not seen in Paris, towards six in the evening in winter, rather later in the spring and summer seasons, the prowling figure of a muddy man, who stops to consider the heaps of refuse emptied by the side of the pavement, fumbles amid them with a crook, and transfers as much of their contents as he thinks worth the while into a deep-mouthed basket on his back? He is the *chiffonnier*, or certificated ragman—a person whose existence is involved in just enough of nocturnal mystery to make him an object of wondering interest to the grown-up world, and of hideous terror to misbehaved small people. His clothes are an amalgamation of blouse, patches, rents and strings, such as Callot or Gavarni might have sketched for him; his caps belong to the fashions of no recorded time or people; he has some such *sobriquet* as Bijou or Bibi, which fits him oddly, like his cap; and his countenance is as often as not illustrated with a red nose and a black eye. Follow him, however, and you will not see him deviate from that rectilineal course which is the outward sign of sobriety. He slinks by, straight, silent and stealthy as a shadow. If darkness has set in, the lantern which dangles by a rope from his left hand glimmers in the distance, like a will-o'-the-wisp; and, if you ask any question of the man, he will answer you civilly, but curtly, and pass on. Foreigners, policemen new to the work, or people against whom he has accidentally run at a street corner, have occasionally treated Bijou or Bibi as a vagabond; but this is a mistake. He is no vagabond. He carries in his pocket, and carefully imbedded in a tin box, which is the only clean thing about him, the license which is at once the charter of his independence, the cause of his eventide civility and soberness, and the patent which raises him during the hours when he applies his crook vocations to the level of a municipal functionary. Before Bijou receives his patent of appointment, some three months or more must elapse; for the *chiffonniers* are a close corporation, numbering in all, men and women, nor more than four hundred and fifty souls. These, then, are the preliminaries through which Bijou has had to wade before being licensed to fish for valuables in dust-heaps. At first the *chiffonniers* were a disconnected body, plying each man his vocation for his own sole behoof; but in time this system was found to be unproductive, and so the *chiffonniers* organized themselves into a community, like those of the mendicant monks in former days, or the Greek brigands in ours.

In every quarter of Paris—and there are eighty quarters—exists a depot whither the *chiffonniers* carry, after sorting them, all their good things they have been able to find in the evening—bits of old iron, brass, rags, cloth cuttings, old pomatum pots, gloves, battered hats, shoes, bones, etc.; and the district depots in their turn forward all these treasures to a central depot, where their value is appraised, and the sum divided equally among the members of the brotherhood. Of course there are things which the ragman is allowed to keep for his own private use; of such are cabbage stumps, carrot shavings, and other vegetable refuse, of which, one is sorry to say, he makes soup; but, taking account of these deductions, the average earnings of a *chiffonnier* still range from 2f. 50c. to 3f. a day.—*Pall Mall Gazette.*

ORIENTAL JUSTICE.

A poor Turkish slater of Constantinople, being at work on the roof of a house, lost his footing and fell into a narrow street upon a man who chanced to be passing at the time. The pedestrian was killed by the concussion, while the slater escaped without material injury.

A son of the deceased caused the slater to be arrested and taken before the Cadi, where he made the most grave charge, and claimed ample redress.

The Cadi listened attentively, and in the end asked the slater what he had to say in his defence.

"Dispenser of Justice," answered the accused in humble mood, "it is even as this man says; but God forbid that there should

be evil in my heart. I am a poor man, and know not how I can make amends."

The son of the man who had been killed thereupon demanded that condign punishment should be inflicted upon the accused.

The Cadi meditated a few moments, and finally said: "It shall be so."

Then to the slater he continued:

"Thou shalt stand in the street where the father of this man stood when thou didst fall upon him."

And to the accuser he added:

"And thou shalt, if it so please thee, go upon the roof, and fall upon the culprit, even as he did fall upon thy father. Allah is great."—*Selected.*

WHAT A MAN KNOWS.—What a man can write out clearly, correctly, and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—I for one profess no respect at all. And I believe that there never was a time or country where the influences of careful training were in that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who for the most part purchase their daily allowance of thought made.—*Lord Standley.*

CIRCULAR MEETINGS.

7th mo.	6,	Frankford, Pa., 3 P. M.
"	"	Plymouth, Pa., 3 P. M.
"	"	Concord, Pa., 3 P. M.
"	13,	Diamond Ridge, Md., 11 A. M.
"	"	Peach Pond, N. Y., 11 A. M.
"	20,	Schuylkill, Pa., 3 P. M.
"	"	Ellicott City, Md., 3 P. M.
"	"	Gunpowder Old House, 10 A. M.
"	"	Salem, N. J., 10 A. M.
"	"	Alloway's Creek, N. J., 3 P. M.
"	27,	Octorara, Md., 3 P. M.
"	"	Union Chapel, Md., 4 P. M.
"	"	Centredale, Iowa, 3 P. M.
"	"	Woodstown, N. J, 3 P. M.

NOTICE.

The Meeting-house at Frankford is on Unity St., about two squares east of Main St. The 5th and 6th Street cars convey passengers to the corner of these two streets for two tickets (12½ cents,) or Friends can take the Union cars to Front and Norris sts. for one fare, and then the 5th and 6th street to Frankford for another ticket. Second and Third Street horse cars also go to same points.

ITEMS.

HIRAM POWERS, the well-known American Sculpter, died at Florence, Sixth month 27th, aged nearly 67 years.

ALTHOUGH Harvard University has refused to admit female students, it has adopted a plan somewhat similar to that in force at Oxford University, England. At Harvard arrangements have been made for the examination of women in a course of study carefully marked out for them, and published together with a list of text books. There will be a preliminary examination for girls over seventeen, and an advanced examination for those over eighteen years of age. The preliminary examination will, for the first time, be held in June, 1874, and will embrace English, French, physical geography, botany or physics, arithmetic, algebra through quadratic equations, plane geometry, history, and either Greek, Latin or German. The programme of studies for the advanced examination has not yet been announced. No degrees are to be conferred, but each of the female students will receive a certificate, signed by the President, declaring simply that she has passed, or has passed with distinction, or has passed with the highest distinction.

REVISION OF THE SCRIPTURES.—The Universities of Oxford and Cambridge have jointly arranged with the authors of the Revised Version of the Scriptures to purchase the copyright of their work, and to print and publish the same; and the expenses are to be borne by the Universities in equal shares. The British Committee, who have already finished the first revision of the Pentateuch and the first three Gospels, furnish the American Committee, with a printed copy of their work for farther considerations and suggestions. The latter meet in New York two days in every month for united study and consultation. When the work has been gone over in this manner, the Committees will meet in London to act finally on disputed points; but, as already stated, it will be a number of years before the Revised Scriptures are published.—*Christian Union.*

FEMALE EDUCATION IN RUSSIA.—A College has been opened at Moscow for adult girls and women. Students must be already advanced in general knowledge, and they are then allowed to attend seventeen classes per week, where they are taught Russian and Universal History and Literature, the History of Civilization and Art, Mathematics, Physics, Cosmography and Physiology. The first professors of the University hold these classes, and sixty five students were present the first month. At St. Petersburgh, three hundred women have applied to be admitted by the Faculty of Medicine to the classes established on their behalf. At the University at Zurich, there are seventy Russian ladies following similar studies.—*Christian Union.*

So far from simply denying the position of those who are moving for a religious amendment to the Conititution of the United States, about eighty pastors, chiefly Baptists in and around Philadelphia, have signed a memorial against the incorporation of a religious creed into the Constitution either of the State or Nation.—*Exchange.*

Père Hyacinthe has thus far accomplished in Geneva the organization of a Society of over twelve hundred Liberal Catholics, whose avowed object is "to combat the Ultramontane doctrines," and while acknowledging, in a certain sense, the supremacy of the Pope, they hold themselves at liberty to appoint their own bishop. The Père has not yet accepted the formal charge of this parish, as he considers his mission a higher one—namely, the reformation of the Papal Church at large. His popularity is great, and the progress of his movement is watched with deep though quiet interest, as it must prove either a humiliating failure or the starting of a sure and successful reaction in the Church of Rome, at least as it exists in Switzerland.—*Christian Register.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SEVENTH MONTH 12, 1873. No. 20.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Extract from the Journal of Job Scott.. 305
The Father's Love for Persons..... 308
Selected Extract..... 309
Shoes of Iron and Brass..... 310
Self-reliance..... 310
Anger..... 311
Scraps from Unpublished Letters..... 311
EDITORIAL..... 312
MARRIAGE..... 313
OBITUARY..... 313
Only two Senses Left..... 313
Visit to Yeddo—Interview with the Mikado..... 315
POETRY:—Our Homestead—The Troublesome Baby..... 318
An Old-fashioned Servant..... 318
Review of the Weather, etc..... 319
Notices..... 320
Items..... 320

EXTRACT FROM THE JOURNAL OF JOB SCOTT.

After I got home from Pennsylvania, I travelled through many heights and depths in my own mind, for a considerable time, and seemed to be the nearest losing all faith and hope in God, that I ever remember to have experienced. Oh! none knows, but the Lord alone, the fulness of that bitterness of soul which I had to endure! It was beyond all trials I ever had known, and through which I did not always abide sufficiently on the watch-tower, in strict patience, resignation, and confidence in him who never yet has failed me, when I have rightly trusted in him; but when I have thrown aside my shield, and lost sight of my armour, O my soul, thou only art fully sensible of the darkness and desolation into which thou hast been plunged! But magnified over all, for ever, be the great name of the Lord, he did not leave me, nor forsake me; but, after pouring out into my cup large draughts of wormwood mingled with gall, was graciously pleased, (having thus reduced my soul, for the present at least, to perfect resignation,) to lift up the light of his countenance upon me, in a marvellous and heart consolating manner. O thou traveller Zion-ward! whenever thou art tried with a deep and inward sense of God's presence being withdrawn from thee, have a care, yea, a reverential care, on thy spirit, that thou cast not away thy shield. It is indeed a great thing to keep the faith at such seasons. Paul kept it, and had to rejoice in it, near his final, solemn close: "I have fought a good fight, I have kept the faith." But had he not kept the faith, he could not have fought the good fight, for it is only *in* the faith that any of our exercises can please God, or benefit our own souls, or others. All the willings, runnings, and actings out of the true and living faith, do but run us further from that state wherein alone our true happiness and advancement consist; that state wherein "God is all in all;" and this state we must come to, sooner or later, or we can never know the fulness of the true christian life. For Christ must reign till he *puts down all rule and authority in us,* before we can be fully conformed to his *death.* It is through *his death,* or our dying *with him,* that he will put down all in us that would *bear rule* or *exercise authority;* and therefore *death,* the *death of the cross,* to every self-motion, or creaturely authority, must be allowed to remain, or have place in us, until, through death, all rule and authority, but that which is purely in the life and power of God, is put down in us. It is evident, when mention is made of this putting all things down, or under his feet, that He who puts all under him, must be and is excepted. It is the Father, the begetter, who puts all enemies under the son, the only begotten, as brought forth, and grown to full stature in the soul. The son cannot, and never could,

do anything of himself, independently of the eternal power of him who begets. The language of the begotten, in every soul in which he is brought forth, as well as in the man Jesus, in address to the Father, is, "Thine is the *power*," as well as the kingdom, &c The begotten is *one* in *all;* and so, though brought forth in thousands, by Him whose the *power* is, and who *is* the power, he is still the *only begotten* He never works good of himself, independently; if he could do so, there would be *two good*, instead of *one*, two separate independent powers of goodness. Christ, the begotten, never had, has not, nor can have, all power in heaven and earth, until, or otherwise than as it is *given* him, or *committed* unto him. So certainly as he is the begotten of God, he is wholly dependent on God, for all the power committed unto him. It could not be said to be *committed* to him, neither could he be begotten, if he had been, as in the State of sonship, eternal, and in the eternal possession of all power; unless it be said, he who *ever* had all power, committed it to himself, which is nonsense.

Some idly suppose the state of sonship eternal, and so three eternals in one God. This is as dark as Egypt. There is but one eternal. All power is his forever. The son never was, nor is, *as a son*, until begotten, and brought forth; though as the life, power, and word of God, *he ever was;* and by him as the *word* the worlds were made; and so he was "before all things." But in the state of sonship, he *never* was, till begotten. It is true he is spoken of as God's dear son, even where he is said to be before all things, &c.; and it is also true, that he is called in the Old Testament, "a child born, a son given," and yet his name is there also called "the everlasting Father."

I suppose none will say the Father is the son. And yet to show us that all the divine life and power in the son, is strictly the life and power of the Father, the prophet calls him "*the everlasting Father.*" In this sense he is before all things, produces and upholds all things by the word of his power, and by him all things consist. But in strict propriety, the sonship commences in time, and is never known but where there is a father and a mother. God alone is his Father; and, wherever he is brought forth in man, *man* is his *mother.* Hence he calls himself, and that properly, "the son of man;" though he never is *the son of man* in any other sense than that wherein *man* is his *mother.* For man can never beget him or be his *father.*

This is not only eternally true, in the ground and nature of it, but is livingly held forth in his birth of the virgin, being without natural generation; wherein we may read and understand, through divine illumination, that the begotten of God, his only son, in every redeemed soul, has, and can have, no Father but God. Hence Christ forbids his disciples to call any man on earth their father. He does not bid them deny their earthly fathers. But all his true disciples are *born of God;* even of the same *incorruptible seed*, of which Christ was, and is begotten; that is the very seed of God. Hence, they are "heirs of God, and" even "joint heirs with Christ." "For which cause he is not ashamed to call them *brethren.*" They are *real brethren*, have all *one Father;* and indeed in the ground, and root, and life of the thing, they are all one. "For," saith the apostle, "as the body is one, and hath many members, and all the members of that one body, being many, are *one body*, so also *is Christ.*" 1 Cor. xii. We are not only "members one of another," as Eph. iv. 25, but we are truly "members of his body," as ver. 30, and, "being many are one bread."

Now if the birth in *us* was not the same as in *him*, we could not be *one* with him; and so not "joint-heirs with him." But so certainly as all the members make one body outwardly, so certainly it is so in the *body of Christ;* else the apostle could not say, "so also is Christ." For, as the saints are certainly "members of his body," the church, and as they all make but *one* body, so they are truly *one with him*, of one nature. And this is the true reason too why they are "members one of another," because all is but one inward and spiritual body. Hence it is that "if one member suffer, all the members suffer with it;" for they are all in the oneness, have all one Father; his life, his holy seed *remaineth in them all*, because they are *born* of him. This is the birth, these are the brethren and disciples of Christ; who because they have no Father but God, are forever forbidden to call on any man on earth their father.

Every soul in whom Christ is thus formed, or begotten and brought forth, is truly *his mother.* Hence, he declares, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50. Were it not so, he could not be "the son of man:" for man can never be his *father.* The whole and only propriety of his being called the *son of man*, consists in his being brought forth, a living birth of divine life, the very life of God, *in man;* whereby man does *truly* become his *mother.*

Christ declares, "Except ye eat the flesh of the son of man, and drink his blood. ye have no life in you." John vi. 53. He did

not mean his outward flesh, nor any outward symbol of it. Hence, he adds, a few verses forward, "This is the bread which *came down from heaven.*" Many of his disciples thought these hard sayings. They were very dark to their minds. Their understandings were not fully opened to receive them. Therefore, "when Jesus knew in himself that his disciples murmured at it, he said unto them, doth this offend you?" ver. 61. And then to show them that he did not mean by "the son of man," whose flesh they were to eat, his outward body, he says, "What and if he shall see the son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing," ver. 62, 63. Many place almost all, or much of their confidence, in the flesh and blood of Christ outwardly; though Christ, who knew what he said, tells us positively, the *flesh* profiteth nothing." For when he spoke of the flesh and blood of the son of man, which must be eaten, and lived by, he plainly meant it spiritually. "It is," says he, "the *spirit* that quickeneth." This he had declared, a few words before, to be "that bread which came down from heaven."

In like manner, in explaining who, and what he meant, by "the son of man," he asks them, what and if they should see him "ascend up where he was before;" that is, in heaven, where his outward body, strictly speaking, never was before, and from whence it came not down; though *this* "son of man," here spoken of, truly came down from heaven. Hence, in the 32d and 33d verses, he asserts, "My Father giveth you the true bread from heaven; for the bread of God, is he which *cometh down from* heaven, and giveth life unto the world." His coming down from heaven, did not prevent his being *in* heaven, for heaven is a state. He was *then* there. He is *still* there, though he is still coming down from above. Even in the last quotation, he saith not, who *came* down, but "who *cometh* down from heaven." He was then coming down, and his coming down was by no means confined to his appearance in that body; nor was his ascension up where he was *before*, at all so confined.

Jesus testified to Nicodemus, "No man hath ascended up into heaven, but he that came down from heaven, even the son of man, which is in heaven." John iii. 13. Here we find, that "the son of man" both came down from heaven, and had ascended up into heaven again, and was then in heaven; though all this was said a considerable time before the outward crucifixion of our Lord. Now, then, let us ask the question asked of old, "Who is this son of man?" whose flesh is meat indeed, and whose blood is drink indeed; who is the bread of life that cometh down from heaven, which is given for the life of the world; and who had come down from, and ascended up into heaven, and was then in heaven, whilst on earth in that prepared body? Is it strange that his disciples murmured, and thought such things as these hard, or dark sayings? Or, will his professed followers any better bear or understand them *now* than *they* did *then?* What a puzzle it put the people to then! How ready they were to object, "How can this man give us his flesh to eat?" The same puzzle remains, and the vail is still over the great multitude of professing Christians. They look outward, and understand things to mean outward, which have their whole life and meaning inward and spiritual.

But in answer to the question, "Who is this son of man?" It is evidently, "he who cometh from above," and so "is above all." But how came he to be "the son of man?" and how came he to be *in* heaven, and at the same time both *come*, and *coming* down from heaven? Answer. He is ever coming down from heaven, to visit the souls of men, since he first had a divine birth and life in Adam. He is, as to his divinity, his eternal life and essence, of the very life and power of the "everlasting Father." As *such*, he is the seed sown in every heart, in all the divers sorts of ground, bad as well as good. Wherever this seed takes root and brings forth, a real growth and birth of God is formed in man; an offspring is produced that is of the very seed of God; "the incorruptible seed and word of God." This birth in every soul, is absolutely and truly the son of God, his only begotten, one with the very life of the blessed Jesus, and joint heir with him. This birth and babe of life, is also "the *son of man*," as being begotten and brought forth in man; and partaking as truly and properly of the seed or life of human nature, as of the seed and life of God. This is God and man, in the heavenly union, the holy and blessed fellowship.

This has been the only way of salvation through all ages. Had there ever been any other salvation, Christ need not have come in that body. Or, had salvation been effected without a birth of God in man, a real union and joining in *one*, of the very life of the divine and human natures, Christ's coming, serving, suffering, and interceding, in that body, had had little or nothing to do with, and but little or no relation to, the salvation of souls. *His* sufferings, and those of *every member*, are all in the *oneness*. If one member suffers, all suffer. They are all members one of another; all real members of the true and living body of Christ. *His suffer-*

ings, truly his, are *now* filling up *in them.* Here is the union, wherein "he tnat is joined to the Lord, is one spirit" with him. Here, "he that sanctifieth and they that are sanctified, are all of one." Here the birth is brought forth that cries "Abba Father." The cry of this birth, the Father ever heareth; for he cannot deny his own. Every breathing desire, or inward groan to God, arising from the life of this holy birth, is a prayer to God, in the *name* of Christ; and all its requests are granted. For it cannot ask anything out of Christ. Its very life is truly the life of Christ, whom the Father "heareth *always.*" John xi. 42. It is the divine life, the life of God, the incorruptible seed, that comes down from God: this, obtaining a life, and real birth *in* man, the offspring is truly the son of man. And then the divine life in this union, ascends up where it was *before* the union; where it was before the state of sonship was known.

The state of *sonship* was known even to *Adam;* and was, is, and ever will be known, to all holy souls. "Christ, the wisdom of God," entereth into these in all ages. Christ, the life, as brought forth in the creature, that is, as the begotten of God, was Adam's *divine life;* and was, at least, much of the *true image of God,* in which he was created. Paul calls Christ the image of God, 2 Cor. iv. 4; "the image of the invisible God," Col. i. 15. And other passages assert as much. He declares the *new man,* "is renewed in knowledge, after the image of him that created him." Col. iii. 10. It was the *new* man in *Adam,* that most eminently was created in, or was in him *the image of God.* It was this divine life, or birth *in* him, that as to *him,* or his union and life *in it,* suffered a (degree at least of) *real* death, in the day of his first transgression. Here, the "Lamb was slain from the foundation of the world." *Death* took instant place, (when man transgressed the holy law,) upon that life in him, which he had in the life of the Lamb, the only begotten. God can never die. His life is eternal; but his birth in man may be crucified and slain, as to man. Thus, many are crucifying the son of God afresh, and putting him to open shame.

Hence, some begin, and run well for a season, in the true life of Christ, and, after a time, take offence, and go away backwards, and walk no more with him. They turn, as the dog to his vomit, and like the sow that was washed, to her wallowing in the mire. The sow was truly washed. The soul may be truly in Christ, for a season, and yet return to the mire of sin, till death gains dominion over it. Thus it is, that some are even "twice dead, plucked up by the roots." They never could be *twice* dead, if they had not been alive in Christ. But as sin brought death on Adam, so it does on all who will walk after the flesh. For, "if ye live after the flesh, ye shall die." Sin still crucifies, and slays the lamb, and puts the son to open shame. On the other hand, "if ye, through the spirit, do mortify the deeds of the body, ye shall live." No other means of mortification, unto life and salvation, was ever known, but the holy spirit. As this work goes on, Christ *is formed in man,* and becomes the life of the soul. Those who so know him, can say with Paul, "I live; yet not I, it is Christ that liveth in me." Christ *within,* is their only hope of glory. Thus there is divine propriety in the scripture expression, "Christ, who is our life." He was revealed in Paul; and so he is *in all* who savingly know him, through all ages.

(To be continued.)

THE FATHER'S LOVE FOR PERSONS.

From the Perfect Life.

BY WM. ELLERY CHANNING.

The light of life is a constant consciousness of Divine fellowship. But we should not expect a sudden manifestation of the Infinite One to our souls. Gradually we must attain to this serene trust in God's all-protecting care, incessant mercy and inspiring influence. The blessing will not be less real because it comes upon us gently, according to our spiritual progress. There is no rest for our souls except in this ever-growing communion with the All-perfect One.

How then can we attain to an abiding consciousness of living relationship with the living God? How can we reach the constant feeling that He is always with us, offering every aid consistent with our freedom, guiding us on to heavenly happiness, welcoming us into the immediate knowledge of His perfection, into a loving fellowship with Himself? Some one may say, "I am conscious of having thus far lived very much as if there were no God. My mind is dull, my heart is cold. How shall I awake to perceive, to feel, to love, to serve, to enjoy this living God of whom you speak? I shall confine myself to what seems to be essential, as the first step, in this approach to true communion with the Father of Spirits.

My belief is that one chief means of acquiring a vivid sense of God's presence is to resist, instantly and resolutely, whatever we feel to be evil in our hearts and lives, and at once to begin in earnest to obey the Divine Will as it speaks in conscience. You say that you desire a new and nearer knowledge of your Creator. Let this thirst for a higher consciousness of the Infinite B. ng lead you

to oppose whatever you feel to be at war with God's purity, God's truth and God's righteousness. Just in proportion as you gain a victory over the evil of which you have become aware in yourself, will your spiritual eye be purged for a brighter perception of the Holy One. And this in its turn will strengthen you for a yet more strenuous resistance of sin,—which will prepare you for still more intimate acquaintance with the Divine nature and character. This attainment to a knowledge of God and this instant resistance of sin are most intimately and vitally related. Neither can advance beyond the other. For God as the All-Good, can be known only through our growing goodness. No man living in deliberate violation of his duty, in wilful disobedience to God's commands as taught by conscience, can possibly make progress in acquaintance with the Supreme Being. Vain are all acts of worship in church, or in secret, vain are religious reading and conversation, without this instant fidelity. Unless you are willing to withstand the desire which the inward monitor, enlightened as it always is by the Divine Spirit, condemns, you must, you will, remain a stranger to your Heavenly Father. Evil passions and sensual impulses darken the intellect and sear the heart. Especially important is it—indispensable, indeed—that self-indulgence and self-will shall be determinedly withstood. While these enthrall us, never can we comprehend the true glory of God. For His glory is perfect love. If we would have our souls become the temples of the Supreme Being, filled with His light and joy and peace, we must utterly cast out the foul spirits which are at enmity with the Divine purity and disinterestedness.

Would you really know your Creator, would you become truly penetrated with the consciousness of His presence, would you become indeed alive to His goodness, then show your sincerity by beginning at once an unflagging warfare with that habit, that passion, that affection, be it what it may, which conscience this moment assures you is hostile to God's will. You need not go far to learn how you may gain more vivid views of God. The sin that now rises to memory as your *bosom* sin, let this first of all be withstood and mastered. Oppose it instantly by a detestation of it, by a firm will to conquer it, by reflection, by reason and by prayer. Such a spiritual conflict, trifling though it may appear, will do more than can all other influences combined, to fit you for a near, strong affectionate intimacy with your God. And without such a struggle of your will,—which is but another name for repentance—you can never draw a step nearer to the All Holy and All True. He will always be to you a God afar off, wrapt in clouds of terror. It is customary to recommend reading the Bible, religious worship, meditation, as means of awakening religious sensibility, and they are all important as means; I would on no account disparage them. Use them all; but use them in connection with this primary obedience to conscience, this resolute resistance of your peculiar temptations. For without this all other means of religious discipline will but mock you. They may generate a temporary fervor and kindle an occasional flash of devout feeling. But such religious emotion will be but local and transient, sinking into gloom when you most need its guiding light, never brightening to full day, nor filling the firmament of your soul with noontide peace.

SELECTED EXTRACT.

When I see a man holding faster his uprightness in proportion as it is assailed; fortifying his religious trust in proportion as Providence is obscure; hoping in the ultimate triumphs of virtue more surely in proportion to its present afflictions; cherishing philanthropy amid the discouraging experience of men's unkindness and unthankfulness; extending to others a sympathy which his own sufferings need, but cannot obtain; growing milder and gentler amid what tends to exasperate and harden; and, through inward principle, converting the very incitements to evil into the occasions of a victorious virtue,—I see an explanation, and a noble explanation, of the present state. I see a good produced, so transcendant in its nature as to justify all evil and suffering under which it grows up. I should think the formation of a few such minds worth all th apparatus of the present world. I should say that this earth, with its continents and oceans, its seasons and harvests, and its successive generations, was a work worthy of God. Even were it to accomplish no other end than the training and manifestation of the illustrious characters which are scattered through history. And when I consider how small a portion of human virtue is recorded by history, how superior in dignity, as well as in number, are the unnoticed, unhonored saints and heroes of domestic and humble life, I see a light thrown over the present state which more than reconciles me to all its evils.

SPEAKING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—*Ruskin.*

SHOES OF IRON AND BRASS.

Moses shortly before his death, in bidding farewell and in blessing the twelve tribes of Israel, used these words: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." (Deut. xxxviii. 25.) They had had a toilsome journey through the wilderness, and had reached the promised land where they thought to rest from their labors.

Moses does not deceive them, telling them they might work with slippered feet over smooth places, but he says, "Thy shoes shall be iron and brass," in order that they might tread beneath their feet all difficulties and pulverize all obstacles; and then he adds the promise which applies to all of God's children: "As thy days so shall thy strength be;" and further on in the chapter we have the words: "The eternal God is thy refuge, and underneath are the everlasting arms."

God never meant that we should be burdened with the cares of the future. We are anxious and troubled often without cause; the evils we most dread never happen. Christ says, "Take no thought for the morrow. Sufficient unto the day is the evil thereof."

If Christians could fully trust God their lives would be full of joy. Surely no one suffered more than Paul, he could sing in the darkness of his prison, and he bids us "Rejoice in the Lord always."

There is work in life for us all to do, and we need shoes of iron and brass that we may pass over the rough places with our feet unbruised. There are sorrow and crosses to be borne; we know not how soon nor how heavily they may come upon us; but we need not fear if we believe the promise: "As thy days, so shall thy strength be."—*American Messenger.*

SELF-RELIANCE.

No alliance with others can diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rain, and warmed by the same sun as others, obeys its own laws of growth, preserves its own physical structure and produces its own peculiar fruit; so each person, though in the closest communication and intercourse with others, and surrounded by similar influences, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon all kinds of co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. Too many friends are sometimes worse than none at all. There are some who seem to feel in a great measure released from obligations if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the effect of influence, or discourage in the slightest the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred. Material benefits may be conferred by a single gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel and clothing are not nearly so valuable as steady, remunerative employment. To educate a child it is not half so important to instil large amounts of information, as to set his mind at work, to bring out his mental powers, to stimulate his thoughts, and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is, that virtue, to exist at all, must be strictly individual.

That which cannot stand alone, but depends upon props and supports, which needs the constant spur of fear, and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation.

A well developed body ever excites admiration; but a well-developed and self-reliant spirit is a nobler thing. It is calm, modest and unassuming, yet firm in conscious integrity of purpose, and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.

And the truest "self reliance" is found in those who have learned to renounce self, and rely upon the everlasting God. Trusting in Him, they fear not the wrath or rage of man. Anchored to the Eternal Rock, no storms can start them from their moorings, no waves nor tides can bear them from their place of rest.

The world wonders at their course. Calm, firm, steady as the stars above, and steadfast as the rock beneath, worldlings have yet to learn that those who have made the Most High their refuge, need and want no other trust.—*Exchange Paper.*

From Economy of Human Life.

ANGER.

As the whirlwind in its fury teareth up trees, and deformeth the face of nature, or as an earthquake in its convulsions overturneth whole cities, so the rage of angry man throweth mischief around him. Danger and destruction wait on his hand.

But consider, and forget not thine own weakness; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it: avoid, therefore, all occasions of falling into wrath; or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbor not revenge in thy breast, it will torment thy heart, and warp its best inclinations.

Be always more ready to forgive than to return an injury: he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of folly treadeth shame; at the back of anger standeth remorse.

ROBERT DODSLEY.

Scraps.

FROM UNPUBLISHED LETTERS.

I am frequently reminded, when in the condition thou speaks of, with a pile of difficulties and labors before me that I feel ought to be overcome and accomplished, of the instructive lines, a little modified, of Goethe:

"Are you in earnest? Seize this very moment
What you should do, or think you should, begin it.
Boldness has genius, power, magic in it."

I have read in the *London Friend* the proceedings of London Yearly Meeting on E. B.'s appeal. I was much pleased with his address to the Yearly Meeting, and with the spirit of kindness and respect which was manifested on both sides throughout. They all seemed to be impressed with the responsible position they individually occupied. And it was one, especially as it respects the Yearly Meeting, of as great importance and responsibility as was ever occupied by a religious organization—the insisting upon the necessity of conformity in religious beliefs by its members. To disown a member because he honestly *cannot* believe what some of his fellow-members do, especially when his whole life is without a blemish, is, in my opinion, a great mistake. Pope's view, I think, was correct:

"About forms of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

E. B. will no doubt feel the separation from his friends keenly for some time, not only in a little embarrassment from want of former cordiality when he comes in personal relations with his former associates in Society, but from having an object of thought removed, around which the dearest and warmest affections of his heart were gathered. I sympathize deeply and warmly with him; but believing fully that he acted from principle, I feel assured he will find the reward which such action always brings—sweet and enduring peace. It remains to be true: "The foundation of God standeth sure, having this seal. The Lord knoweth them that are His."

The *Friend* (London) was unusually interesting to me, as showing where our English Friends are; and, while I feel respect for their zeal and devotedness notwithstanding the admixture, as I conceive, of no little superstition, I am satisfied with the position *our Friends* occupy. We accord all due gratitude and thanks for what our "early Friends" performed in freeing the minds from the influences of priestcraft, ignorance and superstition. We of the present day have our own work to do, which, if we are faithful, will be an advance on what has hitherto been done. There is much to encourage us. What is needed is more devotedness and faith.

At home and alone this quiet Sabbath morn I seated myself to enjoy my book, but my thoughts wander away from it to thee, and I desire that a quickened perception would introduce me into thy state and feelings, temporal as well as spiritual. We have

been at home for several weeks. The time is passed for thy promised visit; cannot I offer thee sufficient inducements to come?

The country is beautiful, particularly so this morning. The varied tints of green made richer by the shower of yesterday, and seen in the subdued light of a cloudy morning, the crops all standing, the grass ready for the reaper, and the grain with its shade of yellow deepening each day in the sunlight, nature's choristers making the air vocal—all these combine and attune the heart into a grateful appreciation of the scene.

The past few years seem to have drifted us away from full sympathy and companionship with many of those around us, so that I often have to feel that we lack the home feeling which attends a settled home in good working order. But no spirit of complaining enter into my feelings. We have done the best we could under the circumstances, and many pleasures have resulted therefrom.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 12, 1873.

NOTICE.—The Committee on Indian Affairs of the Yearly Meeting of New York, have a letter from Howard White, United States Indian Agent for the Winnebago Indians in Nebraska, informing that it is his intention to resign his position as Agent, to take effect on the first of next month. Samuel Willets, No. 303 Pearl Street, Wm. H. Macy, Nos. 74 and 76 Wall Street, and Hannah W. Haydock, 212 East Twelfth Street, of New York city, are a committee to look for a Friend, to be nominated as Agent for those Indians, to whom all applications must be made.

This tribe is in a very prosperous condition, the Agent has had 50 commodious dwelling houses built for them the past year, and is now erecting a large brick building, for a Normal Industrial Boarding School. They have about 1200 acres in wheat and corn this season, with a supply of modern farming utensils, and are making rapid progress in civilization.

Applications for the position of Agent should be made immediately, to either of the committee, who also want an energetic woman Friend to reside among this tribe, to teach the Indians household duties, and the care of children.

HABITS OF THOUGHT.—It is so important to have clear and accurate habits of thought, that we are deeply interested to know how we may best cultivate the faculty of reasoning and judging. We are continually required to think and form judgments—we must turn over subjects in the mind, look at them on every side, trace the connection between ideas, and have everything arranged in its right order in the mental view, that just conclusions may be obtained.

Reading may store the mind with materials for reflection, but reading or listening to instructive conversation and to lectures cannot, of itself, confer the power of accurate thought, without which there is no real mental progress. Those engaged in instructing and training the young are aware of this fact, and, if they are wise, will continually strive to stimulate and develop the faculty of original and independent thought in the children. The mere storing of the memory is a small and unimportant part of the work of education, though we believe it often receives the most attention. Let children be prompted to think and judge by judicious questionings, and then let their errors be carefully detected and pointed out to them. Every lesson in history will give opportunity for the discussion of points of ethics and of economic philosophy, which may go far to develop the intellectual powers of the student.

Parents would do well to engage their children in conversation concerning passing events which come to the knowledge of the home circle, encourage free expression of the immature opinions of the young, and then point out truth and expose error for their instruction.

The habit of observation is all-important, and tends powerfully to stimulate thought and give it its proper material for growth. It has been asserted of Benjamin Franklin, "that he would not cross a street without making some observation beneficial to mankind. The original and suggestive character of his essays, showing his accurate knowledge of man and of the natural world in general, gives abundant evidence of the value of his close and extensive observations.

Reading may either correct or confirm

error, as the case may be, but the observation of nature, and of the actual occurences of life, are a means of arriving at absolute truth, and of obtaining the materials from which to construct sound judgments. The habit of writing out thoughts and conclusions is of value to the writer always, though the efforts may never help to enlighten the world, for absurdity is tenfold more apparent upon the written page than when it lies unexpressed in the mind.

Probably a very small proportion of the thought that has striven to express itself by means of the pen, has ever been presented to the world; and this is well, for we may say now, more emphatically than did the wise monarch of ancient days, "Of making many books there is no end." But the act of writing was a means of self-improvement and true mental progress to the writers, and perchance paved the way to work of real value which found a place in the great temple of human civilization.

If it is believed that the Divine Love finds its most living expression in the love of the human heart, may it not be likewise asserted that the Divine Thought will be most clearly manifested by the rational conclusions of his most intelligent creature.

MARRIED.

TILTON—SHERWOOD.—On the 17th of 6th mo., 1873, at the residence of the bride's parents, under the care of Purchase Monthly Meeting, William Tilton of New York, to Sarah F., daughter of William and Rachel F. Sherwood, of Harrison, West Chester Co., New York.

DIED.

FOWLER.—On the 12th of 5th mo., 1873, after a brief illness of paralysis, at the residence of her brother-in-law, Dr. S. E. Tyson, Washington, D. C., Maria L., widow of the late Robert B. Fowler, and daughter of the late David Lukens, of Montgomery Co., Pa.

From The Christian Union.

ONLY TWO SENSES LEFT.

BY HOWARD GLYNDON.

I have just come from seeing one of the most singular as well as one of the most moving sights that the life of this world can afford. A spectacle whose whole strangeness only becomes apparent when closely thought upon, and which requires as its inseparable condition a high Christian civilization.

Imagine a human being, who, if in possession of all the senses, would be more than usually bright and apt, suddenly—at so early an age that even a memory of the more favored state does not exist—deprived of them all save two; and those two the lowest and among the least reliable for intellectual purposes. Imagine, in short, a person who only tastes and feels—to whom sight, hearing and smell are as if they had never been; and who still, through the one medium of communication left unclosed—sensation—keeps up an active intercouse with that world which she can distinguish only by touch. There are thousands of people who from this simple description of her condition will be able to repeat, without prompting, the name of the woman of whom I speak. But how many of those who are familiar with her strange story have ever actually realized such an anomalous position by trying to put themselves in her place?

I think the day on which I went to see her will always be associated in my mind with the visit itself. In Boston, the coming of spring is tardy, and there were as yet no signs of a change of season, save some green patches of grass here and there—a few swollen purple buds of the crocus, and some stray snow-drops in favored spots; but the air at least was perfect on the April day when we took the Bayview cars and were borne along through South Boston—a forlorn locality enough, made still more unprepossessing by the clouds of dust which were raised by every light breeze from the water, of which we caught glimpses occasionally. It seems to be built over entirely with wooden houses, and I imagine would burn like tinder in a decent breeze, and in an hour's time leave nothing but ashes to mark where it had been.

We got out of the cars in the vicinity of some immense mounds of yellow earth which are being dug down. They would be picturesque, standing out as they do, sharp and high against the peculiar blue of New England skies, if only they were gray or green; but the color of sandy earth is about the most disheartening and the least artistic of all known tints. It is *dirty*, and that expresses how disagreeable it is. You look down the little side street straight across the bay; and higher up, at the head of, it is a large wooden building which might have been white once, surrounded by a colony of smaller wooden houses of a more recent date. We walked up the hill, around the large house, and after some inquiries found ourselves in the parlor of one of the smaller buildings. A cosy little room, full of pictures and casts, and with plants and vines in every available nook. But the very prettiness of the room saddened me, when I remembered that with one or two exceptions the habitual frequenters of this

room could not see. For you will have guessed already that the large whitish building and its accessories compose the Boston Institution for the Blind.

Of it, Laura Bridgeman, now about forty-five years old, has been an inmate from her earliest childhood. I have no data at hand, but from what I have read and heard, I have the impression that Dr. Howe took her when she was about six years old. She lost her sight and hearing from disease while a baby, and gradually afterwards the sense of smell was also deteriorated. Thus she was at an early age, deaf, dumb, and blind—capable of receiving impressions through the touch and the taste only. Necessarily the sense of touch was the one which was used to convey mental impressions to her. She came to Dr. Howe in an entirely ignorant and helpless condition, but early showed an astonishing activity of mind, as manifested through the one unobstructed channel. Her bodily activity was also great. It seems to have been a peculiar dispensation of Providence which threw her in Dr. Howe's way. He was the man of all others, to make the most of the few facilities for mental development that were left her; and she appears to have had an instictive desire to profit to the utmost by all the generous efforts that were made to lift her out of that dark, lonesome state in which she was found.

While passing these facts in review through my mind, the parlor door softly opened, and without any noise, Laura came in, accompanied by the matron. She sat down quietly on the sofa, and seemed to wait to be addresed. A slight erect figure, plainly and decently clad; a remarkably shaped head, of which I have brought away little more than a memory of the dome-like forehead and the look of peculiar firmness stamped on all the features. Rather thin, light brown hair, simply knotted. Above the useless eyes a green shade. A set look about the mouth. Over all the face that indescribable pallor which always settles upon the countenances of the blind, reminding you of a plant reared in the dark—and about both face and figure a look of being prematurely worn out—though there are none of the usual signs of age about her. I can just imagine that terribly active mind, thus imprisoned in the poor defective body and constantly beating its wings against the walls of its death-dark and death-still prison, and demanding light and sound and voice. I should think this constant hunger of the spirit would wear out the stoutest frame. I am only astonished that she has borne it so well. She sat on the sofa perfectly passive, till I took the seat by her side, and putting my fingers into her hand, which half closed round them, began to spell to her with the one-handed alphabet. Practice has given her astonishing facility in this way. She reads as fast as you can possibly spell, simply from feeling the shapes of the letters with her hand, which half encloses yours. I did not expect to make any impression on her personally, for she has been used to meeting visitors all her life, almost daily I suppose. After a few preliminary words, I told her that one of us was named Laura, too. She gave a little start. I added that I was very glad to see her. She then spoke for the first time. Raising her hand she spelled slowly: "How did you know how to find me?" I explained that to her, and then added that I had heard about her years before, when I was a very little girl, and that I had always wanted to see her. She seemed pleased at this, and the evident constraint with which she is accustomed to meet strangers seemed to be melting away. She made an abrupt movement and said, "Can you understand if I spell fast?"

On finding that I could, her constraint seemed quite to disappear. "I am very glad you came to see me," she said.

Presently I asked her if she were well. "No, I am weak," she replied. "I have a little cold; but this is a very fine day." Then, with another little start (she generally prefaced her remarks on the fingers with such an one, as if ideas came to her suddenly and forcibly) she felt for her watch chain and showed me a tiny gold piece not larger than a big rain drop. I knew it was too small for a dollar; but catching only the inscription "dollar," I said, inquiringly, "A one dollar piece?" She corrected me quickly by saying, "No; it is twenty-five cents in gold;" and looking closer I saw that it was marked "¼ dollar." "It came from California," she said, "and was given to me." The next moment she asked with a soft and timid gesture, "Are you happy?"

There was an inexpressible pathos in these words coming from her. I looked around me for a moment. The sun was shining. The earth was beautiful. There were kind faces about me. And all that she who sat there by my side, in the silence and the darkness, could know of this, was blindly, dumbly, and deafly, as plants do—by feeling only.

I said "yes" very decidedly;

"Are *you* happy?" I asked.

"Yes," she said simply.

Then I felt ashamed of myself. If she, with so little to make her happy, would say that, I surely ought to have been an hour, out of pure joy, in telling of *my* happiness; seeing what my advantages were compared with hers.

After this she put her hand up timidly

and touched me, and then withdrew it as if afraid of offending.

"Oh, feel of me as much as you like," I said, divining her purpose. She passed her hand over me with a few light touches, and appeared to be satisfied.

"I am glad you came to see me," she said, "I like to have you talk to me."

Then, in a perfectly *naive* manner, she began to tell me about herself, and asked me questions.

"I have a nice sunny room this year, and the furniture is new; I have a new carpet, too. I do fancy work. I knit collars and make little mats for the people who wish for them. I like to work."

Then, interrupting herself suddenly: "What do you do every day?"

"I write a good deal, and some of it gets printed in the papers," I said.

"Oh, I like to write, too," she replied eagerly.

Then suddenly again:

"I will ask if I may take you up stairs to see my room."

Permission being granted she led the way; walking with her hands stretched out before her, but nevertheless with a singular, erect grace. She took me up two flights of stairs and went straight to her room, where I found everything in perfect order—kept so by her own hands.

The drawers of her bureau would have most eloquently reproved many a careless lady whose sight is perfect. Every one of her little things had each its allotted corner. She showed me a lace collar which she was knitting, and a small worsted mat of white and purple, very neatly done, and this last I insisted on carrying away as a memento of her. She showed me, too, her Bible, in large raised letters such as are used for the blind. She asked me if I loved that book; and as it happened she had opened it at these words of David: "In Thee, O Lord, do I put my trust;'' and in reply I silently guided her fingers over the words. She appreciated my answer. She also showed me some letters that friends had written to her. The words are first written in large, plain characters, and then the outlines of each letter are made perceptible to the touch by puncturing them with a pin. I caught the idea, and promised to write her a letter some time. She seemed greatly pleased at this. The room contained a miscellaneous collection of small articles—trifles which have been given to her. She is very proud of these and pointed them out to me with evident satisfaction. She took up a little statuette group, and passing her fingers over it, told me what it was as well as if she had seen. It had been given to her the day before, and had still the charm of novelty. She ran her hands over the furniture and bade me notice that it was new; and then taking me by the hand she led me to the window: "What a fine view," she said—and she had never seen it!

Afterwards she took us down stairs, out of the house and up the road to another house in which is the room for fancy work for some of the blind pupils. She told me that she assisted in this room, and seemed proud of the responsibility. The idea occurred to her here to show me her watch, a silver one, which she wears at her belt. I couldn't understand how it could be of any use to her, though she evidently thought a great deal of it—but, noticing that the face had no crystal, I thought that perhaps she could tell the time by feeling the hands. I did not notice whether the figures on the dial plate were raised or not. She was surprised at my watch, which I showed her in return, and which is one of the smallest ever made. She felt of it minutely, and quickly asked how much it cost. She has a correct idea of the money value of articles, and I think would not be easily cheated.

She hovered about me, continually searching for my hand, showing that she wished me to talk, or claiming my attention for her own fingers, but was never in the least obtrusive, and was thoroughly lady-like and refined in manner and movement.

"When will you write to me?" she asked. And when I told her that I must go, she said that I must not forget to write, and that I must come again. When I try to realize her condition of mind I can think of nothing but a child in swaddling clothes left in the silence and the dark. But that soul of hers yearns continually towards the day.

"An infant crying in the night,
An infant crying for the light!"

What she might have been is food for speculation. What she will be when the shackles fall is glorious to think upon!

But the little white and purple worsted mat that I brought away with me I mean to keep where my eye will often fall upon. When I feel discontented or inclined to despond over any of the small hardships of my life I hope it will remind me of what hers is, and the lesson that I ought to draw from it.

From Travels Around the World.
BY WILLIAM H. SEWARD.

VISIT TO YEDDO—INTERVIEW WITH THE MIKADO.

(Continued from page 301.)

* * Yeddo is a singular combination of compactly-built and densely-inhabited districts, with intervening gardens and groves, appropriated to civil and religious uses. When in one of those populous districts, it is difficult

to conceive that the whole vast city is not built in the same way: and when in one of the deeply shaded parks, it is impossible to realize that you are in the heart of a great city.

As Sawa had suggested, we proceeded first to Sheba, the spacious grounds which contain the colossal tombs of the Tycoons who ruled in Japan so many centuries. Some of the tombs are of granite, others of bronze. They surpass, not only in costliness, but in impressive effect, any imperial or royal modern cemetery in the West. The sarcophagus, the obelisk, and the shaft, forms familiar in Western monumental architecture, equally prevail here. The monuments bear no epitaphs, but each is surrounded with many lantern-bearing votive shrines, covered with inscriptions commemorative of the virtues and achievements of the dead, and expressing the affection and gratitude of the princes by whom the tributary structures were erected. The domain is planted with great taste. Each particular tree and shrub has been formed and trained into a shape suggestive of religious sentiment.

By the side of the cemetery stands the Temple of Sheba. What with hideous devices of the great red dragon of Japan, with his forked wings, flaming mane, and powerful claws, the monstrous transformations of Buddha into lions rampant and roaring, peacocks proud and strutting, and sagacious storks stalking and prophesying, the interior of the temple is a weird combination of the mythic and the terrific.

Though we have experienced neither menace nor insult, our guard is nevertheless indispensable to protect us against intrusive curiosity. The crowds gather around, and follow us wherever we alight and wherever we go. Perhaps the escort might be needed in case of sudden excitement or tumult, such as is liable to happen in every great city. *

October 5th.—A busy day, but less eventful. We have visited the Hamagotén and its palace, where Mr. Seward was to have been feasted. The palace, built and ornamented in Japanese style, is luxuriously furnished in the European. One of the saloons is appropriately called the Cool-room, its walls and ceilings being decorated exclusively with huge pictured fans, in many different positions, and so well executed that you might fancy that you feel the air stirred by their motion. The grounds are as extensive as those of Central Park in New York, and not less elaborately embellished. There are quaint bamboo summer-houses, with pretty scroll roofs, covered with hundreds of creepers, known to us only in our green houses, standing in the midst of lakes well stocked with gold-fish. There are groves of mulberries, chestnuts, persimmons, and oranges. Stately shade-trees, cut and twisted into the shapes of animals, castles, and ships, crown hundreds of high knolls which overlook the smooth bay of Yeddo.

From the Hamagotén, we drove to Osakasa, where we wonderingly examined a temple which surpasses all the others we have seen. Superstition, though abating in Japan, is nevertheless far from being extinct. They show at Sheba, in the court of the temple, a bowlder, in the top of which a deep, smooth, circular basin has been made, which is filled with water, and kept carefully covered with a stone lid. It is an accepted belief that this water rises and falls with the ocean-tide. At Osakasa we were required to look with reverence upon two native ponies (one cream-colored, the other brown), both nicely trimmed and groomed, and superbly caparisoned, occupying apartments neat as a parlor. They remain in perpetual readiness for the equestrian exercises of the gods. The beasts are maintained by pious contributions of pilgrims. Ecclesiastics in Japan, as sometimes they do elsewhere, resort to questionable expedients for raising money. The highly ornamented grounds of Osakasa are rented for tea-houses, theatrical exhibitions, jugglers' entertainments, and other popular amusements.

A dinner was ordered for us at a tea-house —the "Delmonico's" of Yeddo. Leaving our carriages with the escort in the streets, and our boots at the door, we were ushered up a very steep, but highly-polished wooden staircase into a chamber, or rather a dozen chambers divided by sliding doors. Here we sat down on the clean matted floor. A lacquered table was set before each person. It was eight or ten inches high, and large enough for two small covers. Tea in little cups without saucers was served, clear, and piping hot. After the tea, *saki*, a liquor distilled from rice, fiery and distasteful, was poured from a porcelain vase into such small, shallow, red, lacquered vessels as we sometimes mistake for tea-saucers. Our hostess, a middle-aged matron, was assisted by eleven pretty girls, their ages varying from twelve to sixteen. These attendants, by the elegance of their costume and abundance of white cosmetics, had enhanced their beauty to the degree that, in Oriental speech, it would be said that "every one of them was a temptation to the servants of God." One of them went down on her knees beside each guest, and remained there until it was time to bring on, with the tiniest of delicate hands, a new course. Their actions were graceful and modest, their voices bird-like. They manifested childish delight at every compliment we gave them, and their pleasure seemed to rise to ecstacy when per-

mitted to examine our watches, fans, parasols and other articles of dress or ornament.

The dinner, however, was rather a self-denying ordinance. There was a vegetable soup flavored with *soy*, raw fish in thin slices with horse-radish, petty bits of game, various preparations of rice, and many dishes whose composition was unascertainable. These courses were intermingled with sweetened fruits and confectionery. *Saki* was offered with every course, and always with great ceremony. All the dishes had one common flavor, which we could not analyze. Even the sugar had this raw, indescribable taste. After the entertainment, the girls, sitting on the floor, each with a rude instrument, in form a compromise between the banjo and the guitar, played and sang, and at intervals rose and danced. * * * *

October 6th.—The day began at Yeddo with an audience given by Mr. Seward at the consulate.

While he was holding his audience, the ladies shopped. The Japanese artisans contrive to produce exquisite articles of taste and *vertu* from cheap materials, and with an infinitesimal proportion of the precious metals. Their modern porcelain is inferior to the Chinese, but they excel in ornamental lacquer work and fans of all sorts. Their designs in bronze are exceedingly curious, but their execution inferior to that of Europeans. In painting they are unsurpassed in the imitation of all forms of animal life. With a keen sense of the ludicrous, they may yet come to be employed as caricaturists in our presidential elections!

There is no special manufacture at Yeddo. It is an emporium for the whole empire. We have found it impossible to ascertain the districts in which particular classes of articles are made. The shops are small and closely packed with wares. The indifference assumed by the merchants would be provoking, if it were not for their extreme politeness. If the buyer means to obtain a fair bargain, he must affect equal reserve and indifference. The entire family look on, half a dozen men and three or four women busying themselves in every sale. Indeed, the house and the shop are one. Four feet square of matting in the centre of the shop is the common dining-room and bed-room. Must they not sleep and eat by turns?

The United States Minister was recalled to Yokohama last night. Captain Bachelor put the reins of two fine American horses into our hands, to drive in a light New England phæton down the Tokaido to Yokohama. Mr. Randall conveyed the other ladies in a carriage drawn by Mr. De Long's mottled native ponies. Each carriage was attended by two *bettos*, quick-footed boys, whose service is to run like coach-dogs by the side of horse or carriage, warning everybody out of the way, and they are ready to seize and hold the horses at every stopping-place, or in any case of alarm. The road was literally crowded, and hilarity and merriment displayed themselves on all sides. The crowds were labyrinthian. The activity and songs of the *bettos*, and the ejaculations and imprecations of our mounted guard, with the clangor of their arms, made our rapid drive a very exciting one, while a bracing air with genial sunshine was exhilarating. But all pleasures have their drawbacks. Neither the *bettos* nor the dragoons were capable of understanding our requests or remonstrances. They wanted rest at every tea-house, or, what was the same thing, they sought favor at the tea-houses by bringing us up at the doors. The guard dismounted, and, with the *bettos*, took the refreshments profusely offered them, while we, though declining any, were obliged to wait. When we had made twelve miles, half the distance to Yokohama, we brought up at a hostelry, with a stable. Our horses were taken out to be fed and groomed. From open windows in an upper chamber we saw in the court a huge brass caldron sunk in the ground over an oven. The horses were brought to it. Four grooms took possession of each horse, and rubbed him thoroughly from head to hoof with wisps of straw dripping with hot water, and afterward dried him with as much care as the human patient receives when he comes out of a Turkish bath. We improved the time by a Japanese dinner, which, when we were completely surfeited, we left unfinished, very much to the disappointment of the music-girls. Once more on the road, we indulged a faint hope of reaching Yokohama before midnight. We came, after three or four miles, to the bank of a river twenty rods wide. There was one rough flat-boat on the other side, worked by an endless chain. We awaited its tedious arrival and delivery of passengers multitudinous and various. Then our beasts were led separately into the boat and crossed. It returned to our shore, and, as in the riddle of the fox, goose, and peck of corn, took the dragoons and the carriages. "Last came joy's ecstatic trial." We hurried on board, and, reaching the opposite bank, found the vehicles there, but not the horses. We were obliged to walk forward a quarter of a mile, to a place where the *bettos* and cavalry were taking tea and smoking, as if they had fasted the whole day. Then they went back and brought up the impediments. A brilliant, full-orbed moon expanded into majestic size every object that we passed, and lit up the waters of the bay as we approached

Kanagawa. Mr. De Long's native ponies, after frequently giving out on the way, fell in climbing the sharp, high hill, and it taxed our own horsemanship to get over this difficult part of the road. The other carriage was drawn over the hill by the *bettos* and dragoons, and the ponies were then re-attached. Meantime *bettos* and dragoons lighted each his variegated paper lantern. They made the suburban streets of Yokohama resound with vociferous shouts, thus exciting the astonishment and perhaps the fears of this inoffensive people. We arrived at Mr. Walsh's hospitable gate, much to the satisfaction of our friends within, who, owing to the lateness of the hour, had become apprehensive for our safety.

(To be continued.)

FRIENDS are as companions on a journey, who ought to aid each other to persevere in the road to a happier life.—*Pythagoras.*

OUR HOMESTEAD.

Our old brown homestead reared its walls
From the wayside dust aloof,
Where the apple boughs could almost cast
Their fruitage on its roof:
And the cherry-tree so near it grew,
That when awake I've lain,
In the lonesome nights I've heard the limbs,
As they creaked against the pane;
And those orchard trees, oh, those orchard trees!
I've seen my little brothers rocked
In their tops by the summer breeze.

The sweet-brier under the window sill,
Which the early birds made glad,
And the damask rose by the garden fence
Were all the flowers we had.
I've looked at many a flower since then,
Far brought, and rich, and rare,
To other eyes more beautiful,
But not to me so fair;
For those roses bright, oh, those roses bright!
I have twined them with my sister's locks
That are laid in the dust from sight!

We had a well, a deep old well,
Where the spring was never dry,
And the cool drops down from the mossy stones
Were falling constantly;
And there never was water half so sweet
As that in my little cup,
Drawn up to the curb by the rude old sweep,
Which my father's hand set up;
And that deep old well, oh, that deep old well!
I remember yet the plashing sound
Of the bucket as it fell.

Our homestead had an ample hearth,
Where at night we loved to meet;
There my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thoughtful brow,
With my childish hand in his raven hair—
That hair is silver now!
But that broad hearth's light, oh, that broad hearth's light!
And my father's look, and my mother's smile,
They are in my heart to-night.

—*Phœbe Cary.*

THE TROUBLESOME BABY.

The little one clings to the mother,
With kisses that softly fall,
But somehow the troublesome baby
Is nearest her heart of all;
Sick and fretful and small,
But dearest to mother of all!

The neighbors wonder and pity,
Hearing the querulous cry,
"She is losing her youth and beauty,"
Say friends as they pass her by.
"Well were the babe to die,"
"And the mother at rest," they sigh.

But over the wee white cradle,
Her soft eyes full of prayer,
Bendeth the weary mother,
And never was face so fair.
Pale, and tired with care,
But the glory of love is there!

Rosy and round and dimpled.
Dewy with childish sleep.
She tucks in her other darlings,
Whom angels watch and keep.
Ah! if a darker angel
Anear this treasure creep!

Bless thee, beautiful mother!
Thy heart hath a place for all—
Room for the joys and the sorrows,
However fast they fall;
Room for the baby small,
That may love thee best of all!

—*Hearth and Home.*

AN OLD-FASHIONED SERVANT.

Before the kings of Ireland overran this land, and before the Yankee tendency to patent inventions had been so stimulated by ignorance and stupidity that a pail of water cannot be drawn in a natural way from the well, our Polly used to go smiling into the garden, and gather eight or ten kinds of vegetables for dinner, preparing each for the table, and they had a sweet freshness and flavor found in no market produce now.

Her skilled eye detected the full corn in the ear by the look of the husk, and she knew by the swell of the pod when the peas were ready for boiling; she knew what squashes not to get, and where were the crispest cucumbers. Indeed she had that native talent which induced cows to give down their milk, even without the promise of a silk gown; the wit to make hens lay and chickens live; and rising, like the virtuous woman in Proverbs, while it was yet night, her washing was hung in snowy lines, or ever her breakfast was eaten. Whatsoever her hands found to do, that did she with her might. She was so fond of flowers, and so patient with them in their shortcomings and their ever-needed pottings, that I think she must have a garden now somewhere in Paradise, and croons Methodist hymns over her flowers as she used to here, about

"The Lord into his garden comes!
The spices yield a rich perfume,
The lilies grow and thrive,"

and so on; for I don't see how heaven is going to change one's tendencies unless one is made over; how a queen is to take up the role of a peasant, or a philosopher that of a stock broker, merely by another place of residence.

My Polly! In that state or place where you are gone, do you find any one to minister to, to serve with loving diligence with heartfull, unwearied tenderness, as you did here? There was a tie between you and those you loved closer than that of a maid to her mistress, and that tie may remain in another world. She whom you loved so much, and in whose arms you died, when she too went to the world of souls, must have found you, I think, waiting for her, with the same simple devotion as when you left her to take up your old relation of unselfish love.

Like most country girls, Polly could drive a nail and split wood if necessary, which I fancy it often was at her home. She was a pretty good carpenter, and, besides tinkering the house on occasions, could give form to her own inventions with some skill. A board for scouring knives of her make, with sundry contrivances and conveniences, lasted in my kitchen until silvering them came into fashion.

I know, my Polly, that the recording angel never set down against you the little whiffs of temper that made you sometimes even throw the chairs out of the window, or the little injustice that made my brother Ralph hate you. To me you were always kind, gentle and patient; but who pretended you were perfection? Only I would I could find a helper to my domestic infirmities one-hundredth part as faithful, as clean and capable, faults all counted in; would there be any question of wages between us? Think of Polly "going to leave because there is sickness in the family!" Think of Polly withdrawing from the storeroom portions of groceries, under some ethical delusion familiar to the Celtic imagination! Think of Polly at all in the same category with locks and keys, with modern notions of hire and service! The whole thing is as different as if we lived on another planet.

She was such a large part of my child life, that it is difficult to look back without seeing her constantly. Now that she is gone I naturally dwell only on her excellences; the more when I contrast her solid virtues with the flimsy ghosts of such that I see now in every kitchen,—her faithfulness that let nothing run to waste: her never-weary feet, that with angel-like persistence ascended and descended to minister to the wants of others; all her thoughtfulness, her sweetness her patient energy.—*Atlantic Monthly for June.*

It is no disgrace not to be able to do every thing; but to undertake, or pretend to do what you are not made for, is not only shameful, but extremely troublesome and vexatious.—*Plutarch.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

SIXTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	12 days.	12 days.
Rain all or nearly all day	2 "	1 "
Cloudy, without storms	0 "	5 "
Clear, as ordinarily accepted	16 "	12 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Sixth mo., per Penna. Hospital	76.28 deg.	74.09 deg.
Highest point attained during month	94.00 "	95.00 "
Lowest do. do. do.	58.00 "	51.00 "
Rain during the month, do	4.22 in.	0.88 in.
Deaths during the month, being for 5 current weeks for 1872 and 4 for 1873	1,712	1,289
Average of the mean temperature of 6th month for the past 84 years	71.79 "	
Highest mean of temperature during that entire period, 1870	77.21 "	
Lowest mean of temperature during that entire period, 1816,	64.00 "	

COMPARISON OF RAIN.

	1872.	1873.
First month,	1.26 inch	6.04 inch
Second month	1.18 "	5.60 "
Third month	3.37 "	2.24 "
Fourth month	2.50 "	4.19 "
Fifth month	2.80 "	4.78 "
Sixth month	4.22 "	0.88 "
Totals for the first six months of each year,	15.33 "	23.75 "

The proportionate excess of rain the present year over last has been somewhat reduced by the drought of the month under review, as shown by the above figures. Of this drought we quote the following; "There has been no rain at the hours when observations are made at the Exchange since May 22, a period of *twenty-eight* days. There was no drought last year compared with this, the longest period without rain in 1872 being from May 7 to May 19."

The above account was penned on the 19th of the month and the drought spoken of continued unabated until the morning of the 23d, when we had a slight shower, followed by more rain during the night and on next day.

In reference to the deaths, if we deduct one-fifth for the extra week last year, we have for four weeks of each year, 1872, 1,374, and 1873, 1,289. For the entire six months we have the following gratifying statement, viz.: "The deaths in Philadelphia during the past six months numbered 8569, a decrease of 2443 from the same period last year."

As our review is not especially lengthy this month, we venture to append the following extracts of interest:

"The showers, when any fall in Australia, are generally confined to certain months, but differing on the side of the mountains. Floods on the coast occur simultaneously with dry weather in the interior, and conversely. May is the rainy season on the coast, while in the interior rains fall during the summer, or between September and February.

"But a more important division of the climate is marked by cycles of ten or twelve years each. Once in such cycles a year of unmitigated drought prevails. Close upon this follows a year of flood, but the rains which are at first continuous and as general as the preceding drought, decreases with every succeeding year, until they again wholly fail for a time.

"The two or three years following the great rains may be called the *wet*, and an equal time preceding the great drought may be called the *dry* season.

"A cold winter in Australia coincides with a hot summer in Europe and conversely."—*McCulloh's Geographical Dictionary.*

The periodicity of rainfalls has been observed in some localities, as noted in a report sent to Smithsonian Institute. J. M. ELLIS.

Philada. 7th mo. 2d, 1873.

SALEM QUARTERLY UNION OF FIRST-DAY SCHOOLS.

The next meeting will be held at Mullica Hill, N. J., on Seventh-day the 19th of 7th mo., 1873, at 10 A. M. A general invitation is extended.

REUBEN WOOLMAN, *Clerk.*

WESTERN FIRST-DAY SCHOOL UNION will meet at London Grove, Pa., on Seventh-day the 26th of 7th mo., 1873. Reports from the several schools within the limits of Western Quarterly Meeting are requested, and the general attendance of Friends invited.

MUTUAL AID ASSOCIATION.

Stated Meeting on Sixth-day evening the 18th of 7th mo., 1873, at 8 o'clock, at Race Street Meeting Room. ALFRED MOORE, *Secretary.*

CIRCULAR MEETINGS.

Committee of Philadelphia Quarterly Meeting will meet on Sixth-day afternoon next, 18th of 7th mo., 1873, at 4 o'clock. It is very desirable that all the members should consider it their *duty* to be present.

WILLIAM EYRE, *Clerk.*

CIRCULAR MEETINGS.

7th mo. 13. Diamond Ridge, Md., 11 A.M.
Peach Pond, N. Y., 11 A.M.
20. Schuylkill, Pa., 3 P.M.
Ellicotts City, Md., 3 P.M.
Gunpowder Old House, 10 A.M.
Salem, N. J , 10 A.M.
Alloways Creek, N. J., 3 P.M.

Schuylkill meeting-house is about a mile from Phœnixville, Pa. Friends desiring to attend the Circular Meeting on the 20th, will be met at this point by writing to that effect to Elijah F. Pennypacker. Leave from 13th and Callowhill at 8 A.M. Procure a round trip ticket.

ITEMS.

ONE of the curiosities of the Vienna Exhibition is in the Agricultural Pavilion. It is a solid cannon-ball weighing some fifty pounds, which floats in a mass of quicksilver. There is nearly two hundred pounds of this substance in a large tank, and upon it the iron rests as though it were light as thistle down.

In the *Sanitarium* for 5th mo., Dr. Hammond discourses on the wholesome influence of light, showing that it is necessary to the normal growth of plants, animals and men. The effects of deficient light upon the sick he pronounces usually deleterious. In all diseases characterized by deficiency of vital power, he says, light should not be debarred. In convalescence it is a beneficial stimulant. These principles apply to the color of wall papers as well as to the use of shutters and curtains. A dark wall, that is, one which absorbs most of the light instead of reflecting it, is depressing to body and mind. Dr. Hammond also recommends "sun-baths, or apartments in which the solar rays can fall upon the naked body.

THE deaconess and her duties seem to be growing in favor among the Episcopalians. A year ago, there was but one in the diocese of Long Island; now there are eleven, four of whom were admitted to office last week, in Brooklyn, with quite impressive services. Bishop Littlejohn, in receiving them, explained that the order of deaconesses was a corporate body, which could hold property and receive bequests, and the duties of whose members were: to visit the sick, succor the distressed, and teach the ignorant. The candidates were to devote themselves to this life for not less than three years. Rev. Dr. Hall, of Holy Trinity, particularly warned the new deaconesses against superstitious notions and habits, probably not wishing them to have the outward resemblance to "Sisters of Charity," and told them that their way would be somewhat difficult, and that they must needs have great heart and enthusiasm in their work. The speaker admitted that, in some respects the influence of the priesthood was less now than ever before, and that it was for woman to come in and introduce better modes of relieving the sick and needy in the parishes. A fund for the use of the deaconesses has already been started in the diocese, and the Bishop thinks that the candidates for the work will be coming forward more rapidly hereafter.

A PROJECT at present under consideration in the towns of Leicester, Nottingham and Derby for establishing courses of lectures and classes to be conducted by professors of the University of Cambridge for the benefit of the working classes.

THE *Herald of Truth*, organ of the Mennonites in the United States, says:

"The emigration of the Mennonites from Russia is beginning to assume a more serious aspect. Since the Russian authorities have prohibited the preaching of the doctrine of non-resistance, the people begin to feel the burden of oppression, and to comprehend that there is really a meaning to the restraints laid upon them by their governmen'. From recent letters received from there, we learn that about twenty families are ready with the opening of the spring to come over. These families possess considerable means, and intend to go to Minnesota.

"A deputation has also been chosen, and is no doubt at this time already upon the way to this country, and will shortly arrive here, to examine this country and make final choice of a place for settlement.

"The necessity of emigrating seems to gain ground. Many who, till recently, were strongly opposed to emigrating are now favoring the project, and we have no doubt that in the course of another year we will see a very large number of them coming to this country."

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SEVENTH MONTH 19, 1873. No. 21.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence* at *the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Extract from the Journal of Job Scott.... 321
Unhealthy Sentiment.... 324
The Beauty of Humble Life.... 324
The Ever-Present Spirit.... 325
Extract from a Letter written by Priscilla Gurney to her cousin Maria Fox.... 327
Pity.... 327
"Scrap".... 327
EDITORIAL.... 328
OBITUARIES.... 329
Matters of Interest among Friends.... 329
"A Call to the Fountain, etc."... 330
The Value of Authority.... 330
A day with a Courteous Mother.... 331
POETRY:—I'll wait a while Longer—The Holy Name.... 333
Visit to Yeddo—Interview with the Mikado.... 333
Notices.... 336
Items.... 336

EXTRACT FROM THE JOURNAL OF JOB SCOTT.

(Continued from page 308.)

Abraham saw his day, and rejoiced in *his birth* in the soul. When this holy birth grows up in us to the state of a "perfect man;" to "the measure of the stature and fulness of Christ;" then every thought is brought into captivity to the obedience of Christ. Here, all power in heaven and earth is committed to the only begotten. All strength and ability to suffer and perform all that pertains to salvation, is in this divine life; and as it reigns unrivalled, it stands singly in the eternal power of the Father, having sat at God's right hand in the soul, till all his foes are made its footstool. For God alone, the eternal power, can ever put an enemy under the feet of the *begotten,* the birth, the babe that is born of him: and he is able to put all things under him, raise him into dominion over all, and so give him the very keys of death and hell. Here he ascends up, where he was before his descent into the state of union with man; wherein, he (man) has had to learn obedience, through much pain and sufferings. Here, the begotten, standing singly in the eternal power, has the full possesion and benefit of it. Were it not so, it could not be *committed to him.* And if something of this was not the life and authority of the saints, Christ could not have truly told them, "Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain they are retained. Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven." The true ground and mystery of this, *is Christ in man; Christ our life.*

This power and authority belong to the saints *only,* as their life and acting principle *is Christ*; only as *he* so lives and reigns *in them,* as to have all his enemies in them, put under him; only as he, in them, comes to have all power committed unto him, by having all things in subjection, and all other rule and authority put down. Here, *he* in *them,* having the keys of death and hell, and knowing all the principalities and powers in man (that are naturally so fond of exercising rule, government, and authority, even in things religious) become entirely subject unto him; they may well have their decrees and counsels confirmed in heaven. For, living and acting only in the *life of the Lamb,* their decrees are nothing else but the decrees of *him,* (in and through *them,*) who has the power and the keys of the kingdom. For in this state, the son delivers up the kingdom to the Father, and God becomes all in all.

It is thus, the son comes to have all power: for, as all is surrendered up to the Father, as even *death* is cheerfully submitted to, and passed through, all dies into total subjection: the life of God comes into full and absolute dominion in the soul; nothing resists, or even wishes to resist his will, or to reign out of his

life. Here, he must unavoidably become all in all. And as here, the begotten stands perfectly in the will, life, and counsel of the Father, his whole life is in the eternal power. Nothing is withheld; neither grace nor glory, nor any good thing. There is no more lack of power, than there is of desire, to enjoy good; for all is in the power, quite swallowed up in it. Every desire is in God; and there can no more be a separate desire or activity, in this perfect subjection, than there can be another source of good, besides God.

Here, *death*, the last enemy, is put down. Life, divine life, the very life of God, becomes *all*. Here, the begotten *bursts* even the bands of death, as of old, and leads captivity completely captive. For as certainly as he did so, in his triumph over death, hell, and the grave, in that body, so certainly, and just so far as *we die* with him, and thus become *one with him*, he triumphs over them *in us*, and therein *we* triumph over them *in* and *with him*. When this work is completed *in us*, "there shall be no more death." But, until it is completed in us, we shall not be "complete in him;" but something of our own righteousness, which is of the law, or of creaturely ability, will be hanging about us; some degree of self-sufficiency and independent action, rule, and authority, which robs Christ of his glory, and holds us in bondage. But when we submit to die with him, not in part only, but wholly, then he is our whole life, and we come to know that "of him, and through him, and to him, are all things." Then is the time, the very time, that he has *finished* his whole work in us; and so, having nothing further to do, in and for our souls, in the exercise of his mediatorial office, or for our reconciliation with God, of course he renders up the kingdom to the Father, and God becomes all in all. Here it is, that "*death* is swallowed up of *victory*."

These are faithful and true sayings, learned only in the school of Christ, and that through many tribulations, sufferings, and deaths. Read these things with that eye that is in the head (Christ,) for no other eye can see or behold this mystery. "The vulture's eye," never saw it, nor ever will, or can. Man's wisdom never shall understand or comprehend it.

Cease, O man! thy vain attempts to know, by thy natural understanding, the deep things of God. Eternal wisdom has decreed against it. Thou must come down, lie low, and learn in nothingness of self. This way is proved, yea, it is sealed: and all who thus learn, learn with certainty, and *know*, instead of guessing and conceiving. But, Oh! the dippings and strippings, the tryings and provings, which attend this progress. None fully know them but those who know them through a deep experience, and witness a perfect *loss of things;* and, witnessing this, they ther come to "win Christ, and to be found in h not having on their own righteousness," wh they know indeed to be, "as filthy rag not moving in religious things of themsel without the evident motion and aid of div life, for all else is surely but our own righ ousness. But being redeemed from it they rejoice to account it as dross, and dung: because, hereby they are united him who is the head of all principality power. Here is safety, enlargement, and ness of true joy forever. Reader, press a it, through the perfect death of all things thee, that are not of God. And have a c stant watchful care, O exercised pilgrim, t thou seek not for ease before the Lord's tir endure the turnings of his hand upon th and if the enemy of thy soul present a outward delight, pleasure, or gratification whatever kind, see that thou embrace his temptations, however pleasingly or artfu presented and insinuated; the very *sting death* is in it, if thou yield unto it. A although thou mayst, for thy trial and pr ing, be left almost destitute of all sense good, and have scarce a grain of faith rema ing; and though in this extremely depres situation, thou mayst be ready to believe will be of little or no advantage to str any longer against sin; ready to say it is in vain, and perhaps ready to conclude, in dark moment, it will be no evil for thee give way to take a *degree* of delight in f bidden things; yet, I warn thee, in the f and dread of the living God, touch not w the temptations of the seducer of souls. Fl flee for thy life! flee from sin as from a s pent! If thou tamperest with it, though th meanest not to yield, thou art in immin danger; and if thou listenest, thou may contrary to thy intentions, go near to the b ders of destruction; and if thou shouldst u happily yield and surrender, thy peace w God would be broken; and every evil thi that thus gets in by consent, must, if ev thou knowest thy peace again restored, cast out, by thy suffering inexpressibly m than all the delight or enjoyment which su a false gratification can possibly bring with

Oh! therefore, stand firm, keep on t watch-tower, resist unto blood, striving agai sin, and that *in* the faith, true and livi faith, for it is that which gives the victor and though it seems almost gone, or appe as small as a grain of mustard-seed, yet thou cast not away thy confidence, but s rightly engaged to keep the faith, itwill en ble thee to "fight the good fight," and to s to these mountains of opposition, temptati and besetment, be ye "removed and c

into the sea, and it shall be done." Remember him who endured all satan's allurements and temptations; who, though he even fasted forty days in the wilderness, a state of desolation and trial, yet he stood firm, he *ate nothing*, he yielded not to any of the enemy's proposals, but bravely repulsed him in them all. Oh! this was a fiery trial *for him*, and is a fiery trial *in all his*. But, sing, O ye heavens! he overcame and led captivity captive. And after this dreadful conflict was over, the holy angels ministered unto him. So it is, has been, and will be, with all his, as they stand, firm in the faith and patience of the saints; *eating nothing*, taking in nothing of the enemy's alluring presentations. God's grace ever was, and ever will be, sufficient for all these under every trial, temptation, and besetment. Let satan rage, let his messenger, the thorn in the flesh, (however operating, in what way or thing soever insinuating,) do its worst; if the soul keeps on its armor, and dwells in the patient watch and warfare, the victory is certain, the holy promise cannot fail: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth." This is thy hour of trial, the very *hour and power* of darkness; but "stand still and see the salvation of the Lord: let not in the temptation; give not way to carnal reasonings, or consultations with flesh and blood; and, however severe the combat, thou wilt indeed *be kept*, and God will bruise satan under thee, yea, bruise his very *head*, and make thee more than a conqueror. The angel of his holy presence will indeed minister unto thee; thou shalt be greatly strengthened; and verily thou shalt be fed, and that with food convenient for thee. Thy "joy shall be full, and no man, nay, nor evil spirit, shall be able to take it from thee, nor to pluck thee out of thy heavenly Father's hand.

Oh! the unspeakable consolation, and fulness of divine confirmation, which my poor soul has received, after seasons of almost inexpressible conflict and besetment, when I have abode in the true patience, kept the faith, and so fought the good fight; Eye hath not seen, indeed, nor ear heard, nor the heart conceived, while in a natural state. the joy and consolation which God pours into the souls which love him, and, through all tribulations, keep the word of his patience. Oh! there is abundant encouragement to stand firm through all; yea, even to press through every crowd of temptation to touch that which has the healing, saving, and preserving virtue in it. Trials thou wilt have, this hour of temptation will indeed *come upon all the world;* none ever were exempt from a season or seasons of probation and conflict; and it is in order "to try them that dwell upon the earth."

For God will have a tried people. Every man's work must be tried; and all *that* must be burnt up and done away in the saints, which cannot dwell with devouring fire, and everlasting burnings "For our God is a consuming fire;" and nothing shall dwell with him, that cannot abide the flames thereof. But that which is pure can dwell with him, and not be hurt. To *that*, he is as a flame of heavenly love: yea, as a fountain of living waters, to the great refreshment of the thirsty soul. Therefore flinch not at the heat of the fire. It will not hurt the gold. It only burns the dross; and so the gold becomes pure. Thou wilt lose nothing by this burning, but what thou wilt be abundantly better off without, than with; nay, nothing but what thou must lose, before thou canst be completely happy, or rejoice in God, without any interruption or alloy. And it is very unsafe to escape from the furnace too soon. Oh! it has made bitter work for many a poor soul, that has been in good degree refined; for it may be depended on, that every soul that escapes from the furnace too soon, and seeks to, or accepts of, any carnal delight for relief, must know the furnace heated hotter than before, if a full refinement is after this experienced; and it may require a much longer continuance in the fire, than would at first have been sufficient for a thorough cleansing. Oh! how the work has been obstructed, and the painful baptism prolonged, by an unwise departure from the place of refinement. My poor soul knows it: and Oh! that I could so express it, as effectually to caution every exercised traveller, who reads these lines, and if possible prevent their having to partake so fully as I have done, of that bitter cup which has been poured into my bosom.

But blessed, forever blessed, magnified and adored be the Lord, my God and Saviour, that he was pleased thus to chasten me; thus to cause my sins to go before-hand to judgment, and thereby to prepare in me an habitation for himself, the God of Jacob to dwell in; by destroying, at least in great degree, that which cannot endure the burnings of devouring fire. And Oh! that his hand may not spare, nor his eye pity, till judgment is brought forth unto perfect victory. This continues to be the fervent prayer of my soul, and that in confidence of its full completion; but not otherwise than as I love, and abide in, the holy, refining furnace. Indeed I do love to feel its operation, however painful; because I know it cleanses and brings the soul forth, with songs of joy and praise.

Oh my God! thou hast done much for my soul; thou hast redeemed me through judgment, and brought me forth to see the light rejoicing; be pleased, if it be thy holy will, still to carry on thy work in me, until all that is offensive to the purity of thy holiness be consumed; until my will becomes wholly conformable to thy will: even so, amen!

For Friends' Intelligencer.

UNHEALTHY SENTIMENT.

Sentiments are often handed down from age to age, which, especially if enshrined in poetic thought, retain their hold upon the mind long after reason or experience has shown them to be erroneous. Such a sentiment is conveyed in a line from an ancient poet, "Whom the gods love, die young." A pagan, not surely a Christian idea; and yet we find it lingering amid Christian thought, and sometimes alluded to as a ground of consolation. Mourners are sometimes reminded that the child or young person for whose death they sorrow, has escaped the trials incident to life; that they have been taken away before sin has corrupted them, "housed from the storm." We cannot wonder that among an ancient people, with dim and vague ideas of immortality, and who, occupied with present enjoyment, saw not all the significance of human life, such a thought should have found utterance. But surely none who reflect seriously on what a boon life is, and for what it is given, could look upon one whose career was cut short almost in its commencement, and console themselves that the youth or maiden was taken away from the evil or sorrow to come. Granted that they do thus escape, for there are no lives that have not a share of what we call evil, but do they not also fail of the good which, if we will accept it, is largely mingled in every life? The sentiment under review has grown out of an idea which is not founded on reason or enlightened religious faith, that those who die young, especially if they have been distinguished for native loveliness of character, are at once ushered into a state of ineffable bliss and enjoyment, without having passed through the discipline of a prolonged life in this world. This idea, enshrined also in poetic thought, is based upon ignorance of the truth, that the highest happiness is not dependent upon *where* we are, but upon *what* we are. Of the provision made for us in a future state by a wise and loving Heavenly Father we *know* nothing, but we have a right to reason from analogy, that as discipline, through association with other minds, and the right use of all our mental powers, is the condition of progress in goodness in this life, it must in some way be the condition of eternal progress. This belief, joined with an unwavering trust in the goodness and mercy of our Heavenly Father, is the true ground of consolation when those near and dear to us are taken from our outward sight in the bloom of opening life. There are physical laws connected with health and disease which, did we know them better, we should find as immutable as those which regulate the planets. Whether such a knowledge of these laws will ever be attained as shall lengthen human life to its utmost span, we know not. But it is our duty to become acquainted with these laws, and as far as possible to obey them; and when through complicated conditions they cannot be discovered, the experience of what we do know will lend us faith as to the unknown; but we are not left to the intellect alone for consolation in the hour of bereavement. The *heart* craves something that will satisfy it: and this is found in the religious faith and trust. The comforting words of Jesus to His disciples were, "Not a sparrow falls to the ground without your Heavenly Father's notice." Mark, "without your *notice*," many an unfledged sparrow falls from the nest, and dies in consequence, but it falls because a *law*, framed by Omnipotence, is not suspended to prevent its fall. And of the dear ones who, in the morning of life, have passed away from earth; it has not been without our Heavenly Father's notice. And shall we not, with confiding trust, leave them in His care who cares for the sparrow? But let us not lessen the sacred value of human life, by counting those happy who escape its discipline. Of the future life we can only surmise, but of our present life we have *knowledge*; and he who gratefully accepts it, and regards its struggles and trials, its joys and sorrows, as a means by which the soul may be perfected, sees in it a significance and beauty of which the thoughtless, who never ask themselves of its meaning, are unconscious.

7th mo. 6th, 1873.

To individual faithfulness, and to the enthroning of the private conscience, God has committed the real history and progress of mankind.—*I. Martineau.*

THE BEAUTY OF HUMBLE LIFE.

The lesson of Christianity, urged and enforced by nature, is the inestimable worth of common duties, as manifesting the great principles; it bids us attain perfection not by striving to do dazzling deeds, but by making our experience divine; it tells us that the Christian hero will ennoble the humblest field of labor; that nothing is mean

ch can be performed as duty, but that re-
us virtue, like the touch of Midas, con-
s the humblest call of conscience into
itual gold. The great philosopher, Plato,
left an instructive and beautiful poetic
ure of the judgment of souls, when they
been collected from the regions of tem-
ry bliss and pain, and suffered once more
eturn to the duties and pleasures of earthly
The spirits advanced by lot to make
r choice of the condition and form under
ch they should re-enter the world. The
ling and showy fortunes, the lives of kings
warriors and statesmen, were soon ex-
sted; and the spirit of Ulysses, who had
the wisest prince among all the Greeks,
e last to choose. He advanced with sor-
, fearing that his favorite condition had
selected by some more fortunate soul
had gone before him. But to his sur-
e and pleasure, Ulysses found that the
life which had not been chosen was that
n obscure and private man, with its hum-
cares and quiet joys; the lot which he,
wisest, would have selected had his turn
e first; the life for which he longed since
ad felt the folly and meanness of station,
lth and power. In like manner, though
far different spirit, Christianity teaches
he beauty and dignity of common and
ate life. It makes it valuable, not as
to did, for the cares from which it frees
out for the constant duties through which
may train the soul to perfect sympathy
power. It shows us that the humblest
brings calls and opportunities which re-
e all the energies of the most exalted vir-
to meet and satisfy. It impresses upon
he solemn truth that life itself, however
ble its condition, is always holy; that
y moment has its duty and its burden,
ch Christian strength alone, the crown of
er, can do and bear; and that the perfect
racter is the character of Jesus, who ful-
d the greatest mission in the humblest
k, and showed to the world that the sim
t experience may become radiant with a
venly beauty, when hallowed by a spirit
onstant love to God and man.—*Thomas
r King.*

THE EVER-PRESENT SPIRIT.

The following article from the *Christian
ion* bears emphatic testimony to a belief
he direct, present inspiration of the Holy
rit. It is gratifying and encouraging to
the acknowledgment of this great truth
those who have not previously proclaimed
giving evidence that it is spreading in the
rld:

If there be any to whom the idea—that every Christian is directly inspired by the Divine Spirit—seems untrue and unscriptural, we call their attention to an incident recorded in Acts xix. 1, 7. Paul, in one of his journeys came upon a company of professed disciples, of whom he asked—apparently as the first question—"Have ye received the Holy Spirit since ye believed?" They answered, "We have not so much as heard whether there be any Holy Spirit!" And it appeared that they had only been baptized into the earlier faith of John the Baptist. Paul declared to them the higher truth of Christ, which they at once accepted; and immediately "The Holy Spirit came on them." Now, to any who ignore the direct illuminating action of the Holy Spirit upon their souls, the question sesms appropriate: "Unto what, then, were ye baptized?"—unto a legal system, or into direct, joyful, inspiring communion with the Heavenly Father? unto Judaism, or unto Christ?

This truth, of an ever-present Spirit, is so great that any single statement of it of necessity fails fully to present all sides of the matter. We propose now to take up some of the special questions which arise concerning it—referring our readers for a fuller treatment of the whole subject to the New Testament.

First, then: "Does not this idea of a direct inspiration of all believers do away with the value of the Scriptures?" Not at all. The general teaching of all Christianity is that each believer is the child of God, and has direct help from him in holy living—but that does not militate against the mutual helpfulness of brethren to one another in the Christian life. So, the having the light of knowledge direct from God does not alter the fact that we also depend for knowledge on the light reflected from men nearer to him than we are. Take Paul's splendid figure. The Divine Spirit, he says, dwells in every member of the church, as the human spirit dwells in every part of the body. But as no limb of the body is independent of the rest, so neither is the highest or the humblest member of the church independent of the other members. The foot cannot get along without the hand, or the eye without the ear. So, to apply the figure, neither can we dispense with those whom Christ has set in his church as capable of instructing and helping its members to the latest generation.

To drop all metaphor: here were men, whom we name prophets and evangelists and apostles, with a surpassing capacity for seeing and declaring truth about God. Farther, some of them were so set by Divine Providence as to be witnesses and historians of the most transcendent single fact in human his-

tory—the life, death and resurrection of Jesus Christ. What these men recorded, out of their experience and observation under the Spirit's guidance, has a transcendent and imperishable value. Give up the testimony of David and Isaiah and Paul and John—give up the record of Christ's life, because we have the direct inspiration of God's Spirit? As soon destroy all recorded science and literature, because we have the faculties of reason and imagination!

But, there comes an objection from the other side: "Is not the Bible enough? What need of any farther inspiration? To which there is a two-fold answer. First, a written revelation is useless unless men are Divinely guided — inspired—to interpret it. "The things of the Spirit are *spiritually discerned.*" Out of forgetfulness of this—out of an interpretation of the Bible in a dry, hard, literal fashion, unlighted by the Spirit in whom dwells faith and hope and love—what endless misfortune has fallen on the Church! Men have defended slavery with the Bible. They have justified polygamy by it. The Pope supports his infallibility by it. A thousand superstitions and wrongs have appealed to its authority. Why is all this? It is because men have gone to the Bible, not under the influence of the Spirit—not full of the pure desire for truth, the humility, the charity, which are the tokens of His presence within. "*The letter killeth,*" said Paul, "but the Spirit giveth life." Mr. Matthew Arnold asserts, not without show of reason, that "culture" is necessary to understand the Bible. But the intellectual culture of which he speaks is possible to very few. Vastly more important, and possible to the humblest reader that can hardly spell out the words, is that moral culture—that discipline, under God's teaching, in fidelity and sincerity and love—which will enable one to apprehend and assimilate those elements which are vital and nutritious. So, we say, the inspiration of the Bible itself is lost on any man who is not inspired to understand it.

But again, the Scriptures of necessity leave untouched a great field of matters which are very important to us. There is the vast range of purely personal situations—questions as to individual conduct, under circumstances to which there is no exact parallel or even no close analogy in the Scriptural writings. In such cases, every devout Christian does go to his Heavenly Father, with a sincere faith that he will be rightly guided. He seeks *inspiration* for that special occasion. Observe, it is no "new Gospel" that we are declaring; it is only an application of principles which every Christian acts upon. But men draw a purely arbitrary line in the matter. With no Scriptural warrant, they set up a distinction in this respect between matters of individual conduct and of general truth. But we have no reason to suppose God inspires men now about the former and not about the latter. We see plainly that there are general truths of conduct, applications of ethical principles, on which men have been and must be led by something outside of the written Scriptures—by the same spirit that inspired the writers of Scripture. Such matters are slavery, all questions of civil liberty, questions between laborer and employer, in short almost all that we speak of as the "social" reforms of our time. These involve the highest moral considerations; many of them are painfully complicated and difficult; no exact parallel to them could arise in the times when the Scriptures were written. Now, about these things that vitally touch the health and life of the whole human brotherhood, it is our privilege to go right to the All-wise and All-loving for direction. And if we go to him in trust and love, he will just as surely give us in his own way the special teaching we need, as he gave it to the Apostles when they laid their special needs before him.

So, too, on purely religious matters, every age and perhaps every thoughtful mind has its own special doubts and questionings. The testimony of the inspired men of old does indeed throw a steady and precious light on the great primary spiritual truths. But new aspects of old questions arise. What the Scriptures really testify on many points is matter of controversy. The nature and weight of the Scriptural testimony comes in question. So, in many ways, the need arises—and to some, the need is most imperative; keener than any bodily hunger; deeper than any but God can satisfy—of God's own voice in the soul, speaking to it the truth in which is peace and life. And the whole history of God's people shows that in no age has that voice been silent.

A single farther point is all we can now consider. "Can a divine inspiration in the mind be surely distinguished from a mistaken human impulse? If not, will there not come in mistake and self-conceit and folly?" There certainly is no universal and infallible rule for distinguishing between a Divine and a human impulse, any more than there is an infallible rule for interpreting the Bible. But there are one or two great guarding principles. First, and chief, that which Christ gave for telling the false prophets from the true ones—"*By their fruits ye shall know them.*" Whatever belief is proved experimentally to make for purity, humility, uprightness, gentleness, love, aspiration—for the

ist-like qualities in character—witnesses f as of Divine inspiration. Whatever ef, however attractive to the intellect, ves on fair trial to weaken conscience, to d up pride, to make men egotistical, harsh, sh—that proves itself the offspring not of ine wisdom, but of human folly. Farther, is important: if any man finds that what is to him a truth yet appears to be in- istent with what is held and has been by the best men he knows of, let him llenge his idea, cross-question it, put it on tical trial in his own life, lay it constant- efore God in prayer, and constantly dis- ine himself in humility and in love, be- he concludes that God has really shown im what apparently he has not shown to rs. The strong presumption in favor of established opinion of mankind becomes stronger in favor of a conviction of moral h which has been held by a long succes- of good men. Yet, the highest court of eal is God himself. No man, however nent—no body of men, however august goodness and wisdom—has the right lly to close the questioning of an earnest . Let such a one remember that the best wisest of all have bidden us go to God, er than man. "If any of you lack wis- " said the Apostle James—and he wrote to scholars, not to men with the New Testa- t in their hands, but to a scattered multi- , mostly of ignorant and unlettered folks, no written gospel, wise only in that they w the love of Christ, and felt God pres- in their hearts—"If any of you lack lom, let him ask"—not me, the inspired es; not the Apostolic Council—"let him of *God*, that giveth to all men liberally upbraideth not, and it shall be given "

ract from a Letter written by Priscilla Gur- y to her cousin Maria Fox.

EARLHAM, 1st mo. 20th, 1819.

am more and more convinced of the im- ance of endeavoring to sow the seed, and *llowing* our young people some knowledge cripture truths, provided we keep as much ossible to the life of our own principles, seek for the guidance and help of heavenly ience for them and for ourselves. I deeply the importance of a jealous watchfulness ny innovation of our principle of the lib- and immediate teachings of the Spirit. liberty of the Spirit, I increasingly see e an inestimable privilege, and we may *watch* against the bondage of *man's* in- ctions. All that I desire to maintain and urage is the *simple* knowledge of the tures. Let those engaged in the work t such methods as appear to them the most simple and the most easy to their own minds.

From Economy of Human Life.

PITY.

As blossoms and flowers are strewed upon earth by the hand of spring, as the kindness of summer produceth in perfection the boun- ties of harvest; so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dew drops falling from roses on the bosom of spring.

Shut not thine ear therefore against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widows heart is sunk, and she imploreth thy assistance with tears of sorrow, O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with cold, and destitute of habitation, let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, O how canst thou riot in superfluous en- joyments, regardless of their wants, unfeeling of their woes!

ROBERT DODSLEY.

ONE of the strong consolations which the true Christian enjoys, is derived from the be- lief, that an all-wise and merciful Providence is continually watching over him, and direct- ing the course of his temporal affairs, in such manner as shall make them all ultimately work together for his good.

"SCRAP."

The last number (19) of the *Intelligencer* is an interesting one. I want to call the at- tention of its readers, particularly Ministers and Elders, to "the hints" given in the first article, as worthy of serious consideration, that we may profit by them. The review of "A call to the Fountain," I can endorse. "It is a blessed thing to know that our Heavenly Father deals with us as individuals, and not as members of a sect." "But, practically, the path is a very plain and simple one; the wayfaring man, he who has set out with a de-

termination to walk in it, cannot (or shall not) err therein." I desire for the Editors increased care in the admission of metaphysical articles, doubtful as to the views given, tending to controversy. And so with regard to *religious differences*, if the term is not a misnomer. They never have been and never will be settled by controversy. Divine love must be the healer, &c. It is under its influence only that we can truly enjoy this life, and be useful to others; inviting them by our example to join us in a preparation for a higher and ever-enduring one.

It was pleasant, too, to have the "Scraps" from our dear friends on their mission of love in the far West. Some of us can but feel a solicitude for their preservation and safe return.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 19, 1873.

We are requested to call attention to an advertisement in our present number for an Indian Agent for the Great Nemaha Agency. Our Friend Thomas Lightfoot, who has filled the position so satisfactorily, having concluded to resign. Friends who feel a concern to labor in this capacity will please make early application.

International Arbitration.—The news just received from London, that the House of Commons adopted, on the 8th inst., a resolution in favor of settling national differences by arbitration, is the most cheering intelligence that has lately been published. Following so soon after the Geneva arbitration, provided for by the treaty of Washington, it may be regarded as a result of that auspicious event, and we may reasonably hope that the day is approaching when enlightened reason and christian principle will, under the guidance of Divine Providence, advance the cause of universal peace.

It appears from the telegraphic dispatch, that Henry Richards, the member from Merther-Tyduil, and Secretary of the London Peace Society, "moved that, in the opinion of the House, her Majesty's Government should communicate with foreign powers for the purpose of improving international law, and with the view of establishing arbitration as a permanent resort for the settlement of differences between nations."

In support of this motion, the member from Wales proceeded to show that the apprehension of war kept four millions of men armed continually in Europe, rendering necessary a taxation equivalent to two thousand million dollars ($2,000,000,000), and the payment of a yearly interest on war debts of seven hundred and fifty million dollars (750,000,000.) In addition to this, he estimated the value of labor withdrawn from productive industry to be twelve hundred and fifty million dollars (1,250,000,000). He asserted that conscription in Germany caused an emigration that was depopulating the country, and that Russia, France and Italy were financially crippled by the expense of their enormous military establishments. He said he had received from America a large number of letters expressing sympathy with his proposition.

The motion was opposed by Gladstone, who argued that it would defeat its own object, because the continental nations held widely different views, and he asked the member to withdraw his motion. This request was declined, and the motion being submitted to a vote, the result was 98 yeas to 98 nays. The Speaker gave his casting vote in favor of the motion, and it was adopted.

When we consider that its adoption was in the face of ministerial opposition, it seems reasonable to conclude that public sentiment among the enlightened and influential class in England, is prepared for a favorable consideration of this most important measure.

The military system on the continent of Europe is a crushing despotism. In Germany every young man has to go into the army three years, and the other continental powers have adopted military regulations scarcely less rigorous. The demoralizing effect of such a system must be disastrous, and the dread of conscription is doubtless one cause why so many Europeans in the prime of life are flocking to this country.

May we prize our privileges, and cherish in our hearts a grateful sense of the unexampled blessings we enjoy through the favor of Divine Providence.

There can be no doubt that President Grant will heartily concur in such a propo-

sition from the British Government, and there is reason to believe that Congress and the American people will regard it with favor.

To the Society of Friends nothing could be more cheering than the adoption of a measure that will substitute peaceful arbitration for the horrors of war, and thus reduce to practice a Christian testimony that has long been dear to our hearts.

It is an interesting fact that William Penn, about the year 1693, wrote a work entitled "An Essay Towards the Present and Future Peace of Europe," a copy of which was presented to the Queen. It was intended to show "the desirableness of peace, and the truest means of it; to wit, justice and not war." It proposed that the States or Nations of Europe should send deputies to a "General Diet," or Congress of Nations, where all their differences might be settled on equitable terms, without recourse to arms.

The friends of peace, both in this country and in Europe, have advocated a measure similar to that proposed by Penn, and it is exceedingly desirable that this subject should claim the attention and earnest efforts of all who claim to be the disciples of Him whose reign was announced in the angelic anthem, "Glory to God in the highest, and on earth peace, good-will towards men."

DIED.

BARTRAM.—At her residence in Willistown township, Pa., on the 30th of Sixth month, 1873, Mary Ann, wife of Israel Bartram, in the 64th year of her age; a beloved elder of Goshen Monthly Meeting, Pa. This dear Friend retired to bed in usual health, and after conversing pleasantly with her husband about half an hour, was taken with a cough, which, in a few minutes, terminated her useful life. She had often expressed a wish to pass away without sickness or long suffering, and her desire was realized. Not only her own family, but her many friends and the Meeting of which she was a member, have sustained a great loss in her removal.

FROST.—At the residence of her son, Prior Frost, in Henrietta, Monroe County, N. Y., on the 26th of Fifth month, 1873, of erysipelas, Zilpha Frost, widow of Samuel R. Frost, formerly of Westchester County, N. Y., aged 82 years; a member of Rochester Monthly Meeting.

SMITH.—On the 3d inst., near Lincoln, Loudoun County, Va., William J. Smith, in the 48th year of his age; a member of Goose Creek Monthly and Particular Meetings.

MATTERS OF INTEREST AMONG FRIENDS.

The Friends appointed by the Indian Committee of Philadelphia Yearly Meeting to visit the two agencies under their care, viz., Samuel J. Levick, David Petit, Deborah F. Wharton, Margaret Bancroft and Susan D. Wharton, having attended to their appointment, reached Philadelphia on the night of 1st inst. The last three attended the Indian Aid Association on the 2d inst., and gave some account of their visit. The Nemaha Agency is generally in a satisfactory condition; the orphanage is doing a good work. The new building is nearly completed, and will add much to the comfort and usefulness of the institution.

Some expenditure will be needed for furniture and other housekeeping articles.

The improvement in the Indians of this agency in the past four years has been very marked.

It is desirable that additional material for winter clothing should be forwarded without delay.

The Pawnee agency does not present so favorable a condition as the Nemaha. Circumstances within the past year have tended to unsettle them, and there is more indifference among them on the subject of education, and the advantages of education in connection with labor are as manifest among them as any other class of people.

They are in need of a teacher, which it is hoped will soon be supplied. The agent and his wife, Jesse and Sibylla Griest, seem well adapted to their positions, which are very trying ones. It will require much patience and perseverance to improve the condition of this tribe.

The committee testified to the efficiency of Barclay White, the Northern Superintendent.

Some Friends appointed by the Representative Committee of Indiana Yearly Meeting to present a memorial and address to the Constitutional Convention for the abolition of capital punishment, visited Columbus, Ohio, on Fifth day, 26th ult., and conferred with some of the members, who were kind and attentive to them, and took charge of presenting the documents and having them referred to the proper committee, and would inform when the committee should have an audience. Although it may not be successful, it is hoped some good may be effected.

At Birmingham Monthly Meeting, Sixth mo. 28th, Lydia H. Price, a minister of West Chester, obtained a minute to attend Caln and Nottingham Quarterly Meetings, and to attend and appoint meetings in the Western Quarter.

Caleb and Anne S. Clothier (the latter an approved minister) have returned from attending Fishing Creek Half Year's Meeting, which was attended by several Friends of

other meetings, among them Catharine P. Foulke, a minister of Richland Monthly Meeting, who also had a minute to attend and appoint meetings. Conjointly they visited the meetings within Fishing Creek Half Year's Meeting, and some were appointed. They were large and very satisfactory. There seemed a great openness on the part of those of other Societies, many of whom manifested much love and friendly feeling.

C. and A. S. C. proceeded to Salamanca, N. Y. At this place the Episcopal place of worship being the only denominational one, was closed for want of a stationed minister. Those of other persuasions met jointly for reading the Scriptures and other exercises.

Our Friends were invited to meet with them and felt a freedom to do so. The meeting was well attended and was orderly and quiet.

The people felt glad of the opportunity and desired our Friends to remain longer with them. J. M. T.

7th mo., 1873.

For Friends' Intelligencer.

"A CALL TO THE FOUNTAIN, ETC."

I perceive in the editorial of Seventh mo. 5th, some reference is made to the above, by way of throwing cold water on a work that has been seen by but few of the readers of the *Intelligencer*, and who therefore have not the adequate means of judging between its merits and the editorial upon it. It is therefore presumed that, in all fairness, a little space will be allowed for a few explanatory remarks.

In the editorial it is said: "The fountain to which all of every shade of opinion may safely be called, is the fountain of Divine Love," . . . . and after referring to different portions into which the Society has been divided, it is further said, "We fear, therefore, that the writer may have deceived himself," and that the "Call to the Fountain" is, in reality, only a call to his representation of it."

In reply I would call attention to the whole title of the work and its address, viz: "A Call to the Fountain; to turn from Shadow and Imitation, and to Press after Substance; the Power that Quickens; the Life that is Eternal: Addressed to all, especially to those of every class professing to be Friends." The writer is at a loss to conceive how a call thus to the Fountain; to Press after the Power that Quickens; after Eternal Life, can be construed into a call to some particular portion of Society—or unto anything short of the Fountain of Divine Love; and being addressed to all, it clearly embraces those of every shade of opinion; but on what ground the Zion-bound traveller may hope to reach that Fountain and be refreshed thereat, with *any* "shade of opinion" in his mind, is a matter that should be gravely considered and wisely answered by every such traveller, remembering that it is the pure in heart that shall see God and receive his blessing.

It is also said in the editorial, "whether this love is strengthened and diffused by works which aim to show by quotations from Scripture, and extracts from the writings of early Friends, which portion of the Society bearing the name of "Friends" is the true one we very much doubt." This remark is calculated to give the impression that the work alluded to was written to build up a sect, or to call attention to some modern portion of society as the true one—whereas, on a more close and careful examination, it will be found designed to call attention to the heart-changing principle that leavened our early Friends, seasoned their conversation, governed them in their attire, and in their intercourse with the world, and enabled them not only to love one another with love unfeigned, but to love even their enemies. To this must they of every class come; to this must we be gathered, and in it centred, and thus must we be changed in heart as they were changed. The bonds of Christian fellowship will then be strengthened, and love without dissimulation will be found to flow as from vessel to vessel, with the acknowledgement, one is our Master, even Christ, and all we are brethren.

The reader is referred to the work itself, and the preface to it. It may be obtained at the book-store of French, English & Co., 710 Arch Street, Philadelphia. Price 50 cents. Or to those who may enclose to the writer, price, name and address, it will be sent by mail post paid.

WILLIAM WARING,
Colora, Cecil County, Md.

For Friends' Intelligencer.

THE VALUE OF AUTHORITY.

In one of his essays on the "Study of Sociology, Herbert Spencer, after pointing out the errors of judgment which mankind fall into from theological bias, calls attention to the opposite mistake, of permitting the reason to be blinded by anti-theological bias. The iconoclast, as he levels the idol he has worshipped, becomes imbued with a hatred which is intense in proportion to the earnestness of the previous idolatry. What before was reverenced as wholly true, is now scorned as wholly false; and what was regarded as invaluable is now rejected as of no value at all.

In many cases, this reaction is in course of time followed by a re-reaction, and according

to the figure of Carlyle, the old clothes that had been out-grown, and were finally torn off add thrown aside with contempt, come presently to be looked upon with more calmness and with the recognition that they did good service in their time, nay, perhaps with a doubt whether they were not thrown off too soon. This re-reaction may be the means of arriving at sound judgments at last in regard to the various religious and social questions of the day.

In plucking up the tares of error the precious truths which have grown by their side are also uprooted, and the loss may sometimes be as great as the gain. In rejecting a creed we may reject the eternal truth of which it was the inadequate expression. A righteous testimony against priestcraft, may lead to the rejection of the worthy labors of many a dedicated servant of the Most High among the priestly class.

The mass of men as they now are, thinks our author, stand in need of dogmatic or authoritative teaching, for the want of intelligence with which they carry on the routine of life, shows clearly that they have nothing like the insight required for self-guidance in the absence of such authoritative code. He says:

"If you watch and criticise, you may see that the immense majority bring to bear, even on those actions which it is the business of their lives to carry on effectually, an extremely small amount of faculty. Get a workman to do something for you that is more or less new, and not the clearest explanations and sketches will prevent him from blundering; and to any expression of surprise, he will reply that he was not brought up to it: scarcely ever betraying the slightest shame in confessing that he cannot do a thing he was not taught to do. * * * *

How, then, can there be looked for such power of self-guidance as in the absence of inherited authoritative rules, would require them to understand why, in the nature of things, these modes of action are injurious and those beneficial—would require them to pass beyond proximate results, and see clearly the involved remote results as worked out on self, on others, and on society?

Listen to a conversation on gambling, and where reprobation is expressed, note the grounds of the reprobation. That it tends toward the ruin of the gambler; that it risks the welfare of family and friends; that it alienates from business, and leads into bad company,—these, and such as these, are the reasons given for condemning the practice. Rarely is there any recognition of the fundamental reason. Rarely is gambling condemned because it is a kind of action by which pleasure is obtained at the cost of pain to another. In gambling, benefit received does not imply effort put forth; and the happiness of the winner involves the misery of the loser. This kind of action is, therefore, essentially anti-social, sears the sympathies, cultivates a hard egoism, producing a general deterioration of character and conduct.

We are not ready, then, entirely to substitute an age of reason for an age of belief. The value of the inherited and theologically-enforced code is that it formulates, with some approach to correctness, the accumulated results of past human experience. It has not arisen rationally, but empirically. During all past times mankind have eventually gone right after trying all possible ways of going wrong. The wrong-goings have been habitually checked by disaster, and pain, and death; and the right-goings have been continued because not yet checked. There has been a growth of beliefs corresponding to these good and evil results. Hence the code of conduct, embodying discoveries made through a long series of generations, has transcendent authority on its side. R.

7th mo. 9th, 1873.

A DAY WITH A COURTEOUS MOTHER.

During the whole of one of last summer's hottest days I had the good fortune to be seated in a railway car near a mother and four children, whose relations with each other were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey.

It was plain that they were poor; their clothes were coarse and old, and been made by inexperienced hands. The mother's bonnet alone would have been enough to have condemned the whole party on any of the world's thoroughfares. I remembered afterward, with shame, that I myself had smiled at the first sight of its antiquated ugliness; but her face was one which it gave you a sense of rest to look upon,—it was so earnest, tender, true and strong. It had little comeliness of shape or color in it, it was thin and pale; she was not young; she had worked hard; she had evidently been much ill; but I have seen few faces which gave me such pleasure. I think that she was the wife of a poor clergyman; and I think that clergyman must be one of the Lord's best watchmen of souls. The children—two boys and two girls—were all under the age of twelve, and the youngest could not speak plainly. They had had a rare treat; they had been visiting the mountains, and they were talking over all the wonders they had seen with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would

do justice to their conversation; no description could give any idea of it,—so free, so pleasant, so genial, no interruptions, no contradictions; and the mother's part borne all the while with such equal interest and eagerness that no one not seeing her face would dream that she was any other than an elder sister. In the course of the day there were many occasions when it was necessary for her to deny requests, and to ask services, especially from the eldest boy; but no young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve. Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last, the mother produced with much glee three apples and an orange, of which the children had not known. All eyes fastened on the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said, "How shall I divide this? There is one for each of you, and I shall be best off of all, for I expect big tastes from each of you."

"O, give Annie the orange. Annie loves oranges," spoke out the oldest boy, with a sudden air of a conqueror, and at the same time taking the smallest and worst apple for himself.

"Oh, yes, let Annie have the orange," echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apple, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchange thin golden strips of orange for bites out of the cheeks of Baldwins; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a a quarter of her orange, and saying, "Don't you want a taste, too?" The mother smiled, understandingly, when I said, "No, I thank you, you dear, generous little girl; I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelt of heat. The oldest boy—the little lover—held the youngest child, and talked to her, while the tired mother closed her eyes and rested. Now and then he looked over at her, and then back at the baby; and at last he said confidentially to me (for we had become fast friends by this time), "Isn't it funny to think that I was ever so small as this baby? And papa says that then mamma was almost a little girl herself."

The two other children were toiling up and down the banks of the railroad-track, picking ox-eye daisies, buttercups and sorrel. They worked like beavers, and soon the bunches were almost too big for their little hands. Then they came running to give them to their mother. "Oh dear," thought I, "how that poor, tired woman will hate to open her eyes! and she never can take those great bunches of common, fading flowers, in addition to all her bundles and bags." I was mistaken.

"Oh, thank you, my darlings! How kind you were! Poor, hot, tired little flowers, how thirsty they look! If they will only try and keep alive till we get home, we will make them very happy in some water; won't we? And you shall put one bunch by papa's plate, and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, their hearts thrilling with compassion for the drooping flowers and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the oldest boy, "Dear, are you too tired to let little Annie put her head on your shoulder and take a nap? We shall get her home in much better case to see papa if we can manage to give her a little sleep." How many boys of twelve hear such words as these from tired, overburdened mothers?

Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another. "Never mind," said the mother, with a still deeper disappointment in her own tone; "perhaps he had to go to see some poor body who is sick." In the hurry of picking up all the parcels, and the sleepy babies, the poor daisies and buttercups were left forgotten in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after I passed the little group, standing still just outside the station, and heard the mother say, "Oh, my darlings, I have forgotten your pretty bouquets. I am so sorry. I wonder if I could find them if I went back. Will you stand still and not stir from this spot if I go?"

"Oh, mamma, don't go, don't go. We will get you some more. Don't go," cried all the children.

"Here are your flowers, madam," said I. "I saw that you had forgotten them, and I took them as mementoes of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children. However, she thanked me sweetly, and said :—

"I was very sorry about them. The children took such trouble to get them ; and I think they will revive in water. They cannot be quite dead."

"They will *never* die !" said I with an emphasis which went from my heart to hers. Then all her shyness fled. She knew me ; and we shook hands, and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children, who were walking behind, saying to each other, "Wouldn't that have been too bad ? Mamma liked them so much, and we never could have got so many all at once again ?"

"Yes, we could, too, next summer," said the boy, sturdily.

They are sure of their "next summers," I think, all six of those souls,—children, and mother, and father. They may never again gather so many ox-eye daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flowers. Nevertheless, their summers are certain. To such souls as these, all trees, either here or in God's larger country, are Trees of Life, with twelve manner of fruits and leaves for healing ; and it is but little change from summers here, whose suns burns and make weary, to the summers there, of which "the Lamb is the light."

Heaven bless them all, wherever they are. —*H. H., in "Bits of Talk."*

Selected.

I'LL WAIT AWHILE LONGER.

"I'll wait awhile longer
Before I despair ;
Before I sink under
My burden of care.
Night cannot last always—
There must be a morn—
So I'll wait for the daylight
And watch for the dawn.

I'll wait awhile longer.
To-morrow may be
The brightest and fairest
Of morrows to me.
The birds may be singing,
The blossoms may start
In bloom and in beauty—
Be patient, Oh heart !

I'll wait awhile longer
Before I give up ;
I'll drink if it may be
The dregs from the cup—
Still watching, still hoping
Still longing for day ;
I'll wait awhile longer,
And *waiting* I'll *pray.*

"It is a blessed attainment to live for each day and for each day only. We have grace promised to bear present evils, but none to bear anticipated ones."

"I think not of to-morrow,
Its trial or its task,
But still, with child-like spirit,
For present mercies ask.
With each returning morning
I cast old things away ;
Life's journey lies before me,
My prayer is for to-day."

THE HOLY NAME.

'Tis said when pious Moslems walk abroad,
If on the path they spy a floating bit
Of paper, reverently they turn aside
And shun the scrap, nor set a foot on it,
Lest haply thereupon the awful name
Of mighty Allah should by chance be writ.

We smile at the vain dread ; but blind and dull
The soul that only smiles, and cannot see
A thought of perfect beauty folded in
The zealot's reverent fear, as in some free
And flaunting flower-cup may be hived and held
One drop of precious honey for the bee.

Small wind-blown things there are, which any day
Float by in air or on our pathway lie,
Swift-winged moments speeding on their way,
Brief opportunities, which we pass by
Heedless and smiling, little subtle threads
Of influence—intimations soft and sly.

Careless we tread them down, as passing on,
Our eager inconsiderate feet we set
On the unvalued treasures where they lie.
We are too blind to prize or to regret,
Too blind to recognize the mystic name
Graven upon them as on an amulet.

Ah ! dears, let us no longer do this thing,
And thus the sweeter life lose and let fall ;
But with anointed eyes and reverent feet
Pass on our way, noting and prizing all,
Knowing that God's great token-sign is set
Not on the large things only, but the small.

Susan Coolidge, in Independent.

From Travels Around the World.

BY WILLIAM H. SEWARD.

VISIT TO YEDDO—INTERVIEW WITH THE MIKADO.

(Continued from page 318.)

On our return from Yeddo, on the 6th, he received an invitation to an audience of the Mikado. This ceremony is usually distinguished by procrastinations and formalities even more tedious than in European courts. The time being shortened, however, in this case, the invitation was accepted.

At two o'clock yesterday morning Captain Bachelor brought to the wharf a little steam-yacht and received Mr. Seward on board, who, against all remonstrance, persisted in keeping his engagement, although in the midst of a driving wind and rain. He was accompanied by Mr. De Long, Mr. Shepherd, and Mr.

Walsh, and at six o'clock, after grounding three or four times on the way, they were safely landed at Yeddo. At eight o'clock, Mr. Ishtabashi appeared in rich official Japanese costume, and, profoundly bowing, said, with measured words: "I am waiting for the honor of conducting Mr. Seward to the great castle, where he will be received by his Majesty the Tenno; not in the customary official manner, but in a private audience, as an expression of personal respect and friendship. I am particularly commanded to make this explanation of the character of the proposed audience."

At nine o'clock the party proceeded in two carriages, with an enlarged mounted escort. They were conducted, whether by design or not, through streets bordered by immense walled enclosures, which are the strongholds and barracks of the several daimios who, under the Tycoon's administration, were required to reside during alternate periods, with their armed retainers, at the capital. The discontinuance of this usage, since the restoration of the Mikado, is a singular illustration of the same advance toward a more popular system of government which was made by the kings of Europe when they reduced the feudal barons to subjection. The barracks vacated by the daimios' soldiers are now occupied by imperial battalions. The feudal soldiers of the Tycoon must have been a ferocious crew, if they were more savage than these rough and ill-looking guards of the Tenno. The citadel, called "The Great Castle," crowns an eminence in the centre of the city. It is a triple fortification, nine miles in circumference, consisting of three concentric forts, each by itself complete, with rampart, inner embankment, ditch, bastion and glacis, parapet and double gates. The outer fort stands on a level with the plain, the next higher, and the central one higher still, overlooking the country and the sea. The walls of each are fifty feet high, built of granite blocks, more massive than those of the Rip-Raps, off Old Point Comfort. The imperial palace is in the centre of the inner fort. It is a low structure, differing from the temples and monasteries which we have before described, not in material or style of architecture, but in the arrangement of its apartments. The area which surrounds it is tastefully planted and adorned with lawns, winding gravelled walks, small lakes, and what we would call summer-houses, and tenements for attendants and servants. The areas of the other two fortifications are similarly embellished. In any past stage of military science, the citadel must have been impregnable. We cannot learn its history.

When Mr. Seward and his friends had reached the gates of the outer fort, they were received with a salute at each of the double portals, and were permitted to pass through in carriages to the gates of the second. They were received here with similar honors, and passed to the gates of the third. Entering these with salutes as before, they were received by one of the eight Ministers of Foreign Affairs, who, having requested them to dismiss their carriages, conducted them, with much obeisance, across the lawns to a sheltered place, where they rested on lacquer stools. Here a second Minister of Foreign Affairs joined the party, and, making new compliments, led them to seats on the shore of a small lake. Here the minister informed Mr. Seward that Mr. Walsh, being an unofficial gentleman, could proceed no farther, and that the same rule excluded Freeman. They stopped. At this juncture Sawa, chief Minister of Foreign Affairs, met Mr. Seward, and conducted him to a summer-house more spacious than the others, which overlooks a larger and deeper lake. On the way thither, he obtained a view of a part of the imperial stud. A rail twelve or fifteen feet long is fixed three feet above the ground, on supports. Several iron-gray Japanese ponies, unattended by grooms, stood at this rail, in readiness for his Majesty's use at the close of the proposed audience. When the party had arrived at the summer-house, the prime-minister, the Chief Minister of Finance and the heads of the other departments, were found waiting, and they were severally presented. The whole party then sat down at an oblong table, the prime-minister presiding, and Mr. Seward and the other visitors on his left hand, the Japanese ministers on his right. The prime-minister first, and after him each of his associates, addressed Mr. Seward in words of courteous welcome, to which he briefly replied. A pleasant conversation now ensued, during which tea, cakes, confectionery, cigars and champagne, were successively brought in by attendants, who prostrated themselves on the ground at every offer of their service. The prime-minister then, in a very direct but most courteous way, said to Mr. Seward: "It is the custom of his Majesty the Tenno to receive official visits upon business affairs in an edifice which is built for that express public purpose, and called among us a court; but his Majesty on this occasion recognizes you as a special friend of Japan, and a man devoted to the welfare of all nations, and he therefore proposes, by way of showing his high respect for you, to receive you, not at a public court, but in a private lodge of his own, to which he will come down from his palace to meet you."

When half an hour had passed, a chamberlain announced his Majesty's arrival at the

summer-house. Sawa and Ishtabashi remained with Mr. Seward; all the other ministers took leave to join the Mikado. A final summons came to Sawa; he rose and conducted the party some distance along a smooth, narrow walk, till they came to a high, shaded knoll, conversing by the way. The minister and Ishtabashi now stopped, and, making low genuflections, announced, in subdued and almost whispering tones, that his Majesty was to be in a summer-house directly behind this hill. After this, there was no word spoken. When they had gone round the knoll, the lodge which now contained the heaven-derived Majesty of Japan came to view. It stands five feet above the ground, is one story high, and consists of four square rooms of equal size, with sliding partitions, the ceilings six feet high, and the whole building surrounded by a veranda. All the rooms were thrown open, and were without furniture. The visitors entered the apartment, which was at their left, and, looking directly forward, saw only Ishtabashi, surrounded by a crowd of official persons, all crouched on the floor. Having reached the exact centre of the room, Mr. Seward was requested to turn to the right. He did this without changing his place. The United States minister and the consul stood at his right hand. In this position he directly confronted the Mikado, who was sitting on a throne raised on a dais two feet above the floor. The throne is a large arm-chair, apparently of burnished gold, not different in form or ornament from the thrones which are used on ceremonial occasions in European courts. All the cabinet ministers and many other officials had arranged themselves below the dais, and behind and around the throne. The Mikado was dressed in a voluminous robe of reddish-brown brocade, which covered his whole person. His head-dress differed in fashion from that which was worn by Sawa in our audience with him, only in this, that a kind of curved projecting prong was attached to the boat-shaped cap, and bent upward, the corresponding appurtenance of the minister's cap being shorter, and bent downward. What with the elevation of the dais, and the height of his elongated cap, the emperor's person, though in a sitting posture, seemed to stretch from the floor to the ceiling. His appearance in that flowing costume, surrounded by a mass of ministers and courtiers, enveloped in variegated and equally redundant silken folds, resting on the floor, reminded Mr. Seward of some of the efforts in mythology to represent a deity sitting in the clouds. His dark countenance is neither unintelligent nor particularly expressive. He was motionless as a statue. He held a sceptre in his right hand, and at his left side wore a richly-ornamented straight sword. What the Mikado and his court thought of the costumes of his visitors, with their uncovered heads, square, swallow-tailed dress-coats, tight white cravats, tighter pantaloons, and stiff, black boots, we shall never know. Who shall pronounce between nations in matters of costume? The Mikado raised his sceptre, and the prime-minister, kneeling, then announced to the United States minister, by the aid of Ishtabashi, also kneeling, that he might speak. Mr. De Long advanced a step or two, and, bowing three several times, said: "I hope I find your Majesty in good health."

The prime minister, kneeling again, presented to the Mikado a written paper, open, and as large as a sheet of foolscap. The Emperor, after looking at its contents, touched it with his sceptre. The prime-minister read it aloud in Japanese. Ishtabashi, again kneeling, brought his head to the floor, and, then raising it, read, from a translation which lay before him on the floor, his Majesty's gracious answer: "I am very well; I am glad to see you here."

Thereupon Mr. De Long, thus reassured, said in a distinct voice:

"I have the honor to present to your Majesty, William H. Seward, a citizen of the United States. Your Majesty having been pleased to invite him to this audience, it is unnecessary for me to speak of the achievements or of the character of this eminent American statesman."

The interpreter, having rendered this speech into Japanese, Mr. De Long resumed his place. In accordance with an intimation from the prime minister, Mr. Seward now advanced, and said: "I am deeply impressed by this gracious reception by the sovereign, at the capital of this great, populous, and emulous empire. I desire to express earnest wishes for your Majesty's personal health and happiness, and for the peace, welfare, and prosperity of Japan."

The prime-minister held before his Majesty another paper, which, being read by him, was then rendered by the interpreter as follows:

"I am glad to see you now for the first time. I congratulate you on your safe arrival here, after the very long journey you have made. The great experience which you have had must enable you to give me important information and advice how to promote the friendship that happily exists between your country and my own. If you would please to communicate any thing in that way, you are requested to make it known to my prime-minister, and I invite you to express yourself frankly and without reserve."

Mr. Seward replied: "I thank your Majesty for this gracious permission to confer with the prime-minister on international affairs. A citizen of the United States, I am visiting Japan and the adjacent countries on the Pacific coast, as a traveller and observer. I wear no official character, and I bring no message. The President, however, and all my countrymen, will expect me not to leave anything undone which I can do, to promote a happy understanding between those countries and the United States, as well as also the advancement of civilization in both hemispheres. With this view, I shall, with great pleasure, avail myself of the privileges which your Majesty has granted me."

The Emperor, with his entire court, remained in place until the visitors had retired, after an exchange of salutations. They were conducted back to the summer-house. All the Japanese ministers soon entered and and resumed their places around the table. Refreshments were served, and Mr. Seward was informed that his audience was the first occasion on which the Mikado has completely unveiled himself to a visitor. Not only the prime minister, but all his associates, discussed with Mr. Seward at much length the political relations of Japan with foreign powers. The minister desired him to take notice that the government, in dealing with the vanquished Tycoon's party in Japan, at the close of the late revolution, had copied the example of toleration given them by the United States. They carefully enquired concerning the machinery employed in the United States in taking the decennial census, and also the details of the system of collecting and disbursing public revenues.

They wrote a letter on the spot, addressed to their ambassador at Peking, and delivering it to Mr. Seward, solicited his aid of their interest at that court. Mr. Seward was deeply impressed on two points: First, that although the administration of justice in Japan is conducted in a manner widely different from that of the Western nations, yet that the public mind entertains not the least distrust of its impartiality. Second, that the administration of the Mikado is sincerely emulous and progressive. Again, if there is any danger in the near future, it will arise, not from a retarding, but from a more rapid acceptance by the government of Western ideas and sentiments, than a people so rude can at once understand.

FRIENDS' ALMANAC FOR 1874.

In order that this may be ready for the Fall Yearly Meetings, Friends are urged to forward without delay to Joseph M. Truman, Jr., 717 Willow Street, Philadelphia, any changes or corrections in the times or places for holding Friends meetings, as it is very desirable and the wish of the Publication Association to have it as nearly correct as can reasonably be expected.

WESTERN FIRST-DAY SCHOOL UNION.

The several First-day Schools within the Western Quarterly Meeting, are desired to forward reports to the meeting to be held on Seventh-day, 7th month 26th, 1873, at 10 o'clock A. M., in London Grove Meeting-house. The attendance of Friends generally is invited.

ITEMS.

The new comet recently discovered at Vienna, announced by cable, was readily found by Professor Haugh, at the Dudley Observatory, Albany, at two o'clock A.M. on the 6th inst. It appears as a faint nebulous mass in 6 hours, 7 minutes, right ascension, and 4 degrees, 3 minutes, south declination.

It is suggested to replace iron with glass for plummer blocks and axle bearings. Glass is found to be cheaper, equally serviceable, and more economical than iron for such uses, being very easily lubricated.

The edict against Christianity was formally abrogated in Japan in February. The government hesitated over the repeal from fear of a popular reaction, but no disturbance has followed. The calendar has been conformed to that of Christian nations, so that hereafter the year will begin January 1st. Sunday is established as a legal holiday under the name of the "Day of Light," or the "Sun's Day." Christmas is also made a holiday under some Japanese name. The upper classes at Yokohama are very generally adopting the European costume. A railway train runs from Yokohama to Jeddo, eighteen miles, every hour. The government has decided to throw the whole country open to foreigners, with the proviso that all travellers shall submit to the laws of the empire.—*Harper's Weekly.*

Artificial Clouds.—The European correspondent of the Boston *Journal of Chemistry* reports an interesting experiment, witnessed last winter by members of the French Academy of Science and the Society of Agriculturists, on the vineyard-covered hill which slopes from the glacis of Mont Valerien to the Seine. The experiment (which is said to be nothing chimerical, or even novel, but an old device, known to Pliny and other ancients, practiced by the Mexicans in the seventeenth century, and now successfully revived in southern France and Burgundy), was the protection of vineyards from the effects of white frost in spring by the production of artificial clouds. At that season, the young shoots and blossoms are liable to be destroyed by white frost (or frozen dew) between one hour before sunrise and seven or eight o'clock, on still, clear mornings. To prevent this, the vine-grower must rise, say at four, and consult his thermometer. If the temperature is threatening, the sky clear and the air still, he must manufacture his cloud at once, which he does by burning in pots crude naptha oil, made from coal tar. A dense smoke is produced which hangs over the vineyard, hindering the radiation of the earth's heat, and promoting, as effectively as a natural cloud, the formation of dew or frost. A wind would blow it away; but when there is a wind, the protection is not required. At the present price of naptha, each operation costs only about half a dollar per acre. The vessels are of metal or earthenware, and are placed about fifteen yards apart, at the rate of forty to the acre.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SEVENTH MONTH 26, 1873. No. 22.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

True Spiritual Worship 337
Life a Divine Gift 341
The Philosopher's Wife 343
Scraps from Unpublished Letters 343
EDITORIAL 344
OBITUARIES 347
Local Information 347
Woman 348
POETRY:—Conductor Bradley—He Sups with Me 349
Ants and Spiders 349
Cheerfulness 351
Hard and Bitter Words 352
Notices 352
Items 352

From No Cross, No Crown.

TRUE SPIRITUAL WORSHIP.

EXTRACT.

1. There are others, of a more refined speculation and reformed practice, who dare not use, much less adore, a piece of wood or stone, an image of silver or gold; nor yet allow of that Jewish, or rather Pagan pomp in worship, practised by others, as if Christ's worship were of this world, though His kingdom be of the other. They are doctrinally averse to such superstition, and yet refrain not to bow to their own religious duties, and esteem their formal performance of several parts of worship which go against the grain of their fleshly ease, and a preciseness therein, no small cross unto them. If they abstain from gross and scandalous sins, or, if the act be not committed, though the thoughts of it are embraced, so that it has a full career in the mind, they hold themselves safe enough, within the pale of discipleship and wall of Christianity. But this also is too mean a character of the discipline of Christ's cross: and those who flatter themselves with such a taking of it up, will, in the end, be deceived with a sandy foundation, and a midnight cry. For, said Christ, "I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement."

2. It is not performing duties of religion, but the rise of the performance that God looks at. Men may, and some do, cross their own wills, in their own wills: voluntary omission, or commission. "Who has required this at your hands?" said the Lord of old to the Jews, when they seemed industrious to have served Him; but it was in a way of their own contriving or inventing, and in their own time and will; not with the soul truly touched and prepared by the Divine power of God; but bodily worship only, which, the apostle tells us, profiteth little. Not keeping to the manner of taking up the cross in worship, as well as other things, has been a great cause of the troublesome superstition that is yet in the world. For men have no more brought their worship to the test, than their sins; nay less; for they have ignorantly thought the one a sort of excuse for the other; and not that their religious performances should need a cross, or an apology.

3. True worship can only come from an heart prepared by the Lord. This preparation is by the sanctification of the Spirit; by which, if God's children are led in the general course of their lives, as Paul teaches, much more in their worship to their Creator and Redeemer. And whatever prayer be made, or doctrine be uttered, and not from the preparation of the Holy Spirit, it is not acceptable with God; nor can it be the true evangelical worship, which is in spirit and truth; that is, by the preparation and aid of

the Spirit. For what is an heap of the most pathetical words to God Almighty; or the dedication of any place or time to Him? He is a Spirit, to whom words, places, and times, strictly considered, are improper or inadequate. Though they be the instruments of public worship, they are but bodily and visible, and cannot carry our requests any further, much less recommend them to the invisible God. They are for the sake of the congregation: it is the language of the soul God hears: nor can that speak, but by the Spirit; or groan aright to Almighty God, without the assistance of it.

4. The soul of man, however lively in other things, is dead to God, until He breathes the spirit of life into it: it cannot live to him, much less worship Him, without it. Thus God by Ezekiel tells us. in a vision, of the restoration of mankind, in the person of Israel, an usual way of speaking among the prophets, and as often mistaken, "I will open your graves and put my spirit in you, and ye shall live." So, though Christ taught His disciples to pray, they were, in some sort, disciples before He taught them; not worldly men, whose prayers are an abomination to God. And His teaching them, is not an argument that every one must say that prayer, whether he can say it with the same heart, and under the same qualifications, as his poor disciples and followers did, or not, as is now too superstitiously and presumptuously practised. But rather, that as they then, so we now, are not to pray our own prayers, but His; that is, such as He enables us to make, as He enabled them then.

5. If we are not to take thought what we shall say when we come before worldly princes, because it shall then be given us; and if it is not we who speak, but the Spirit of our Heavenly Father that speaketh in us; much less can our ability be needed, or ought we to study to ourselves forms of speech in our approaches to the great Prince of princes, King of kings, and Lord of lords. For if we consider His greatness, we ought not by Christ's command: or our relation to Him, as children, we need not: He will help us, He is our Father; that is, if He be so indeed. Thus, not only the mouth of the body, but of the soul is shut, till God opens it; and then He loves to hear the language of it. The body ought never to go before the soul in prayer: His ear is open to such requests, and His Spirit strongly intercedes for those that offer them.

6. But it may be asked, how shall this preparation be obtained?

I answer; by waiting patiently, yet watchfully and intently, upon God: "Lord," says the Psalmist, "thou hast heard the desire of the humble; thou wilt prepare their heart thou wilt cause thine ear to hear: and, say Wisdom, "the preparation of the heart in man is from the Lord." Thou must no think thy own thoughts, nor speak thy own words, which indeed is the silence of the holy cross, but be sequestered from all the confused imaginations that are apt to throng and press upon the mind in those holy retirements Think not to overcome the Almighty by the most composed matter cast into the aptest phrase: No, one groan, one sigh, from a wounded soul, an heart touched with true remorse, a sincere and godly sorrow, which is the work of God's Spirit, excels and prevails with God Wherefore, stand still in thy mind, wait to feel something Divine, to prepare and dispose thee to worship God truly and acceptably Thus taking up the cross, and shutting the doors and windows of the soul against every thing that would interrupt this attendance upon God, how pleasant soever the object be in itself, or however lawful or needful at another season, the power of the Almighty will break in, His Spirit will prepare the heart that it may offer up an acceptable sacrifice It is He that discovers to the soul its wants, and presses them upon it; and when it cries, He alone can supply them. Petitions, not springing from such a sense and preparation, are formal and fictitious; they are not true: for men pray in their own blind desires, and not in the will of God; and His ear is stopped to them. But for the very sighing of the poor, and crying of the needy, God has said He will arise; for the poor in spirit, the needy souls, those that want His assistance, who are ready to be overwhelmed, that feel their need, and cry aloud for a deliverer; who have none on earth to help, "none in heaven but Him, nor in the earth in comparison of Him. He will deliver (said David) the needy, when he cries, and the poor, and him that has no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivers them." He then invites all to come and taste how good the Lord is. Yea, "He will bless them that fear the Lord, both small and great."

7. But what is this to them that are not hungry? The whole need not the physician: the full have no need to sigh, nor the rich to cry for help. Those who are not sensible of their inward wants, that have no fears and terrors upon them, who feel no need of God's power to help them, nor the light of His countenance to comfort them; what have such to do with prayer? Their devotion is,

at best, but a serious mockery of the Almighty. They know not, they want not, they desire not, what they pray for. They pray that the will of God may be done, and do constantly their own; for, though it be soon said, it is a most terrible thing to them. They ask for grace, and abuse what they have; they pray for the Spirit, but resist it in themselves, and scorn at it in others: they request the mercies and goodness of God, and feel no real want of them. In this inward insensibility, they are as unable to praise God for what they have, as to pray for what they have not. "They shall praise the Lord that seek Him: for He satisfieth the longing soul, and filleth the hungry with good things." This also is reserved for the poor and needy, and those that fear God. "Let the [spiritually] poor and the needy praise Thy name: ye that fear the Lord, praise Him; and ye seed of Jacob, glorify Him." Jacob was a plain man, of an upright heart; and they that are such are His seed. And though, with Him, they may be as poor as worms in their own eyes, yet they receive power to wrestle with God, and prevail as He did.

8. Without the preparation and consecration of this power, no man is fit to come before God; else it were matter of less holiness and reverence to worship God under the Gospel, than it was in the times of the law, when all sacrifices were sprinkled, before they were offered; the people consecrated that offered them, ere they presented themselves before the Lord. If the touching of a dead or unclean beast then, made people unfit for the temple or sacrifice, yea, for society with the clean, until first sprinkled and sanctified, how can we think so meanly of the worship instituted by Christ in Gospel-times, as that it should admit of unprepared and unsanctified offerings? or allow that those who either in thoughts, words, or deeds, daily touch that which is morally unclean, can, without coming to the blood of Jesus, that sprinkles the conscience from dead works, acceptably worship the pure God? It is a downright contradiction to good sense: the unclean cannot acceptably worship that which is holy; the impure that which is perfect. There is an holy intercourse and communion betwixt Christ and His followers; but none at all betwixt Christ and Belial; between Him and those who disobey His commandments, and live not the life of His blessed cross and self-denial.

9. But as sin, so formality cannot worship God; though the manner were of his own ordination. This made the prophet, personating one in a great strait, cry out, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings? with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The royal prophet, sensible of this, calls thus upon God: "O Lord, open thou my lips, and my mouth shall show forth thy praise." He did not dare to open his own lips, he knew that could not praise God: "For thou desirest not sacrifice, else would I give it;" if my formal offerings would serve, thou shouldst not want them; "thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou will not despise." And why? Because this is God's work, the effect of His power; and His own works praise Him. To the same purpose God Himself speaks, by the mouth of Isaiah, in opposition to the formalities and lip-worship of the degenerate Jews. "Thus saith the Lord, The heaven is My throne, and the earth is My foot-stool, where is the house that ye build to Me, and where is the place of my rest? for all these things hath My hand made. But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word."

Behold the true worshipper! one of God's preparing, circumcised in heart and ear, that resists not the Holy Spirit, as those lofty-professing Jews did. If this was so then, even in the time of the law, which was the dispensation of external and shadowy performances; can we expect acceptance without the preparation of the Spirit of the Lord, in these Gospel-days, which is the proper time for the effusion of the Spirit? By no means: God is what He was: and none are His true worshippers, but such as worship Him in His own Spirit; of these He is tender as the apple of His eye: the rest do but mock Him, and He despises them. Hear what follows to that people, for it is the state of Christendom in this day: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Let none say, we offer not these kinds of oblations, for that is not the matter. God was not offended with the offerings, but offerers. These were the legal forms of sacrifice appointed by God; but they not presenting them in that frame of spirit, and under that disposition of soul that was required, God de-

clares His abhorrence, and that with great aggravation. Elsewhere, by the same prophet, He bids them to "bring no more vain oblations before Him: incense is an abomination to Me: your sabbaths and calling of assemblies, I cannot away with; it is iniquity; even the solemn meeting. And when you spread forth your hands, I will hide mine eyes from you; when you make many prayers, I will not hear you." A most terrible denunciation of their worship. And why? Because their hearts were polluted, that they loved not the Lord with their whole hearts, but broke His law, rebelled against His Spirit, and did not that which was right in His sight. The cause is plain,—by the amendments He requires: "Wash you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil, learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Upon these terms, and nothing less, He bids them come to Him, and tells them, that though their "sins be as scarlet, they shall be white as snow; and though they be as crimson, they shall be white as wool."

So true is that notable passage of the Psalmist: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul: I cried to Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me, He hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer, nor His mercy from me."

10. Much might be cited, to show the displeasure of God against even His own forms of worship, when performed without His Spirit, and that necessary preparation of the heart in man, which nothing else can work or give. Above all other penmen of sacred writ, this is most frequently and emphatically recommended to us by the example of the Psalmist, who, ever and anon calling to mind his own great slips, and the cause of them, and the way by which he came to be accepted of God, and obtain strength and comfort from Him, reminds himself to wait upon God. "Lead me in thy truth, and teach me, for thou art the God of my salvation; on thee do I wait all the day long." His soul looked to God for salvation, to be delivered from the snares and evils of the world. This shows an inward exercise, a spiritual attendance, that stood not in external forms, but on inward Divine aid.

And truly, David had great encouragement so to do; the goodness of God invited him to it, and strengthened him in it. "For," says he, "I waited patiently upon the Lord, and He inclined unto me, and heard my cry. He brought me out of the miry clay, and set my feet upon the rock." The Lord appeared inwardly to console David's soul, that waited for His help, and to deliver it from the temptations and afflictions that were ready to overwhelm it, and gave him security and peace. Therefore he says, "The Lord hath established my going;" that is, fixed his mind in righteousness. Before, every step he took bemired him, and he was scarce able to go without falling. Temptations assailed him on all hands; but he waited patiently upon God; his mind retired, watchful and intent to His law and Spirit; and he felt the Lord inclined to him. His needy and sensible cry entered heaven, and prevailed; then came rescue and deliverance, (in God's time, not David's,) strength to go through his exercises, and surmount all his troubles. For which he tells us, "a new song was put into his mouth, even praise to our God." It was a song of God's making and putting, and not his own.

Another time, we have him crying thus: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before Him?" This goes beyond formality, and can be tied to no lesson. We may by this see that true worship is an inward work; that the soul must be touched and raised in heavenly desires, by the heavenly Spirit, and that the true worship is in God's presence. "When shall I come and appear?" Not in the temple, nor with outward sacrifices, but before God, in His presence. The souls of true worshippers see God, make their appearance before Him; and for this they wait, they pant, they thirst. O how is the greater part of Christendom degenerated from David's example! No wonder that this good man tells us, "truly my soul waiteth upon God;" and that he gives it in charge to his soul so to do; "O my soul, wait thou upon God; for my expectation is from Him." As if he said, none else can prepare my heart, or supply my wants; so that my expectation is not from my own voluntary performances, or the bodily worship I can give Him; they are of no value: they can neither help me, nor please Him. But I wait upon him for strength and power to present myself so before Him, as may be most pleasing to Him; for He that prepares the sacrifice, will certainly accept it. In two verses he repeats it thrice, "I wait for the Lord—My soul doth wait—My soul waiteth for the Lord, more than they that watch for the morning." Yea, so intently, and with such unweariedness of soul, that he says in one place, "Mine eyes fail,

while I wait for my God." He was not contented with so many prayers, such a set worship, or a limited repetition. He leaves not till he finds the Lord and the comforts of His presence! which bring the answer of love and peace to his soul.

Nor was this his practice only, as a man more than ordinarily inspired: for he speaks of it as the way of worship amongst the true people of God, the spiritual Israel, the circumcision in heart, of that day. "Behold as the eyes of servants look to the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until He have mercy upon us." In another place, "Our soul waiteth for the Lord, He is our help and shield. I will wait upon thy name, for it is good before thy saints." It was in request with the truly godly of that day, and the way by which they came to enjoy God, and worship Him acceptably. From his own experience of the benefit of waiting upon God, and the saints' practice of those times, he recommends it to others: "Wait upon the Lord, be of good courage, and He shall strengthen thy heart: wait, I say, upon the Lord." Wait in faith and patience, and He will come to save thee. Again, "Rest in the Lord, and wait patiently upon Him:" cast thyself upon Him; be contented; and wait for Him to help thee in thy wants; thou canst not think how near He is to help those that wait upon Him: O try, and have faith! Yet again, he bids us, "wait upon the Lord, and keep His way." Behold the reason so few profit! they are out of His way, and such can never wait rightly upon Him. Great reason had David for what he said, who had with so much comfort and advantage met the Lord in His blessed way.

(To be concluded.)

From the Perfect Life.

LIFE A DIVINE GIFT.

By William Ellery Channing.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.—1 *Corinthians*, ii. 12.

No truth is more fitted to touch our hearts than the doctrine of our entire Dependence upon God as the Giver of Life. It sets before us a Goodness, from which countless blessings incessantly proceed, and a Power than can instantly withhold them. It implies the most tender and intimate relationship between ourselves and the Greatest of Beings. It impresses on every good of existence the character of a Gift. It awakens us to habitual thankfulness. It rebukes the hard heart, that lives unmindful of the all-sustaining Father. It utters remonstrance and warning against contempt of His gracious laws. It teaches that all other beings are as nothing to us, compared with this Infinite One, "who is above all and through all and in all." And it summons us to cherish a devoted love for our Divine Benefactor, more ardent, and more constant, than to any other friend.

This conviction of our Dependence, though so important, does not spring up spontaneously and fix itself without effort in the mind. God does not intend that we shall come to Him by compulsion. We must watch over pious impressions, and cultivate them, or they will never become vigorous and enduring. There is, in the very constitution of the world, an important law, that is to a degree unfavorable to our consciousness of dependence. No doubt, among other purposes, it was intended to be a part of our discipline—a trial to call forth our vigilance. The law is this: God has so formed us, that most of the Goods of life require on our part exertion to secure their attainment. Generally the rude material is given, and the means of fashioning it to our use; but without our co-agency, our enjoyment of nature is unspeakably lessened. The purpose of this arrangement is obvious. It has a tendency to call forth our faculties. Such a world is an admirable school for intellectual and active beings. Our powers of invention, our resolution, perseverance, courage, enterprise, patience, energy, are taxed to the utmost and grow by exertion. And thereby we receive a gratification far nobler than any passive pleasure can be—that of hope blended with fruition. Most wise is this method of Providence. Let us be grateful for it. But exertion, and especially prosperous exertion, begets the consciousness of Power, and too often the notion of Independent Power. Surrounded by a visible creation, on which we act with success, we call ourselves its lords, and forget its Creator and Upholder. Our own will seems to work out our welfare. And selfishness magnifies our agency, till self-idolatry creeps in to poison all life's blessings.

There is one plain thought well suited to repress this pernicious working of pride. True, we do owe our enjoyments in a sense to our own efforts,—that is, without exertion we should not gain them. But after all, how small a proportion of the work of promoting our happiness do we perform. How little of the good can we trace to our hands. We sow the seed, which another Power has created, into that earth, which another Power has spread around us. We add a little culture, and here we stop. But how much must intervene between this exertion and gathering the ripened fruit! How many suns must

rise and set, how many dews and rains distil! And what part in all these processes is due to our puny selves? Can our voice reach the clouds, and command one drop to fall on the parched earth? Is it through our direction that the root projects its tendrils through the soil—that the light stalk springs up—and the flower unfolds its beauty to the sun and sheds its fragrance through the air? In like manner we hew from the forests, which were growing ere our birth, materials for our ships, and exult in our prosperous voyages. But does the sea with its tides and currents flow by our control? Are the winds our ministers? And do the products of other climes grow through our influence? Thus the present system is beautifully contrived to give a field for exertion, and yet to inculcate the lesson of dependence. Our blessings come through our own labor; but they have connections so immense, and are influenced by causes so entirely removed from our guidance, that our dependence is taught in the very moment of overflowing triumph. This lesson is taught, however, only to those who are disposed to learn. God forces wisdom upon none. We may live, not recognizing His Power, and idolizing our own; and thus turn our very effort into crime, and our blessings to a curse.

Health is a priceless blessing. It is often called the greatest of blessings; and we are told, that without it life has no worth. This language is too strong. It has been my happiness to know those who, amidst infirmity and frequent illness, through force of intellect, and still more through religious principle, devout gratitude and trust, have found life a greater boon than the multitude of the strong and healthy ever dream of. Still, Health is an inestimable good, and is essential to the full development and gratification of our powers. When possessed without interruption, however, it is peculiarly apt to beget thoughtless presumption and proud self-confidence. Yet one may justly wonder how the healthiest even can for a moment forget the Giver of Life; for hardly a blessing can be named so little under our control as health. True, temperance and observance of sanitary laws undoubtedly may protract existence, if we consider human society on a large scale. But the individual has in his temperance no pledge of safety. Health is the harmony, balance, and well-proportioned action of innumerable organs, fibres, nerves, muscles, blood-vessels, membranes, of which most men know comparatively nothing. And a casual derangement in some minute cell, which we cannot discern, and of which we never heard, may begin the work of destruction that will lay the strongest in his grave. A tiny nerve, so slightly wounded that the microscope cannot detect the injury, will rack the whole body with agony. Who of us can look within this complex frame and discover the first faint flush of an inflammation, that is soon to become a hectic burning on the cheek, and a consuming fire in the lungs? Who can trace out, in some subtle vessel unconsciously ruptured, the elements of disease and dissolution? We go forth exultant, and quicken our blood by the glow that health pours through our limbs; and yet we find, in the very freshness of the air, ordinarily so invigorating, a check of some vital function, and date fatal illness from the chance breath of a north wind.

And health is not the prey of these obvious risks only. There is something inexplicable in its subtle changes. Suddenly we sicken, we know not why or how. Languor creeps over us. We feel as a burden our common labors. The relish for food, air, exercise, recreation, is blunted. Life loses its bright charm, and gradually declines by mysterious decay. Does the sight of such sudden changes stir us up to new vigilance; and do we hope, by increased care, to escape the common danger? Then this very anxiety becomes a worse peril than those we seek to shun. Timidity as to our health not only may subject us to imaginary illness, but bring on real disease. The hypochondriac, shrinking from every breeze, weighing his food, and fearing exhaustion from fatigue, loses all animation. And by flight he meets sooner the death he dreads. The continuance of health to beings so delicately and exquisitely framed, and plunged among so many sources of disease, is indeed a constant miracle. It ought to affect us deeply. A day, closed without suffering, should be to us an affecting witness of God's loving care. And we should wake each morning with something of the emotion, that a new Gift of Life would call forth. It is really God who gives us health. To His Inflowing Energy we owe the vigorous muscle, the strong arm, the firm tread. Through His all-quickening aid do we walk abroad to find the air balmy, mere motion pleasure, occupation attractive, society cheering, and our common existence a continual joy.

Do not let health generate self-reliance. Receive it, and use it gratefully as God's Gift. Young man, abuse not and waste not in excess, that should make you blush, this Divine blessing. To you, let the elastic step, bloom on the cheek, the bright eye, the smooth brow, and delight in fresh existence, speak of God the Giver. Thank Him for health. Consecrate it as His trust to innocent enjoyment, manly effort, social useful-

ness, and preparation for an honorable and holy career.

(To be concluded.)

THE use of all instruction, public or private, is to produce charity out of a pure heart, and of a good conscience, and of faith unfeigned. This is the object of all teaching. All organizations, all religious institutions, all systems of theology that do not produce love are false. Any church, orthodox or not, that does not produce charity out of a pure heart is not a Christian organization.

For Friends' Intelligencer.

THE PHILOSOPHER'S WIFE.

The late John Stuart Mill, so eminent for his essays on social and political subjects, was blessed with great happiness in the marriage relation, his wife being a woman of surpassing qualities of mind and heart, making her worthy to be the companion of one of the greatest thinkers and workers of the age. "He retired from the India House, where he had filled first a clerkship under his father, then the post of Assistant Examiner, afterwards that of Chief Examiner, in the year 1858, after thirty-five years of most valuable service, and went to spend the winter in Avignon, in the hope of improving the broken health of his wife, to whom he was devotedly attached. He had not been married many years, but this connection had been preceded by a friendship since 1835. During more than twenty years he had been aided by her talents and encouraged by her sympathy in all the work he had undertaken, and to her rare merits he afterwards paid more than one tribute in terms that have no equal for the intensity of their language and the depth of affection contained in them. A weak state of health seems to have hardly repressed her powers of intellect. By her was written the celebrated essay on "The Enfranchisement of Women," contributed to the *Westminster Review*, and afterwards reprinted in the "Dissertations and Discussions," with a preface avowing that by her J. S. Mill had been greatly assisted in all he had written for some time previous. But the assistance was to end now. She died at Avignon, Nov. 3, 1858, and over her grave was placed one of the most pathetic and eloquent epitaphs, that have ever been penned. "Her great and loving heart, her noble soul, her clear, powerful, original, and comprehensive intellect," it was there written, "made her the guide and support, the instructor in wisdom, and the example in goodness, as she was the sole earthly delight of those who had the happiness to belong to her. As earnest for all public good as she was generous and devoted to all who surrounded her, her influence has been felt in many of the greatest improvements of the age, and will be in those still to come. Were there even a few hearts and intellects like hers, the earth would already become the hoped-for heaven." R.

Scraps

FROM UNPUBLISHED LETTERS.

Many times I have cause for thankfulness that my lot has been cast in such pleasant places. So many friends, far and near—so many helps for the better life, yet, when the physical body is weak and exhausted, the spirit will take on its tone, and the way seems weary, not only as regards the labor of this world, but the prosperity and advance of Truth seems checked and enfeebled. Generally I can recognize this cause and trust all to Him whose wisdom is over all; but to-day I have had to struggle before I could look above the condition of an hour, into the grander progress that is of the ages. * *

As I grow older I find less and less temptation to discouragement for the Truth's sake. God has charge of it—not we poor mortals—and His kingdom is spreading, even though it be coming through the law, and the baptism of John; many, very many in all professions not having yet realized the dispensation of Christ and the baptism of the Holy Spirit, though calling themselves by His name. It is at times hard to stand between the seeking and trembling ones, and the honest and sincere ones, who can only receive the coming of Christ through given doors, and who cannot recognize His workmanship until after it has approved itself through many provings and much tribulation; yet that is the place which some must take, whenever new life springs up surrounded by failings, and among those who have an image of the experienced Christian traveler to compare these little ones with.

Do not think, dear friend, from all this, that I am gloomy or sad, for through all, my faith is so clear and strong that Truth is mightier than error, and that it is making even rapid headway in the grosser forms among men, that I rejoice and am glad almost daily.

How many times since I have received thy letter, I have longed for a quiet moment, one hour alone, in which to reply. With my house-work and the extra quantity of sewing that comes with the change of seasons, I find really no spare time; during the last month

I have tried myself too severely; I have always felt ambitious to be able to perform all the labor required in my home. I don't know how I have allowed this feeling to grow upon me to such an extent, but certainly I have come to feel a sense of humiliation whenever I recall my days or weeks of self-imposed tasks, and find I have failed to accomplish all I had thought it possible to do. Of late my headaches have been unusually frequent, and I have had a tired feeling almost all the time; nor have I been patient with these little afflictions. They prevented me from doing what I desired, and so they have fretted me. How many times my deepest desire has been to have more strength and health, and to-day I wonder if my petition has not been *more, more*, without once giving thanks for the *six* days of health, because the seventh brought a headache. I seem only lately to have seen it in this light. I don't know why I have run on in this way to thee, yet it is a relief; I feel that I have done myself a wrong, and that while with my lips I have said "Thy will, not mine, dear Father," my life has more plainly asserted the reverse.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SEVENTH MONTH 26, 1873.

THE MARRIAGE OF FIRST COUSINS.—A correspondent writing from New Bedford, calls attention to that part of the Discipline of our Society which prohibits the marriage of "first cousins." Formerly, in the Yearly Meeting to which he belonged, the penalty was not only disownment, but while both parties lived, neither of them could be reinstated. He thinks the New England discipline has lost that feature, and regrets it. Ours, which, if we remember rightly, was somewhat similar, has also lost it. As the reasons which originally led to the adoption of that rule are not stated in the discipline, we do not know whether the physiological objections to such connections were fully appreciated at that time; nor do we know what motives operated on the minds of Friends at a later period to cause a relaxation in the penalty attached to them. As our desire is to call attention to this subject at the request of our correspondent, and because we feel its importance, if any of our readers can furnish information as to either or both these points we shall be glad to receive it.

In the light that is more and more thrown upon this question, through the statistics furnished by asylums for the feeble-minded, the blind, and the deaf and dumb, there seems to be a call upon us to reconsider our discipline in relation to it. If there are no sound objections against the marriage of "first cousins" it should not be forbidden; but if there are, a testimony against the violation of a physical law involving such important consequences as it is believed this does, should be as stringent as possible.

If deterioration of offspring was invariably the result of marriages between persons nearly related, we presume few would be hardy enough to brave such consequences.

But as this does not *apparently* follow in every case, and as deterioration sometimes occurs from other causes, each one hopes to escape the penalty. Even when the *worst* effects of these connections upon the children do not follow (other physical laws delaying or modifying them,) yet it is generally admitted that there is entailed diminished vigor of mind or body, or both.

It is sometimes said by those who have not sufficiently examined the matter, that it is a serious thing to thwart the affections of young people; that when an attachment of this kind is formed, it is too late to prevent the marriage. How important then is it to *prevent* the attachment by creating such a public opinion as shall make the feeling which leads to marriage almost impossible in such cases. The power of public opinion and of legislation in forming it, we all know; and when as in regard to this point it is healthful and founded on a divine law, it is our duty to avail ourselves of it.

Our correspondent mentions that in New Hampshire a law has been or is about to be passed, making marriages between "first cousins" illegal. Should the example be followed in all the other States, no discipline will, of course, be needed; but a long time may elapse before this takes place, and Friends as a body should aid in the enlightenment of public sentiment.

It will be seen on reflection that, in regard to the "offence" here treated of, and also in cases of the marriage of "divorced" persons

before the previous contract is dissolved by death, the treatment usual in other cases with a view to reclaim and restore, is inappropriate. Any action of the Society, to be of use, must be deterrent, since it cannot be remedial in individual cases; and this, as before observed, can only be brought about by strengthening the sentiment already existing against such connections, and by enlightening the minds of the young as to the reasons for its prohibition.

We are not prepared to decide in what way our discipline should be amended in this matter, but we think the ease with which the parties offending retain their right of membership by an *acknowledyment*, as it is erroneously called, has lowered, and will continue to lower, a testimony the importance of which is increasingly manifest. Whether the old stringent discipline which made the marriage of "first cousins" an inevitable relinquishment of membership, was or was not well founded at the time it was made, it might possibly be so now; and if the relation of the penalty was made in ignorance of its importance, the mistake should be repaired. If the adoption of some strict rule will tend to discourage these connections it should be done. Tenderness and sympathy for individuals should not be suffered to weigh against the welfare of the community and of posterity.

There is a necessity as light and knowledge are diffused and circumstances change, that the public avowal of our principles should keep pace with these instead of falling behind.

We believe this subject and also that of "divorce" are so important as to claim the attention of Friends in their collective capacity. *Our* discipline is silent as regards any allusion to the latter, though its whole tenor and spirit is against it, and against a second marriage while one of the parties to a former contract is living. Though such cases are rare amongst Friends, yet when they do occur, Monthly Meetings would be aided in the treatment of them, and our testimony to the sacredness and inviolability of the marriage contract more distinctly held up by a rule of discipline on that subject.

We have repeatedly both editorially and by the admission of articles, alluded to the Discipline of our Society as *imperfect*. But we wish it distinctly understood that in this we have no reference to the *principles of truth* upon which it is founded, and which, no doubt, influenced in large measure the minds of those who from time to time framed it. It is the provisions for *carrying out* these principles that are necessarily imperfect and must change, not only with increased *light*, but with modes of thought and circumstances. Before such changes can properly be made, the minds of Friends must be prepared by having them presented for examination and reflection. This pointing out of imperfection with a view to improvement, should not be confounded with fault-finding or mere love of change: it is the rightful province of some minds; and they often have to learn to wait as well as to labor.

Education Committee.—The Committee appointed in 1872, and continued at our late Yearly Meeting, on the subject of education, have appointed the following Friends an Executive Committee the present year, viz: John Saunders, Amos J. Peaslee, Ellwood Michener, William M. Levick, Clement M. Biddle, Hugh McIlvain, Eli Dillon, Sarah Smith, Hannah Peaslee, Mary S. Lippincott, Martha Mellor, and Harriet E. Stockly.

The stated meetings of this Committee are held in the Monthly Meeting room at the Race Street house, the second Sixth-day in each month, at which time written reports are forwarded from the sub-committees of the several Quarterly Meetings. Some of these reports show an increasing desire for the establishment of schools under the care of Friends, and it is desirable that the concern shall spread until such institutions are within the reach of all our members.

The Meeting held on the 11th inst. was one of unusual interest. Many excellent views were presented bearing upon the furtherance of the cause of education among us, and it was concluded to draft an address on this subject to parents and our young members, which if approved at a subsequent Meeting, is proposed to be offered to the consideration of Friends in their different Month-

ly Meetings, at which time some members of the Committee may be in attendance.

It was also thought, that an advantage might arise from visits of the Executive Committee to neighborhoods desiring an interchange and comparison of sentiments and experiences affecting the great object of their appointment.

The education of our youth in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, "early engaged the solid attention" of the fathers and mothers of our Society, and two queries were framed, enjoining upon us the careful training and literary instruction of the young.

In our Book of Discipline it is advised that "Quarterly, Monthly, and Preparative Meetings be excited to make proper exertions for the institution and support of schools," and we are exhorted to "cherish a disposition of liberality for the assistance of each other in this important work." It is further advised that a *suitable* school-house be erected within the limits of each Monthly and Preparative Meeting, and that funds *be raised* in each Meeting and the way specified to which the interest shall be applied. "Although the raising of a sufficiency to answer these purposes may in some places appear difficult, yet as improvements of this kind are generally gradual, and have often arisen from small beginnings into very valuable establishments, it is desired that Friends may be encouraged thereto, and keeping an eye to the Divine blessing on their benevolent endeavors, make such essay for carrying into effect these recommendations as they may be enabled." Do any of us suppose that this excellent counsel is less obligatory upon us than it was upon those from whom it emanated? With the encroachments which a self-indulgent and extravagant age is making upon our habits and principles have we less need of care than those to whom we generally attribute more uprightness and self-denial, and to whom we have been accustomed to look as examples in righteousness.

Agassiz's Last Experiment.—Among the most suggestive of the incidents of the season is the opening of Agassiz's Summer School for Naturalists, on Penikese Island, which took place on the 8th inst. The ceremonies were very simple and appropriate, and especially fitting for the inauguration of an institution for the study of Nature. The company present consisted of between sixty and seventy, including the forty prospective students, of whom one-third were women. The generous donor of the island, John Anderson, of New York, and other friends of the enterprise were present, to give evidence of their approval of the steps which have been taken, and to assist the eminent Professor in the opening formalities. A little steamer carried the whole company down from New Bedford, and the Professor met them on the wharf with a cordial greeting, and escorted them over the lawn to the unfinished building to be used for dormitories and laboratories, and then to the spacious barn which is to be the lecture-room. The great doors of this simple temple of science were open, and a sea breeze was blowing through it as the company took their seats, and the exercises began.

Professor Agassiz spoke briefly, feelingly alluding to the debt of gratitude due to John Anderson, and then asked the whole company silently to give thanks to the Creator. A few minutes of impressive silence ensued, after which he explained the course of study to be pursued in the school. He desired the students to take Nature for their text-book, and asked that they should bring no other—letting their appliances for study be none but those which Nature offers. Every morning he would give them a little advice, and they should ramble over the island, and give him the results of their observations. He particularly desired them to study the marine life, which the ocean waves would cast upon the shores, and for this study each student would have an aquarium, in which to watch the life of the animal. In order to carry on this work successfully, all must learn the use of the lens and the microscope, and of the dissecting knife. Women were admitted to the privileges of the school he informed them, in accordance with his own judgment of right, without consulting any one else—thus showing how clear to the mind of the great sci-

entist is the vexed question of women's rights, so far, at least, as regards the cultivation of the intellect, and the acquisition of knowledge.

This interesting movement enlists the sympathy of those who desire to see the standard of instruction elevated, and teachers really prepared to work effectively in unfolding the glories of creation to our youth.

We hope to see the founding of such institutions in every State of the Union, where, during the vacation weeks, the teachers may come together and have the benefit of cabinets, laboratories, specimens and experiments, and of an able corps of instructors who are at home with all these resources, and can teach directly from Nature herself. Not the sea alone, but the whole world of Nature is an inexhaustible museum, and every place abounds with the material for the illustration of scientific research. The air, the fields, the woods and the streams, swarm with life. The earth is carpeted with vegetation, the rocks stand uncovered ready to give up to the enthusiastic learner the wondrous secret of the ages, and the mystic unseen forces of Nature are ever playing around us. If only measures are taken to bring really inquiring minds together, and to enlist the sympathy and aid of those who have the means at command, we may hope to see many such institutions, as this so happily opened on the little island of Penikese, in all parts of the country.

E. L. Youmans, in the "Popular Science Monthly," suggests, as a preliminary step to such a movement, a national convention of teachers, professors and school superintendents, to form a plan and suggest the means for the promotion of scientific education. Prof. Agassiz has set the example, and will demonstrate what can be done, and we may hope soon to see his enterprise become a more general movement, for the better education of our country.

DIED.

DORON.—On the 20th of Fifth month, 1873, at Germantown, Pa., Huldah H., wife of Enos T. Doron, in the 48th year of her age; a member of Green Street Monthly Meeting. Within the home circle her removal leaves an aching void. Her gentle disposition, her clear sense of right, and love of truth, endeared her to the hearts of many. She endured great bodily suffering with patience, and gave wise and precious counsel to those around as her spirit passed sweetly away in the full assurance of a bright and happy future.

TITUS.—On the 2d of Third month, 1873, at her residence in Irondequoit, N. Y., Mary Titus, wife of Stephen B. Titus, in the 72d year of her age. This dear Friend was a member of Rochester Monthly and Particular Meetings. When in health she was a diligent attender of all our meetings, and desirous of living out the profession she made. She was one of those women described in Proverbs—"Her children rise up and call her blessed; her husband also, and he praiseth her." She died in peace and in the blessed assurance of a glorious immortality.

For Friends' Intelligencer.

LOCAL INFORMATION.

PRAIRIE GROVE QUARTERLY MEETING, IOWA.

I have waited in the hope that some better delineator would send the *Intelligencer* a transcript of the proceedings of this body of Friends. The weather was fine and the travelling excellent.

The Meeting of Ministers and Elders was well represented, and a good meeting. On First-day morning, the 14th of Sixth mo., a large number was convened. After a season of silence audible supplication was offered, which was followed by three or four impressive religious discourses, all of which showed that a life of consecration to the service of the Lord ensures the highest happiness to man and that there is no real pleasure in the delusive paths of sin. In the afternoon, at the request of a friend of the American Peace Society, a meeting was held in which the idea of a world's congress to settle national disputations was advocated—views in harmony with the long cherished sentiments of our Religious Society.

The visitor was a minister in the Methodist society; never had attended a Friend's meeting before, and expressed a few words in the morning meeting with, I believe, entire acceptance.

The Quarterly Meeting on Second-day was large; representatives from all the Monthly Meetings were present. The state of Society was satisfactory, except that a remote indulged meeting had been suspended. There had been a proposition at a preceding meeting to hold one of the sessions of the Quarterly Meeting at Marietta, in Marshall County. A large committee had the case in charge, but while *sympathizing* deeply with Friends in that region, were not prepared to grant their request at the *present* time, although a feeling prevailed in the meeting that the time was near at hand when the request might be granted. At this point there is a growing interest, especially among the youth, and a committee was appointed to visit and encourage them to continue steadfast in the attendance of all their meetings.

The weightiest matter before us was perhaps the subject which has for the last two years been the cause of a correspondence between Blue River and Prairie Grove Quarterly Meetings, viz., the establishing of a new Yearly Meeting to be composed of these two bodies, embracing the States and Territories lying west and south of Iowa and Illinois.

While it would be a great privilege to have a Yearly Meeting nearer to us, some have been concerned to caution against too great haste in so important a movement. As Friends in Illinois and Iowa have intermingled, the ties of friendship have strengthened. There are many settled on these vast prairies who would regard a Yearly Meeting occasion as a feast of tabernacles. Even in Kansas, hundreds of miles west of us, a meeting is held every First day, and increasing from week to week. Our beloved friend, Thomas E. Hogue, a minister removed from one of our meetings (Wapsinoneor) a few months since, and settled at or near New Chicago, where there are now a thousand persons. Only three years ago the wild prairie was trodden by the foot of the injured and oppressed red man. The decision was that request should be made in the regular order of Society for the establishment of a new Yearly Meeting. The meeting closed with open shutters under much solemnity. J. A. D.

Mt. Pleasant, Iowa, 7th mo. 6th, 1873.

From the Economy of Human Life.

WOMAN.

Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart, so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks: ah! hear with caution their seducing words; guard well thy heart, nor listen to their soft persuasions.

Remember that thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hands seeketh employment; her foot delighteth not in gadding abroad.

She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory encircling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh prudence, and virtue attendeth at her right hand.

Her eye speaketh softness and love; but discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence; the awe of her virtue keepeth them silent.

When scandal is busy, and the fame of her neighbor is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house, and there is peace; she commandeth with judgment and is obeyed.

She ariseth in the morning; she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight; to that alone she applieth her study; and elegance with frugality is seen in her mansions.

The prudence of her management is an honor to her husband, and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts, and her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments; he putteth his heart in her bosom and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

Robert Dodsley.

CONDUCTOR BRADLEY.

BY JOHN GREENLEAF WHITTIER.

Conductor Bradley (always may his name
Be said with reverence!), as the swift doom came,
Smitten to death, a crushed and mangled frame,

Sank, with the brake he grasped just where he stood
To do the utmost that a brave man could,
And die, if needful, as a true man should.

Men stooped above him; women dropped their tears
On that poor wreck beyond all hopes or fears,
Lost in the strength and glory of his years.

What heard they? Lo! the ghastly lips of pain,
Dead to all thought save duty's, moved again:
"Put out the signals for the other train!"

No nobler utterance since the world began
From lips of saint or martyr ever ran,
Electric, through the sympathies of man.

Ah, me! how poor and noteless seem to this
The sick-bed dramas of self-consciousness,
Our sensual fears of pain and hopes of bliss!

Oh! grand, supreme endeavor! Not in vain
That last brave act of failing tongue and brain!
Freighted with life, the downward rushing train,

Following the wrecked one, as wave follows wave,
Obeyed the warning which the dead lips gave.
Others he saved, himself he could not save.

Nay, the lost life *was* saved. He is not dead
Who in his record still the earth shall tread
With God's clear aureole shining round his head.

We bow as in the dust, with all our pride
Of virtue dwarfed the noble deed beside.
God give us grace to live as Bradley died!

HE SUPS WITH ME.

Speechless Sorrow sat with me;
I was sighing wearily!
Lamp and fire were out; the rain
Wildly beat the window-pane;
In the dark we heard a knock,
And a hand was on the lock;
One in waiting speaks to me!
Saying sweetly,
"I am come to sup with thee."

All my room was dark and damp;
"Sorrow," said I, "trim the lamp,
Light the fire and cheer thy face,
Set the guest-chair in its place."
And again I heard the knock;
In the dark I found the lock;
"Enter, I have turned the key—
Enter, stranger
Who art come to sup with me!"

Opening wide the door, He came,
But I could not speak his name;
In the guest-chair took his place,
But I could not see His face.
When my cheerful fire was beaming,
When my little lamp was gleaming,
And the feast was spread for Thee,
Lo! my Master
Was the Guest that supped with me.

—*Christus Consolator.*

It is every way better to do what God intends for us than what we intend for ourselves.

From the Christian Register.

ANTS AND SPIDERS.

An interesting book is Moggridge's "Ants and Spiders." Whether the ant is really in the habit of exercising its foresight and industry in storing up grain for winter use has long been a subject of controversy. The opinion of modern naturalists has been rather against the providence of the ant, except in the case of tropical ants, which is regarded as isolated and puzzling. So far as the observations of Northern naturalists went, they were no doubt justified in this conclusion; but Mr. Moggridge, who has been investigating the habits of southern ants on the Riviera, has been led to the belief that what is true of the North is not equally true of the South. The fact is that older authors relied on their Southern experience, while modern observers depend upon what they see in the North. "So long," says Mr. Moggridge, "as Europe was taught natural history by Southern writers, the belief prevailed, but no sooner did the tide turn, and the current of information begin to flow from North to South, than the story began to be discredited."

Four chief points of inquiry suggested themselves to Mr. Moggridge. 1. Were the seeds which he saw carried off by the ants stored by them in granaries for further use, or merely strewn here and there in the nests, or used for building materials? 2. Was there conclusive evidence of the storage of collected seeds *for food?* 3. Did the seed-collecting ants collect aphides and other food also, and, if so, of what sorts? 4. Did all the Southern ants uniformly collect seed, and to the same extent, or only certain species? To these and kindred questions his monograph gives curiously interesting answers.

It seems that there are but four kinds of genuine harvesting ants on the Riviera, of which the most prominent are the black ant, called Atta Barbara, and a claret-brown ant, Atta Structor, the latter affecting the neighborhood of gardens and houses, the former more addicted to wild open ground. Unless where the contrary is specified, Mr. Moggridge's records of the habits of these creatures are drawn from observation of the Atta Barbara. He had got an inkling of these in the May previous to his systematic visit of inspection, and so knew where to drop upon the ants in a valley where he had watched them cutting, carrying, and sorting their harvests. It was a rough slope of soft sandstone, with accumulations of sand and a scrubby overgrowth, to and from which he saw two columns of ants passing diligently, the one with and the other without its load of seed, grain and capsules. These things came from a cultivated lemon terrace not far off on a lower

level, where the weeds at that point of time were in seed. Following the workers to this terrace, he was able to watch the order and method of their foraging, the value they set on the safe transit of the grain, and the precision with which one detachment would sever the capsules from the stalk, drop them, and allow their comrades below to carry them away, so as to realize exactly Ælian's account of the manner in which spikelets of corn were severed and thrown down "to the people below" by the harvesting ants which he notices in his "Natural History of Animals." Of an incoming column most members brought in seeds, a few dead insects, and crushed land-shells, but none aphides; and though it is clear that ants are liable to be taken in sometimes—as, for example, in the case of the gall-like eggs developing a small but well-armed "cynips," which they bring into their nests in mistake for seeds, and the violet seeds which they have been known to mistake for the larvæ of other ants—yet Mr. Moggridge found them soon able to discriminate small white beads, with which he tried to tempt them, from seeds and pupæ.

The likely place for a nest, it appears, is indicated by patches of ground on the wild hillside covered with the plants which have come up from seeds obtained from the lemon-terraces and dropped by the ants. The nests of Atta Barbara are excavated out of the earth or sandy rock, and have hard by a refuse mound or kitchen-midden of vegetable matter made up of the plant-rubbish, gnawed seed coats, and earth pellets which would only crowd the space inside the nest. Some of these heaps are as large as a quart tankard. The sight of one of them led Mr. Moggridge to the inference that seed stores must underlie these nests, and that collections of materials so carefully sifted could not be for building. His first experiment failed to establish this, though he encountered troops carrying seed down subterranean passages. His second, where the depth of the nest was limited by hard rock, exhibited almost at once large masses of seed stored in prepared chambers, some sub cylindrical and others horizontal, with concave roofs, and floors composed of cemented mica and silex grains. These granaries, averaging the size of a gentleman's gold watch, and situated from one and a half to six inches below the surface, contained seed, grain, and dried fruits from twelve distinct species; and what was most remarkable was that the seed so stored, though moist, and though it was the season for germination, showed no signs of sprouting. There was abundant evidence of a power exercised by the ants to check germination, and this checking is not through lack of moisture, warmth, or atmospheric air, nor is the vitality of the seeds affected; but, whatever the process may be, it seems to require time and attention. Interruptions caused by other works in the nest and galleries may account for the occasional germination of seeds in the nests. Where this is the case, the growth is found to be checked at the earliest stage. The radicle is gnawed off, the seed carried out to dry, and after exposure carried in again for storage. "The seeds so malted, and the starch changed into sugar," Mr. Moggridge has seen eagerly devoured by the ants.

Mr. Moggridge notes that these ants apparently know how to preserve seeds intact at the precise depth below the soil at which the gardener would mostly sow his seed, though, if these very seeds were to be taken and sown by hand they would germinate in the ordinary way. No doubt the compactness of the floors and ceilings points to exclusion of air; but the passage of moisture and the circulation by means of open galleries leading to the granaries forbid us to accept this as a full explanation. The opinion that the seeds do thus remain intact, without decay or germination, is supported by the consideration that, were it otherwise, fresh supplies would be constantly needed, whereas it is observable that scarcely a seed is collected between the middle of January and the middle of March, and yet the granaries of a nest will be found well-filled at the end of this period. The storehouses in which these minute gleaners collect plants and seeds of as many as eighteen distinct families, the results of wholesale plunder in the gardens of Southern Europe, are equally surprising.

At Cannes, in connection with one nest, a complication of galleries and granaries was discovered as deep as twenty inches below the soil, and extending over a space of nearly six feet horizontally. At Mentone two nests were found to go far into the hidden rock, the nests lying in the sandstone itself. The passages and galleries were a sort of tubular tunnels, which could be traced down to twenty-three inches below the surface in a vertical, and sixteen in a horizontal, direction. One tunnel communicated with a cell filled with winged ants and various seed, with walls not glazed, as some are, but coated with a cement distinguishable from the surrounding sandstone. This granary was horizontal, but other vertical galleries led to pear-shaped terminal cells, walled, coated and floored with smooth plates of mica and cement. In the galleries and granaries, along with the ants, were detected certain insects,—spring-tails, small, white wood-lice, and the larvæ of the elater beetle. When ants of different species meet them in the galleries fierce fights ensue, but

not so fierce as those which rage between separate colonies of the same species. A battle between two nests of Atta Barbara lasted, Mr. Moggridge affirms, for forty-six days. A very graphic account of one of these conflicts gives a good idea of the tenacity of the harvesters when invaded by robbers of their own species. Such raids appear to be systematic, and the motive of them consists in the "struggle for existence," which is normal among ants, as in other communities, when the population is too large for its area.

"It seems probable," writes Mr. Moggridge, "that in warmer latitudes there are many conditions which favor the rapid increase of ants, so that a given tract of country in South Europe must have on an average more colonies to support than a like tract in the North, and that to meet this increase of population it has therefore become needful for these creatures to seek subsistence from many and dissimilar sources. The fierce conflicts over booty, both between rival nests of the same and of distinct species, tend to show that, even as things are, they frequently have to fight for food."

It is ascertained, *à propos* of this, that Atta Barbara and Atta Structor, though ordinarily feeding on grain and seeds, will, at least in times of scarcity, feed eagerly on animal food. A stirring tale is told of two medium-sized ants of the former species attacking a soft-bodied, smooth, greyish caterpillar:—

"When I first detected the group, the war was being waged in a tuft of grass over one of the entrances to the ants' nest, and the caterpillar was striding along the leaves, or thrusting itself between the culms, in the hope to shake off or brush away its little persecutors. From time to time it would viciously turn round, and try to pluck away its assailants, but though it succeeded in stripping off, by means of its fore-legs and mouth, five out of six legs of the ant which was within its reach, they never released their hold. At length a chance movement of mine shook the grass leaf on which they were, and ants and caterpillar rolled together down a rocky slope to about four feet distant. They tumbled over and over several times, but still the ants gripped their prey as firmly as ever. The last endeavor of the giant victim was to rub off the ants by burrowing into the soil, but on uncovering its retreat, I saw that their positions were still the same. After watching this struggle for twenty minutes I returned home, carrying with me, however, the combatants; and when on my return I opened the box in which they were imprisoned, these bull-dog ants were clinging with mandibles locked as firmly as ever; and now as I write, in death they are clinging still, drowned in a sea of spirits of wine."

An opportunity of observing the constructive and secretive skill of these ants, as well as of ascertaining their times of work and manner of feeding, was afforded to Mr. Moggridge by the capture of two colonies of Atta Barbara, which he kept in glass jars from autumn till the end of the following spring. In these they constructed their usual passages and chambers, working by night, and so organizing their gangs and parties that there was no clashing or confusion. The arrangements were complete in nineteen days, and then systematic trains began to carry down the seeds, which their captor had placed at hand, into the granaries. Although very shy of being watched, they had such an attraction towards light and warmth that they allowed his lamp to act as a spell, so that they could be watched at their meals. And such observation afforded proof that, though the ant has been thought capable only of lapping up liquids or soft tissues, its toothed mandibles enable it to scrape off particles of flour from seeds macerated and sprouting. The influence which the ants possess over germination did not fail them in captivity, and their work, at night and in the dark, corroborated Aristotle's statement in part, though they made no reservation, as his ants did, about a "full moon" as a *sine quâ non*. Mr. Moggridge holds that Atta Barbara and Atta Structor, as well as perhaps two other species, do not store their seeds in the North of Europe, although they do in the South, the reason being that in the former wet would hinder the preservation of seed, and the torpidity which results from cold obviates the necessity for stores of food. Perhaps, too, as has been suggested, the excess of ant population in the South creates the need of such fresh sources of subsistence as seeds and seed stores.

Mr. Moggridge adds an interesting, and we might almost say romantic, account of trap-door spiders, which construct nests that *close with a door*—nests which are to other nests, as the author enthusiastically remarks, "as the Mont Cenis Tunnel is to other tunnels." But we cannot follow him into the strange and curious details with which he illustrates this subject, and must content ourselves with referring the reader to his lively and agreeable book.—*Saturday Review.*

CHEERFULNESS.—Remember when the desolate, aching void is felt in the heart, and casts a gloom over the face, remember that it is a comfort to others to see a cheerful spirit, a sunshining face, an even temper. Look upon the bright side of all things. Believe that the best offering we can make to God is to

enjoy to the full what He sends of good, and bear what He allows of evil; like a child who, when once it thoroughly believes in its father, believes in all his dealings with it whether it understands them or not.

HARD AND BITTER WORDS.—We all speak and write too many hard and bitter words. We try to break, not to mend the bruised reed. While we strive to be strong in faith, let us not despise the faith of the weakest; for there will come a day to all of us when, in the giving way of the powers of nature and the pouring in of the great water-floods, we may grasp at something which may hold up and carry us over. And then, not how much we have searched out and know, not how much we have disputed and prevailed, will help us, but how much we have lived in Christ and imbibed his spirit.—*Dean Alford.*

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

The Executive Committee will meet at Newtown Square, Del. Co., Pa., on Fifth-day, 8th mo. 7th, being the same day that Concord First-day School Union meets there.

The sub-committees of the Visiting and Literature Committees will please forward their reports a few days previously to the Central Committee, Jos. M. Truman, Jr., Louisa J. Roberts and Asahel Troth, 717 Willow Street, Phila., that they may be combined preparatory to said meeting. The full attendance of the Committee is urged.

ROBERT TILNEY, *Clerk.*

CONCORD FIRST-DAY SCHOOL UNION.

A meeting of those interested in First-day Schools within the limits of Concord Quarterly Meeting will be held at Newtown Square, Del. Co., Pa., on Fifth-day morning, 8th mo. 7th, at 10 o'clock. Reports from the several Schools is desired, and the general attendance of Friends invited.

MUTUAL AID ASSOCIATION.

Stated meeting in Race Street Monthly Meeting Room on Sixth-day evening, Eighth month 1, at 8 o'clock.

ALFRED MOORE,
Secretary.

PHILADELPHIA QUARTERLY MEETING will be held Eighth month 5th, at 10 A. M., in the Valley Meeting-house. Special arrangements have been made to convey Friends *on that day* to Jos. M. Thomas' lane, about a quarter of a mile from the Meeting-house.

Trains leave the Reading Depot, 13th and Callowhill Streets at 7½ A. M. on Third-day.

☞ Members of the Select Meeting will take the 7½ A. M. or 1 P. M. train on Second-day from the same Depot, for King of Prussia Station, where Friends will meet them.

The return train will leave for the city about 5 P. M. on Third-day afternoon. Tickets, good both going and returning on Second and Third days, will be issued at 65 cents the trip.

☞ *Ask for Quarterly Meeting Tickets.*

ITEMS.

BY a letter received from G. S. T. of the Santee Agency, we learn that the grain crops in that vicinity look well and promise an abundant yield; corn on the uplands looks much better than could be expected, and with a moderate fall may yield an average crop, but on the bottom lands it will probably be a failure. On the Missouri, much of the bottoms is now under water, owing to what is known as the June rise, which this year is greater than usual, owing to the amount of snow in the mountains and which requires several weeks or months to reach them. Many patches of corn and potatoes will be entirely destroyed by being thus submerged.

THE BRITISH LIFE-BOAT SERVICE.—The report of the British Life-boat Service for the past year, shows an excellent record of work for the 233 boats now employed on the coast of the United Kingdom. They have saved the lives of five hundred and sixty-nine persons, nearly the whole of them under circumstances of peril that would have precluded any ordinary boat from proceeding to their aid. It should be mentioned, in addition, that no fewer than twenty-five ships were saved; and in other cases the boats were repeatedly signalled off by distressed vessels, and afterwards contributed largely to their preservation by encouraging the crews to remain by their ships, and occasionally by taking them ashore in their alarm, and in putting them on board again when the storm had lulled. It appears from the tabulated records of the institution that the number of lives saved during the forty-nine years from its establishment in 1824 to the end of the year 1872, either by its life-boats or by special exertions for which it had granted rewards, is 21,485.

To give notice of leaks in ships, an electric apparatus has been devised, which is to be placed in the hold, the wires being so arranged that the entrance of water in any part of the vessel, establish an electrical current which gives notice to the officers on deck. The plan now pursued to ascertain the probability of leakage is to sound the pumps, but this is subject to the risk of the pumps being choked, which is frequently the case, so that they do not give the proper notice of the presence of water in the ship's hold.

THE widow of Avery D. Putnam, who was murdered by William Foster, has obtained a verdict in the Superior Court of New York against the Seventh Avenue Railroad Company, awarding her five thousand dollars damages for the injury she sustained by the death of her husband. The Court took the ground that the Company, being a common carrier, was bound "not only to guard each passenger from violence and assault of its own agents and employees, but from the violence and assaults of other passengers carried in the same conveyance, and from other causes of discomfort or injury, which could have been reasonably anticipated or prevented.

VERY extensive preparations are making for the General Conference of the Christians from all Nations, coming under the auspices of the Evangelical Alliance, and to assemble in New York on the 2d of October next. The session will last ten days. . . . During each day the Conference will be divided into sections, English, French and German, and also according to topics. Public meetings will be held in the Academy of Music on the evenings, and among them will be a French and a German Meeting. Among the many distinguished persons expected from Europe are Dr. Dorner, of the University of Berlin; Pressensé; Tischendorf; Father Hyacinthe; Professor Calderwood, of the University of Edinburgh; Dr. Mullens, Secretary of the London Missionary Society, and Count Bernstorff.—*Harper's Weekly.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, EIGHTH MONTH 2, 1873. No. 23.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

True Spiritual Worship 353
Literature and Dogma 356
Life a Divine Gift 357
Scraps from Unpublished Letters 359
EDITORIAL 360
OBITUARIES 360
Desire and Love 360
First-day School Union—Their Objects 360
Class Distinction 361
Letter from Atlantic City 361
Our Forests 362
POETRY:—The City in Spring—Disarmament 364
A Word about Debt 364
A Mother's Tact 366
Silence of the Forests 366
The Baby Hippopotamus 367
Notices 368
Items 368

From No Cross, No Crown.

TRUE SPIRITUAL WORSHIP.

EXTRACT.

(Concluded from page 341.)

11. The prophet Isaiah tells us, that though the chastisements of the Lord were sore upon the people for their backslidings, yet in the way of his judgments, in the way of his rebukes and displeasure, they waited for him, and the desire of their soul (that is the great point) was to his name, and the remembrance of him. They were contented to be chid and chastised, for they had sinned; and the knowledge of him in this way was very desirable to them. But, did he not come at last, and that in mercy too? Yes, he did, and they knew him when he came, a doctrine the brutish world knows not. "Lo, this is our God, we have waited for him, and he will save us." O blessed enjoyment! O precious confidence. Here was a waiting in faith which prevailed.

All worship, not in faith, is fruitless to the worshipper, as well as displeasing to God: This faith is the gift of God, and the nature of it is to purify the heart, and give such as truly believe "victory over the world." But they go on: "We have waited for him, we will be glad, and rejoice in his salvation." The prophet adds, "Blessed are all they that wait upon God;" and why? "For they that wait upon the Lord, shall renew their strength; they shall never faint, never be weary;" The encouragement is great. O hear him once more! For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God! besides thee, what he hath prepared for him that waiteth for him." Behold the inward life and joy of the righteous, the true worshippers! those whose spirits bowed to the appearance of God's spirit in them, leaving and forsaking all that it appeared against, and embracing whatever it led them to.

In Jeremiah's time, the true worshippers also waited upon God; and he assures us, "That the Lord is good to them that wait for him, to the soul that seeketh him." Hence it is that the prophet Hosea exhorts the church to turn and wait upon God: "Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually." Micah is very zealous and resolute in this good exercise: "I will look unto the Lord, I will wait for the God of my salvation: my God will hear me." Thus did the children of the spirit, who thirsted after an inward sense of Him. The wicked cannot say so; nor they that pray, unless they wait. It is charged upon Israel in the wilderness, as the cause of their disobedience and ingratitude to God, that they "waited not for His counsels." We may be sure it is our duty, and expected from us; for God requires it in Zephaniah: "Therefore wait upon me, saith the Lord, until the day that I arise," &c. O

that all who profess the name of God, would so wait, and not offer to arise to worship without Him! and they would feel His stirrings and arisings in them, to help, and prepare and sanctify them. Christ expressly charged His disciples, that they should not stir from Jerusalem, but wait till they had received the promise of the Father, the baptism of the Holy Ghost, in order to prepare them for preaching the glorious gospel of Christ to the world. And though that was an extraordinary effusion for an extraordinary work, yet the degree does not change the kind. On the contrary, if so much waiting and preparation by the spirit was requisite to fit them to preach to man; some, at least, may be needful to fit us to speak to God.

12. I will close this great Scripture doctrine of waiting, with that passage in John, about the pool of Bethesda. "There is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches; in these lay a great number of impotent folk, of blind, halt, and withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." This is a most exact representation of what is intended by all that has been said upon the subject of waiting. For as there was then an outward and legal, so there is now a Gospel and spiritual Jerusalem, the church of God, consisting of the faithful. The pool, in Old Jerusalem, in some sort, represented that fountain, which is now set open in the New Jerusalem. That pool, was for those who were under infirmities of body; this fountain is for all who are impotent in soul. There was an angel then that moved the water to render it beneficial; it is God's angel now, the great angel of His presence, that blesseth this fountain with success. They who went in before, and did not watch the angel, and take advantage of his motion, found no benefit of their stepping in. Those now who wait not for the moving of God's angel, but by a devotion of their own forming and timing, rush before God as the horse into the battle, and hope for success, are sure to miscarry in their expectations.

Therefore, as then, they that wanted and desired to be cured, waited with all patience and intentness upon the angel's motion; so do the true worshippers of God now, who need and pray for His presence, which is the life of their souls, as the sun is to the plants of the field. They have often tried the unprofitableness of their own work, and are now come to the sabbath indeed. They dare not put up a device of their own, or offer an unsanctified request, much less obtrude bodily worship, where the soul is really insensible or unprepared by the Lord. In the light of Jesus they wait to be prepared, retired and recluse from all thoughts that cause the least distraction and discomposure in the mind, till they see the angel move, and till their Beloved please to awake; nor dare they call him before his time. They fear to make a devotion in his absence; for they know it is not only unprofitable, but reprovable: "Who has required this at your hands?" "He that believes makes not haste." They that worship with their own, can only do as the Israelites, turn their ear rings into a molten image, and be cursed for their pains. Nor fared they better who gathered sticks of old, and kindled a fire, and compassed themselves about with the sparks that they had kindled; for God told them, "they should lie down in sorrow." It should not only be of no advantage, and do them no good, but incur a judgment from Him: sorrow and anguish of soul shall be their portion. Alas! flesh and blood would fain pray, though it cannot wait; and be a saint, though it cannot abide to do or suffer the will of God. With the tongue it blesses God, and with the tongue it curses men made in His similitude. It calls Jesus Lord, but not by the Holy Ghost; and often names the name of Jesus, yea, bows the knee to it too, but departs not from iniquity; this is abominable to God.

13. There are four things so necessary to worshipping God aright, and which put its performance beyond man's power, that there seems little more needed than the naming of them. The first is, the sanctification of the worshipper. Secondly the consecration of the offering, which has been spoken to before somewhat largely. Thirdly, what to pray for, which no man knows, that prays not by the aid of God's spirit; and, therefore, without that spirit no man can truly pray. This the apostle puts beyond dispute; "We know not," says he, "what we should pray for, as we ought, but the spirit helpeth our infirmities." Men unacquainted with the work and power of the Holy Spirit, are ignorant of the mind of God; and those, certainly can never please Him with their prayers. It is not enough to know we are in want; but we should learn, whether it be not sent us as a blessing; disappointments to the proud; losses to the covetous, and to the negligent stripes: to remove these, were to secure the destruction, not help the salvation of the soul.

The vile world knows nothing, but carnally, after a fleshly manner and interpretation; and too many, who would be thought enlightened, are apt to call providences by wrong

names. For instance, afflictions they style judgments; and trials, more precious than the beloved gold, they call miseries. On the other hand, they call preferments of the world by the name of honor, and its wealth happiness; when for once that they are so, it is much to be feared they are sent of God an hundred times for judgments, at least trials, upon their possessors. Therefore, what to keep, what to reject, what to want, is a difficulty God only can resolve the soul. And since God knows, better than we, what we need, He can better tell us what to ask, than we can Him. This made Christ exhort His disciples to avoid long and repetitious prayers; telling them, that their heavenly Father knew what they needed, before they asked: He therefore gave them a pattern to pray by; not as some fancy, to be a text to human liturgies, which of all services are most justly noted and taxed for length and repetition; but expressly to reprove and avoid them.

If those wants that are the subject of prayer were once agreed upon (though that might be a weighty point) yet how to pray is still of greater moment than to pray; it is not the request, but the frame of the petitioner's spirit. *The what* may be proper, but *the how* defective. As I said, God needs not be told of our wants by us; He must tell them to us; yet He will be told them from us, both that we may seek Him, and that He may come down to us. But when this is done, To this "man will I look, saith the Lord, even to him that is poor, and of a contrite spirit, and that trembleth at my word:" To the sick heart, the wounded soul, the hungry and thirsty, the weary and heavy-laden ones; such sincerely want a helper.

14. Nor is this sufficient to complete Gospel worship; the fourth requisite must be had, and that is faith, true faith, precious faith; the faith of God's chosen, that purifies their hearts, overcomes the world, and is the victory of the saints. This is that which animates prayer and presses it home, like the importunate widow, who would not be denied. Or she to whom Christ said, "O woman, great is thy faith." This is of the highest moment on our part, to give our addresses success with God. Yet it is not in our power, for it is the gift of God: from Him we must have it; and with one grain of it more work is done, more deliverance is wrought, and more goodness and mercy received, than by all the runnings, willings, and toilings of man, with his inventions and bodily exercises. This duly weighed, will easily show why so much worship brings so little profit to the world, as we see it does, viz, True faith is lost. They ask, and receive not; they seek and find not; they knock, and it is not opened unto them. The case is plain: their requests are not mixed with purifying faith, by which they should prevail, as good Jacob when he wrestled with God and prevailed. The truth is, the generality are yet in their sins, following their hearts' lusts, and living in worldly pleasures, being strangers to this precious faith. The reason rendered by the deep author of the epistles to the Hebrews, of the unprofitableness of the word preached to some of those days, is, its "not being mixed with faith in them that heard it." Can the minister then preach without faith? No: and much less can any man pray to purpose without faith, especially when we are told, "That the just live by faith." For worship is the supreme act of man's life; and whatever is necessary to inferior acts of religion, must not be wanting there.

15. This may moderate the wonder in any why Christ so often upbraided His disciples with, "'O ye of little faith!" Yet he tells us that one grain of it, though as little as that of mustard, one of the least of seeds, if true and right, is able to remove mountains. As if He had said, there is no temptation so powerful that it cannot supply: Therefore those who are captivated by temptations, and remain unsupplied in their spiritual wants, have not this powerful faith: that is the true cause. So necessary was it of old, that Christ did not many mighty works where the people believed not; and though His power wrought wonders in other places, faith opened the way: so that it is hard to say, whether that power by faith, or faith by that power, wrought the cure. Let us call to mind what famous things a little clay and spittle, one touch of the hem of Christ's garment, and a few words out of His mouth did, by the force of faith in the patients. "Believe ye that I am able to open your eyes?" Yea, Lord, said the blind, and they saw. To the ruler, "only believe;" he did, and his dead daughter recovered life. Again, "If thou canst believe:" I do believe, says the father, help my unbelief; and the evil spirit was chased away, and the child recovered. He said to one, "Go, thy faith has made thee whole;" and to another, "Thy faith has saved thee; thy sins are forgiven thee." And to encourage His disciples to believe, when they were admiring how soon His sentence was executed upon the fruitless fig-tree, he tells them, "Verily, if ye have faith, and doubt not, ye shall not only do this, which is done to the fig-tree; but also, if ye shall say unto this mountain, be thou removed and cast into the sea, it shall be done; and all things whatsoever ye shall ask in prayer, believing, ye shall receive." This one passage convicts Christendom of

gross infidelity; for she prays and receives not.

16. But some may say, it is impossible to receive all that a man may ask. It is not impossible to receive all that a man, that so believes, can ask. The fruits of faith are not impossible to those who truly believe in God, who makes them possible. When Jesus said to the ruler, "If thou canst believe," he adds, "all things are possible to him that believeth." But some will say, it is impossible to have such faith. This very faithless generation would excuse their want of faith by making it impossible to have the faith they want. But Christ's answer to the infidelity of that age, will best confute the disbelief of this. "The things that are impossible with men, are possible with God." It will follow, then, that it is not impossible with God to give that faith; though, it is certain, that "without it, it is impossible to please God;" for so the author to the Hebrews teaches. And if it be impossible to please God, it must be so to pray to God, without this precious faith.

17. But some may say, What is this faith that is so necessary to worship, and that gives it such acceptance with God, and returns that benefit to men? I say, it is an holy resignation to God, and confidence in Him, testified by a religious obedience to His holy requirings, which gives sure evidence to the soul of the things not yet seen, and a general sense and taste of the substance of those things that are hoped for; that is, the glory which is to be revealed hereafter. As this faith is the gift of God, so it purifies the hearts of those that receive it. The apostle Paul is witness, that it will not dwell but in a pure conscience: he therefore, in one place, couples a pure heart and faith unfeigned together: in another, faith and a good conscience. James joins faith with righteousness, and John with victory over the world: "This," says he, "is the victory which overcomes the world, even your faith."

18. The heirs of this faith are the true children of Abraham, though the uncircumcision in the flesh, for they walk in the steps of Abraham, according to the obedience of faith, which only entitles people to be the children of Abraham. This lives above the world, not only in its sin, but righteousness, to which no man comes, but through death to self, by the cross of Jesus, and an entire dependence, by him, upon God.

Famous are the exploits of this divine gift: time would fail to recount them: all sacred story is filled with them. But let it suffice, that by it the holy ancients endured all trials, overcame all enemies, prevailed with God, renowned His truth, finished their testimony, and obtained the reward of the faithful, a crown of righteousness, which is the eternal blessedness of the just.

For Friends' Intelligencer.

"LITERATURE AND DOGMA."

BY MATTHEW ARNOLD.

In his new work entitled "Literature and Dogma," which he further designates, "An Essay Towards a Better Apprehension of the Bible," Matthew Arnold arrives at some conclusions which have been acknowledged as covering the whole ground of vital Christianity, by Friends as well as some other Christian professors for the last two hundred years.

He does not find the proofs of the real greatness of Christianity in the fulfilment of Hebrew prophecy by the coming of Jesus; for he examines the objections of those who find this evidence unconvincing, and frankly acknowledges their force. A fuller study of the meaning of many of the prophecies develops a signification quite at variance with that which has been so long popularly received.

He admits "that it can hardly be gainsaid that, to a delicate and penetrating criticism, it has long been manifest that the chief literal fulfilment by Christ of things said by the prophets, was the fulfilment such as would naturally be given by one who nourished his spirit on the prophets, and on living and acting their words. The great prophecies of Isaiah and Jeremiah, are, critics can now see, not strictly predictions at all." And this conviction of the critics will, he believes, before long become a popular opinion held far and wide.

Neither does our author think it safe to rest our faith in the Christian religion on its miracles, for "the objections to miracles do, and more and more will, without insistance, without attacks, without controversy, make their own force felt; and that the sanction of Christianity, if Christianity is not to be lost along with its miracles, must be found elsewhere." Jesus Himself frequently checks this tendency of His followers to rest their faith in His teaching on the exhibition of miraculous power, and calls their attention to the true ground of faith, the inward and direct evidence of their own intuitions. "Now miracles," says Arnold, "are outward evidence, indirect evidence, not conclusive." The disciples of Jesus *experienced* this higher evidence. In answer to the question, "Will ye also go away?" Peter replied, "To whom should we go? *thou hast the words of eternal life!*" But in accordance with the spirit of their age, they dwelt much more on the miraculous evidence than on the sublime excellence of the teachings of this wonderful Be-

ing, "transcending His time, transcending His disciples, attaching them but transcending them; in very much that He uttered going far above their heads, treating Scripture and prophecy like a master, while they treated it like children, resting his doctrine on internal evidence, while they rested it on miracles.

Our author believes "we shall do no ill, perhaps, if we summarize to our own minds His work by saying, that He restored the intuition of God through transforming the idea of righteousness; and that to do this he brought a *method* and a *secret*."

"Keep judgment and do righteousness!" had not been guidance enough for the Jews, who had allowed their religion to degenerate into ritualism, while they had neglected the Divine voice in the soul, which ever speaks the commands of the Highest. The method of Jesus is expressed in our translation by the word *repentance*, a mourning and lamenting over one's sins, which is not the true meaning. The word "metanoia," employed by Jesus, means *a change of the inner man*. The words truth, grace and spirit, are more adequately rendered happiness, reality, and influence. Thus we should read, "Happiness and reality came through Jesus Christ," and "God is an *influence*, and those who would serve Him must serve Him, not by any form of words or rites, but by inward motion and in reality.

The *secret* was the peace and inward rest which ever follows well-doing, self-renunciation. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal," was a truth of which he could say, "It *is* so; try it yourself, and you will see it is so, by the sense of living, of going right, hitting the mark, succeeding you will get."

The method of inwardness, the secret of self-abnegation, were applied with a winning felicity, expressed by the word "episikeia," sweet reasonableness; and the whole of the teaching of Jesus was perfectly illustrated by the life of the Teacher.

The method, the secret, the sweet reasonableness of Jesus, constitute our idea of righteousness—of real Christianity, in contradistinction to the dogmas and abstractions of the orthodox theology, and it is of this true Christian church universal that our author fortells the speedy fulfillment of the splendid prophecy: "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; thy gates shall not be shut, day nor night, that men may bring unto thee the treasures of the Gentiles, and that their kings may be brought."

"Christianity has brought the world, or at any rate all the leading part of the world, *to regard righteousness as only the Jews regarded it before the coming of Christ.* * * * The world does homage to the pre-eminence of righteousness; and here we have one of those fulfilments of prophecy which are so true and glorious. 'Glorious things are spoken of thee, O City of God! I will make mention of Rahab and Babylon as of them that know me! behold the Philistines also, and Tyre, with the Ethiopians,—these were born there! And of Zion it shall be reported: This and that man was born in her!—and the Most High shall stablish her. 'The Eternal shall count, when He writeth up the people, This man was born there!' That prophecy is at this present day abundantly fulfilled. The world's chief nations *have* now all come, we see, to reckon and profess themselves adherents of the religion of Zion, the city of righteousness." R.

From the Perfect Life.

LIFE A DIVINE GIFT.

BY WILLIAM ELLERY CHANNING.

(Continued from page 343.)

Make not wealth your dependence. Associate it habitually in your thoughts with God the Giver. Seek it from Him; and consecrate it to Him. Where Property is gained and enjoyed in a self-relying spirit, without a thought of the Heavenly Giver, its loss becomes an overwhelming blow. The mind, unused to lean on a Higher Power, has no support left, when material resources are gone, and has often been known to sink into despair, and in half-insanity to cast away life itself as worthless.

We depend on God for Intellect. In the present age peculiar honor is rendered to mental power; and perhaps no possession inspires more Self elation and Self-dependence. Mind is indeed a noble gift; but still it is a Gift. We receive it from the Father of Spirits, And we hold it by an awfully uncertain tenure. Let the consciousness of this strengthen our humble conviction of entire dependence. That we have, in some degree, power over our own minds, we all feel. That industry, research, study, enrich the intellect, and that thoughts stored up in memory become to an extent our property, we all know. Accordingly, Biography is full of prodigies of learning, of men whose minds were treasuries of various knowledge. These intellectual giants too often have felt as if by their own efforts they had raised themselves above the common herd.

But there is one consideration particularly suited to abate this self-reliance of Genius. It is this. However abundantly knowledge may have been accumulated, by observation,

study, or reflection, the vividness with which these remembered thoughts shall recur to the mind, and in which their chief worth consists, is not within our power. A man of talent may bring back indeed his former views; but he cannot at pleasure recall them with that energy which insures their efficient influence over other minds. He strives to speak or to write with vigor, but gives forth tame utterance only. His mind no longer is borne onward as by pinions, but, like a machine, must be impelled by foreign force. His words come no more from the soul. After his best preparation he is spiritless. His animation is not spontaneous, joyful and free; but he tugs at his load, like a weary hack, chafed by the lash into momentary speed. Hence it is that Genius so often disappoints itself and its admirers. Self-dependent, self-centered, self-confident, when it would do most, it finds itself incapable and helpless. It ought to learn humility from the fact that its happiest efforts come from an unexpected and inexplicable fervour, which it can neither command nor detain.

It is nowise my meaning, of course, to depreciate study or intellectual toil. But study and toil as we may, we cannot infuse into the mind, *at will*, that living energy which is its Inspiration. Mere knowledge seems to be, in some degree, permanent and under our control; but that inward fire and force of intellect, on which the usefulness of knowledge depends, is of all possessions most insecure. Wealth is as available at one hour of the day as another, and it may be so invested as to be insured from ordinary changes. But the Life of Intellect—how mutable it is! There are hours of every day when it droops. Sometimes weeks may pass, and no bright thoughts will visit us. Sadly we feel that the lustre of our intellectual day is dimmed. The light that irradiates the mind does not shine with the steadiness of the sun. The eclipses of that orb we can foretell. Its rising and setting we anticipate. But the sun of the soul rises and sets we know not how. Its radiance fades when we most look and long for its brilliant beams. That Sun of the intellect—what is it? May it not be God, in a more direct sense than we imagine? That glowing splendor, that fervid heat, which sometimes burst upon the soul, and give it new rapidity and reach of thought, new warmth and loftiness of feeling—whence come they? Are they not radiations from the Parent Mind? Are they not His immediate Gift?

Books without number have been written on the human mind, and many of the laws, according to which its thoughts are associated, have been traced. But the higher workings of the mind—its diviner intuitions, its spiritual conceptions, its apparently self-originated ideas—have never been explained. They come and go, we know not whence or whither. We may give some account of the manner in which a particular train of thought was first suggested to a man of Genius. But the life which he breathes through his ideal representation, the hues which he throws round it, the splendor in which he arrays it, the tone of tenderness or sublimity in which he embodies it, the more than lightning speed by which he blends it with remote conceptions, the harmony in which he places it with universal truth, the vital force by which he sends it far and deep to quicken the souls of hearers or readers, and awakes in them new worlds of thought and feeling:—these are inexplicable mysteries. Philosophy cannot reveal their origin or modes of action. They can only be felt by experience. The Man of Genius himself, in putting forth these powers, is most conscious that he cannot command them. They come not at his bidding; they stay not at his pleasure. If a devout man, he thanks God for these influxes of mental illumination, as peculiar communications of His Intellectual Energy, and prays that he may be more and more open for the reception of these Heavenly Gifts.

Next I propose to show that we depend on the Divine Being for Moral and Religious Power, and that the very Spiritual Energy, whereby we grow in personal goodness, is God's Gift. This view of our dependence is incomparably the most important for us constantly to cherish. And yet this conception of the intimate relationship between our own Will and the Will of our Heavenly Father is encompassed with peculiar difficulties. Let me invite then that serious attention, without which so profound a truth can never be apprehended aright.

There are those who, when they hear it asserted, that they depend on God for moral and religious life, for rectitude and holiness, are inclined to say: "What! have we no Power of our own to know the Right, to feel the Good, to practise Virtue? If not, whence springs our consciousness of obligation? Without Power, there can be no responsibility. Deny us this, and we cease to be subjects of a Moral Government. We ourselves, and not another for us, must determine our own conduct and character, or no praise or blame can attach to us for the discharge or neglect of duty." This objection is founded in truth, and deserves careful consideration. Every man's heart tells him, that until he have Power over his own character, Power to determine his own conduct, he is not answerable for his feelings or actions, and cannot

justly be rewarded or condemned, let him think or do what he may. God may give me other good, such as health, without any effort of my own. I may receive it at birth. I may retain it without care. But Goodness cannot be thus given. Even Omnipotence cannot *make* me a proper object of esteem without my own activity. No act is virtuous, but such as springs from a man's own choice and will. He cannot be good, in the moral import of that term, any further than he determines himself towards goodness. And every man who consults the inward monitor, and inquires why and when he blames or commends himself, will find that these judgments are founded on the consciousness of his having this Spiritual Power. It does depend on the individual, therefore, whether he will be good or bad.

How then, it may be asked, is man dependent on God for his virtue? Why is he to seek it from God, if the Power of securing it is lodged in his own breast? The difficulty is one which has often been felt. The apparent incompatibility of man's Moral Dependence with the Moral Freedom necessary to constitute him an accountable agent has led different sects to give up one or the other of these seemingly contradictory elements. Not a few Christians, in their anxiety to assert human Dependence, and to declare piety and virtue to be gifts of God's Grace, do in effect deny Personal Power. They teach that men are utterly weak, and speak of religion as a life infused by the irresistible agency of the Holy Spirit. The just inference from this would be, that religion has no more *moral* worth than a fair face or a large estate, or any other providential favor. And when, instead of drawing such an inference, the teachers of this doctrine proceed to threaten with the fires of everlasting torment unfortunate beings who are not visited by Almighty Grace, they utter a doctrine against which reason and conscience protest as outraging alike the Equity and the Mercy of God. There are other Christians, who, to save human accountableness, and to give man a right feeling of Power, have banished from sight his Dependence, or at least have not urged it in the strong language used in the Scriptures, and by Saints in all ages, so as to make it the foundation of solemn duties. In this way immense spiritual injury has been done. For, as I apprehend the laws of life, without a deep sense of our Dependence upon the All Good for virtue and piety, no great improvement in either can be made.

Thus, have I stated the two classes of errors into which men have fallen, through the difficulty of reconciling Human Power with Dependence on God. How then may these two great truths be held harmoniously? How may we combine the feeling of accountableness with the conviction that we have no Goodness, and can have none, but as a Divine Gift?

To be continued.

Scraps

FROM UNPUBLISHED LETTERS.

I love to hear from thee. I know thy heart and hands are full, therefore I do not demand or expect it very often. The account of thy journeyings interested me much, but thou must not allow thyself to think that thy sayings and doings are of no importance. We all love thee. Sympathy abounds in my heart. I know how to feel, and to breathe sigh for sigh, and can shed tear for tear with and for thee.

There is one view of our mutual trials that I can recommend as helpful, and that is, to look away from and beyond ourselves, casting all our cares upon Him who careth for us. Our great Burden-bearer, who is ready to bear our sorrows and carry our griefs.

The encouraging language is, "Cast thy burden upon the Lord, and He will sustain thee." My griefs are sometimes so heavy that I cannot carry them myself. Sometimes through unwatchfulness they come surging upon me with such full and crushing force, that for a moment, sometimes for days, I find myself sinking beneath the tempestuous billows; then after a baptism "into the cloud and into the sea," I am helped to lay all my burdens down, and go on my way rejoicing. I do not dare often to take a survey of myself and my multiplied sorrows; I should sink if I did, like Peter: when he thought of his own weakness, the billows threatened to overwhelm him. These low seasons are to be expected by us; but I think we can extricate ourselves by turning to the right Source for help in the time of need. "My grace is sufficient for thee." Our Heavenly Father knows just how to help us in the right way for our present and eternal good. My sister, let Him prove and fashion us as He will; it will all be right in the end, and we will be able to say from experience, "He doeth all things well."

I do not say these things because I think I know more about them than the dear tried sister to whom I write, but because they present with some degree of force, and I believe they will apply. I deeply sympathize with thee, and I know that sacred memories will

come thronging upon the mind, but even these must not be too much nor too long cherished, for fear of darkening the counsel of Him who would give us abundantly of His love and life.

The idea of *Life* as the *Light* of men is what we need. Our faith will grow strong and vigorous, and our souls will be stronger to endure if we dwell in the *Light*, which beams from the sun of righteousness. We know how it is with tender plants; when shaded improperly, they wither; so will the immortal part, when turned away from Divine Light, and the clouds of this earth shroud it in darkness. I write this hoping it may give thee some comfort, and I want thee to be free toward me in expressing thy thoughts; I can understand and appreciate them.

As the shades of evening are gently gathering around us, may we both remember Him in whom we have believed. He hath promised to care for His own, and He will do it. "Lo! I am with you always, even to the end of the world." And now, unto Him who is able to keep us from falling, and to present us faultless before the throne of His glory, let me commend us both.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 2, 1873.

"BRIEF NOTES" No. 17 will appear in our next number.

DIED.

MARSHALL.—On the 13th of Seventh month, 1873, Israel Marshall, aged 76 years and 11 months; a member of Creek Monthly Meeting, N. Y.

HALLOWELL.—At Atlantic City, on the 26th of Seventh month, 1873, Joshua L. Hallowell, in the 55th year of his age; a member of the Monthly Meeting of Friends of Philadelphia (Race St.)

From the Economy of Human Life.

DESIRE AND LOVE.

Beware, young man, beware of the allurements of wantonness, and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore, give not up thy heart to her enticements, neither suffer thy soul to be enslaved by her delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life, old age shall overtake thee: thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of love; the purity of its flame shall ennoble thy heart, and soften it to receive the fairest impressions. ROBERT DODSLEY.

For Friends' Intelligencer.

FIRST DAY SCHOOL UNIONS—THEIR OBJECTS.

The question is sometimes asked—What is the object of forming First-day School Unions? The following is offered as an answer:

In Philadelphia Yearly Meeting where Friends are thickly settled, it is not so difficult for those in different sections to get together, and in the earliest stage of this movement it was considered beneficial to bring the workers from various parts, read their reports, and listen to remarks bearing thereon, but as the number of schools has increased, the gatherings are so large that many meeting houses cannot accommodate them, and thus the advantage, resulting from circulating these meetings is prevented, and having so many reports, leaves little time for the consideration of their contents.

It has therefore been urged that the Association (which embraces all within a Yearly Meeting) meet less frequently, and that subordinate organizations (known in this section as "Unions") be formed, to which all the schools, Bible-classes, etc., within a Quarterly Meeting shall report, and these being condensed and combined into one to be forwarded to the Association.

These Union Meetings may be held more or less frequently as its members may think best, and having fewer reports, time will be allowed for reading and consideration of essays and other business connected with the cause.

The Association likewise having its business much curtailed can more efficiently advance the movement.

It is intended these "Union Meetings" should circulate among the meetings within the Quarterly Meeting, and it has been proposed that the Executive Committee of the Association meet quarterly on the same day with one of these "Unions," so that the good effect of having interested Friends from different parts of the Yearly Meeting, may be experienced without the inconvenience of a large meeting overburdened with business.

With this view the next meeting of the Committee will be held Eighth month 7th, at Newtown Square, the same day as the "Union" meeting of the schools within Concord Quarterly Meeting.

J. M. T.

From The [London] Friend.

CLASS DISTINCTIONS.

There is a subject on which I should like to offer a few remarks, if space can be afforded me. It has been as long as I can remember, and unhappily still continues to be, a cause of much anxiety to some, of much irritation to others, and an unfailing source of discussions as endless as they are fruitless. I refer to the vexed question of class.

It is useless to attempt to hide from ourselves that, in the Society of Friends, as well as outside its borders, degrees of rank and position exist. People may deny it in the theory, but sturdy practice will contradict them. Wealth, education, refinement, no matter what it may be, something has divided classes, and if we cast an eye over a meeting we instinctively feel which of the members will naturally closely associate together; which, in the very nature of things, while perfectly friendly one with the other, will not move in the same social groove, not seek for or value each other's society.

There are some who say that such a state of affairs is a proof of the existence of pride and many similar bad qualities; that if we were all as humble as we ought to be, such divisions would not exist. In speaking thus it seems to me that they make a serious mistake, which a little reflection might rectify. How is it possible for two persons unlike in every point—one, an educated man, whose thoughts habitually run on things beyond the circle of his daily experience; the other, a half-educated or wholly ignorant man, whose ideas are bounded by the object actually before his eyes—to enjoy each other's society? A weary search for topics in common—on the one hand a sensitive shrinking from anything that could possibly put another to shame, on the other, a bewildered stretching up in the vain hope of comprehending incomprehensible mysteries—would be the result, and the two would separate with kindly feelings, let us hope, assuredly with sincere, though unuttered wishes, for no repetition of such an unsatisfactory interview. So with manners, social customs, that nameless something which constitutes the atmosphere of a circle. Those accustomed to it are at ease; those who are not, however they may manage to adapt themselves to it, feel uncomfortable; just as certain animals are formed for one condition of being, others for another, and each is only at home in its own peculiar element.

Are we then to be separated into sharply-defined ranks like the castes of India? What becomes of the text so often quoted by the upholders of the non-separation of classes: "Ye are all one in Christ Jesus?" Yes, "Ye are all one," but how? "*In* Christ Jesus." There it seems to me, is the true and only solution of the difficulty, the point in the text which those who so earnestly advocate the heterogeneous mingling of all persons overlook, and by so doing unconsciously cause much mischief. Cannot every Christian who reads this bear testimony to the wonderful transformation which takes place when a soul passes from death unto life? Have we not known a man or woman who, in his or her natural state, was so low, so illiterate, so unattractive, or so exclusive, so over-refined, so selfishly wrapped up in intellectual enjoyments, as to be equally unapproachable, equally undesirable as a companion, who, by the grace of God having become one with us *in* Christ Jesus, has, in very truth, become also a brother or a sister beloved, speaking one common language with us, breathing one common atmosphere, walking side by side in a holy fellowship, at which those who had not the happy clue openly marvelled, those who had, rejoiced and gave thanks? Outward differences still existed, will exist to the end, but indescribably softened and mellowed, and no longer the jar and fret that in the old times would have made such a union impossible.

"Ye are all one *in* Christ Jesus." To forget that one small word "*in*," and to endeavor to force a mingling of classes will only, indeed, can only, end in disappointment and irritation. The union will be purely mechanical; imperfect and unnatural while the pressure is kept up, certain to fail as soon as it is removed. Nothing will do but the chemical combination, if I may use such a term; that blessed combination of which that precious word "in" is the secret.

The pupil of Gamaliel and the fishermen of Galilee had by nature few points in common: "one in Christ Jesus," what a band of brothers they became.

A. D. P.

For Friends' Intelligencer.

ATLANTIC CITY, 7th mo, 22d, 1873.

We remember on former occasions of absence from home to have acknowledged as we now do the welcome visits of the *Intelligencer*, containing so much of interest to Friends, doubtless made still more welcome by this very "absence from home." Our miniature post-office here, is eagerly peered into at "mail time" by anxious enquirers

after periodicals and home letters. Ere breaking our fast on this beautiful morning, with "Grand old ocean with its unceasing roar" full in view, we are seated by our window for the purpose of dotting down we scarce know what, but determined to indulge in some way our propensity for scribbling. We are pleasantly located, our house is well kept, with a good table, our host and hostess kind and ever anxious for the comfort of their guests, while all the employees are watchful, courteous and attentive. The company is not so much of a floating character as is sometimes found, but mainly composed of parties whose sojourn has been or will be continued for weeks, with the old, middle-aged and young pleasantly intermingled.

But these minor matters are not the main purpose of this epistle. We feel it a duty to pay a tribute to Atlantic City. Much has been said affirmatively of the dry air of this place as compared with other sea-side resorts, while, on the other hand, strong efforts have been made by published statements endeavoring to prove that this dry atmosphere is *only apparent.*

Believe not this latter assumption. One of our party came here suffering from deep-seated bronchitis—came here because of the reputation this place has for being beneficial for all throat affections. All medical advice was left behind us, except such general instructions as could accompany some medical preparations, of which but little, very little, has been taken since leaving home. We are now near the close of the second week of our sojourn, and a marked change for the better has taken place. A cure is not expected in so short a time, but appetite and strength have both materially increased, and we can emphatically assert a marked improvement is apparent. Following out the programme often laid down in such cases, we shall ere long seek a mountain resort, and of course, expect great things from the continued effects of these two extremes.

But, as we momentarily expect to hear the breakfast gong, and, as the writer would on no account miss that interesting occasion, we hastily close with a few words more about this place. Our first acquaintance with Atlantic City was when it existed only on paper, with but one or two of the roughest kind of buildings, of frame, not plastered on the inside even, for the accommodation of visitors, naturally enough, confined to the sterner sex. At that time the United States Hotel was being built, and what little grading was requisite for the contemplated railroad had nearly reached its front. No streets or avenues were to be seen, although the lots, as represented on paper, were even then held at forbidding prices. But now what a change. One long business street, closely built up, almost every building either a store, hotel or boarding house, with a number of other "avenues" adorned with very handsome "cottages," a number of churches, &c. In fact, this "city by the sea" is a city in reality. Referring to it once more as a health restorer, we have spoken of what we know, and for the sake of others, have ventured into details that may be deemed by some as too personal in their character; but we would not recal them, and have purposely avoided naming any especial resting place for the visitor, as all the "houses," or "cottages" of any note usually furnish desirable accommodations. Our only exhortation therefore is, *Come to Atlantic City.* And yet, as to "accommodations," there are some who can never be satisfied. The writer heard two gentlemen the other day comparing notes on this point. The first speaker remarked, "We have excellent fare at ——— House; I have been there for some time, and am well satisfied." His friend, whom he had accidentally met on the piazza of *his* hotel, rejoined, "Why, Mr ——— left there yesterday with his whole family, and came here. The table is so poor he could stand it no longer; here we have everything good, &c. So it goes. But there comes the gong. Adieu.

J. M. E.

OUR FORESTS.

Nearly seventy years ago, I became familiar with two streams which flowed into the Atlantic, in Wells, York County, Maine. They came from a forest, upon land gradually rising for a few miles from the sea. At that time there were, on one of the streams, a saw-mill and a grist-mill; on the other a grist-mill only; and the stream was such, through the year, that timber could be sawed, and corn or rye ground in them, in any month in the year.

Year after year, as the trees were cut down on the banks of these streams, the summer current in them gradually diminished, so that, in first one and then another of the mills, nothing could be done in the summer. As the trees in the woods were cut down, the saw-mill grew useless, and fell into decay; the grist mill, on the other stream, followed, as the summer flow diminished, till the two grist-mills could be used only for a shorter and shorter time during the winter and spring. Then came spring freshets, larger and larger, which at last carried away a part of the dams; and the other mills thus became useless and fell into decay.

For many years last past the spring floods have increased, and the summer flow diminished, till, now fifteen years ago, one of the streams has turned, in summer, into a little

rill, and the other into a series of pools. What has befallen these little streams has happened to others, in almost every part of New England, and all the older States. In Iowa and one or two of the other newer States, where trees have been planted extensively, brooks have been created and been made to flow where the white man had never seen them before.

The change which has taken place in these streams is easily explained. As long as a hill-side is covered with trees each one of them forms a mass of roots extending to some distance on every side, and to the depth of a foot or two feet, according to the character of the tree and the soil. This mass is a kind of sponge, retaining all the rain which falls upon it, till it is completely saturated; and all which falls afterward has to trickle down among the leaves and bottom branches which form the uneven surface, so that it can never pour down in large streams. Thus, by the spongy mass of several square miles, formed by the roots, the greater part of the water from melting snow and spring rains is kept laid up in a store-house, large and full enough to allow a portion to trickle away every hour through the summer, during which the stock is from time to time replenished by the showers, the contributions from which are carefully hoarded up to be frugally dispensed every day during summer and autumn.

But when a tree is cut down and carried off, the surface which it had formed, and for many years protected from the sun and wind, is gradually by the hot sun dried up, the remains of the decayed leaves are reduced to powder, and all cohesion destroyed. The shower that falls upon this surface carries off all the loose particles, and exposes a new, lower surface to this action, which goes on, gradually carrying away the soil that has been formed for years or centuries. The old, dead roots slowly but surely decay under this alternate action of sunshine and moisture, exposing still lower depths of the forest soil to be floated off by the little torrents. The same thing is happening on every spot from which a tree is removed, so that at the last, the whole hill-side thus stripped, has every year a portion of its remaining soil dried up by the sun and carried away by the streams.

When the soil has been thus borne off, the sand, more or less turned to dust by the sun's heat, is next conveyed away by the floods, and, on steep sides, the smaller stones, till the whole becomes bare rock, incapable, forever, of tillage.

To prevent these inevitable consequences, the forest must be felled gradually, tree by tree, the largest first, and those only at some distance from each other; and, wherever an old tree has been cut down, one or two young ones, or the seeds of several, should be planted or sown in its place.

A hill-side thus managed may be kept as a forest forever, a precious, perennial storehouse of fuel and timber, and of water for the supply of summer streams. There are many places, even in New England, where precautions of this kind are necessary. The lumber man is every year going farther back and higher up. The sources of all the tributaries of all our rivers, large and small, must be most carefully guarded and preserved. Henceforward, not a single acre on these upper streams should be allowed to be completely stripped. Not a rood anywhere should be permitted to be burned over. A single burning consumes and sends into the clouds the stored fertility of several years. As to the danger, the appalling effects of the neglect of the forests about the sources of rivers, the history of the rivers of northern Italy and south eastern France is full of useful lessons.

A few centuries ago, the Po, the largest river in Italy was a constant, almost unmixed blessing to all that part of the country through which it flowed. It sometimes, but rarely, overflowed its banks; and when it did it commonly left a deposit of soil, which made an ample compensation for the harm it might occasion. But as the forests about its sources were cut away, it began to come down in floods, which did mischief and occasioned expense. As forest after forest was removed, to furnish fuel or timber, or to open land for cultivation, the danger and the evil of the floods continually increased. At first the floods were water, clear, or at worst, muddy. As they increased in mass, they brought gradually more and more of earth, sand, gravel, at last stones. The rain-water, which had at first been arrested by the roots of the trees, gradually brought down the soil on which the trees had grown, and, as the roots decayed, the stones, which had been kept in their places by these roots; at last, vast floods of water brought down immense quantities of earth and stone. The land, left exposed, lost its power of retaining its soil, which was carried away, leaving at last bare rocks only. The tillers of the soil lost everything,—soil, cattle, cabins and enclosures, and were driven off in extreme poverty.

This state of things has been continually growing worse, till, during the very last season, ten thousand people were stripped of all they possessed, and driven away, starving, almost naked, and obliged to depend upon private or public charity for mere subsistence. The case of the Po is doubtless an extreme case, as most of its upper sources were fed by the forests on the steep sides of the Alps on

the north, and the Appenines on the south. All our American rivers are liable to the same accidents, though in a less degree. The Connecticut, just about as long as the Po, would, if all the forests which feed its upper sources in the Green and the White Mountains were cut off, be changed from an unmeasured blessing to all the States along which, or through which its fertilizing stream flows, and be turned into a series of fearful, devastating floods in the late winter and spring, and a poor, slender stream for the rest of the year. It would cease to be navigable, and the enormous overflowings of the spring would cover its now rich intervales with sand and stones, and endanger, or destroy, or render very expensive, its dams. The valley, instead of being the richest and most beautiful part of New England, would be turned into barrenness and desolation.

The fulfillment of this fatal prophecy may be considered as wholly improbable, because the inhabitants, discreet, prudent and foresighted, as we know they are, would step in to prevent or avert the ruin, as soon as it began to threaten, but when it begins to threaten, it is already too late. The bed of a single little mountain stream, when stripped of its trees, and, presently after, of its soil cannot be restored to its pristine condition. It must remain a little desert. The slow, regular process by which its soil was originally formed, —and we may see the process going on upon the lava of the eruptions of Vesuvius of centuries ago, first by lichens, then mosses, then grasses and the smallest undershrubs,—could not begin. The violence of the floods would prevent it. The evil would have become fatal and irremediable.

All the rivers of New England which have their upper sources in hills or mountains, are necessarily subject to the same laws; and every person who owns forest land on the hills or on the plains, ought to be aware of the vast importance of preserving and increasing our forests.

Whoever has read the introduction to the "Trees and Shrubs of Massachusetts," will remember that all the subjects dwelt upon in these papers were touched upon there. They are discussed in the great work "Man and Nature," by G. P. Marsh, now our minister at Rome, with a fullness, thoroughness and amount of research and observation which leave nothing to desire. If that admirable volume had been, as it ought to be, in the hands of all our farmers, and been read by them, these papers would never have appeared.—*G. B. E., in New England Farmer.*

TRUE eloquence consists in saying all that is necessary and nothing more.

THE CITY IN SPRING.

It is not much that makes me glad :
I hold more than I ever had.
The empty hand may farthest reach,
And small, sweet signs all beauty teach.

I like the city in the Spring :
It has a hint of everything ;
Down in the yard I like to see
The budding of that single tree ;

The little sparrows on the shed ;
The scrap of soft sky overhead ;
The cat upon the sunny wall—
There's so much *meant* among them all.

The dandelion in the cleft
A broken pavement may have left,
Is like the star that, still and sweet,
Shines where the housetops almost meet.

I like a little ; all the rest
Is somewhere, and our Lord knows best
How the whole robe hath grace for them
Who only touch the garment's hem.

—*A. D. T. Whitney.*

DISARMAMENT.

BY JOHN G. WHITTIER.

Put up the sword! the voice of Christ once more
Speaks in the pauses of the cannon's roar
O'er fields of corn by fiery sickles reaped,
And left dry ashes ; over trenches heaped
With nameless dead ; o'er cities starving slow
Under a rain of fire; through wards of woe
Down which a groaning diapason runs
From tortured brothers, husbands, lovers, sons.
Of desolate women in their far-off homes,
Waiting to hear the step that never comes!
O men and brothers! let that voice be heard.
War fails, try peace ; put up the useless sword!

Fear not the end. There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongul shepherds sit
With grave responses listening unto it :
Once, on the errands of His mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook ;
"O son of peace," the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said, "Poor fiend, even thee I love."
Lo! as he spake, the sky-tall terror sank
To hand-breadth size ; the huge abhorrence shrank
Into the form and fashion of a dove ;
And when the thunder of its rage was heard
Circling above him, sweetly sang the bird :
"Hate hath no harm for love,"—so ran the song,
"And peace unweaponed conquers every wrong."

From the Cultivator and Country Gentleman.

A WORD ABOUT DEBT.

It has been well said that debt is the doctrine of "justification by faith" adapted to the counting-room and the exchange, and that it is moral character coined into gold and silver. In its true condition it is the reward of diligence and faithfulness, and by means of it the poor often become rich, and the young obtain a sure start to a prosperous career. By its aid nations, driven into straits

by unjust and cruel attacks, fight it out to the end, secure their rights, and make the happiest material advancements. And yet I am inclined to think there is too much of it for the general prosperity, and "promises to pay" are much too plenty. First the nation promises to pay, then the banks promise to pay, and this style of promise to pay becomes very general throughout the whole community.

Men of high moral character are bank presidents and directors, or secretaries of the treasury, and sign their names to bills which they *cannot* redeem, and have no definite purpose of redeeming. We may like to have our port-monnaies full of their "greenbacks"—they serve our purposes well, and if we have enough of them we can live in fine houses, be clad in fine raiment, and feed upon all the dainties of our land; and yet there is a discount upon them—they are not as good as they seem, and we have only to cross the border line into Canada to find this out for ourselves. There we pay discount of 16, 12, to 10 per cent., according as gold is selling in the New York market, for gold is a commodity now, and is bought and sold like other commodities, and our "greenbacks" rise and fall in value with it.

It is firmly believed that at some indefinite period, the nation and the banks will redeem their promises to pay; but with gold at 115, as I write, I do not think the good time close at hand; and the eagerness with which the nation, States, towns and villages, run into debt is truly appalling! Small towns will call a town meeting, and, after having manipulated the citizens somewhat, they vote to pledge the credit of the place for a certain sum to build railways, or waterworks, or the like, and immediately issue bonds paying seven, eight or ten per cent., as it may be; and these bonds are readily taken up, and business men congratulate each other upon the ease with which such enterprises can be started and carried on, without any thought of those who *must* pay the interest upon these bonds, namely, *the tax-payers*. And so rich men fill their pockets, and poor men empty theirs, in the vain attempt to feed their families and pay their taxes. Tax payers grumble and groan in spirit, and are then tempted to sin—to deny the amount of their property, because they cannot consent "to be swindled," as they term the paying of the tax assessed upon them.

Debts incurred for family expenses always amount to a much larger sum than if cash were paid down for every article, and the burden of its expense felt at the time.

Every family who keeps a pass-book at the grocer's and butcher's, or dry goods store, ought to know this fact, for it is very tempting to order this, that and the other when the purse does not have to be taken out of the pocket to pay for the articles, and clothing is easily bought when the charges are only to be written down.

Merchants understand this fact most fully, and will delight to give your family credit, if they hold a respectable station in society, and they are certain that the time for payment will eventually come.

Then they can also charge a higher price than if you paid down for the goods. Quarter of a dollar a yard is to be taken into consideration if you are to pay for the article out of your purse, but if it is to stand upon the merchant's book for six months, it is a mere trifle not to be thought of.

All of us who firmly believe in and practice cash payments for everything connected with our households and farms, are forced to pay more for an article on account of the debts incurred by others, which may never be paid. The merchant charges us a profit upon his goods that he would not be warranted in doing did he expect to receive payment for all his sales, and so in the end we honest persons pay the debts of the dishonest ones.

The little debts that the boy is allowed to contract at the village store are often the commencement of his ruin, and the small debts which the young couple just starting in life owe are the beginning of countless miseries, for persons who live always in debt doubtless suffer miserably, until their sensibilities become blunted, and they will perhaps declare that the world owes them a living, and they mean to get it out of it.

Women are made to feel the burdens of their husbands' debts most sorely. Many have lived always in debt, but a time for reckoning *must come*, and when the husband dies he leaves his wife and children penniless. The house, farm and stock are all heavily mortgaged; scarcely enough is left to pay his funeral expenses, for all his belongings must go to pay his store debts.

Now, had there been no possibility of his running into debt, obtaining this, that or the other thing upon credit, he might have supported his family decently, even comfortably, and have died possessed of a house, farm and stock, and left his family a home.

Debts are like stinging mosquitoes to honest men, and they poke their bills into their faces so often that they learn to give them a *quietus*, and never let them approach again; but to dishonest men they are the means of obtaining what is not lawfully their own, and thereby defrauding their neighbors and the community at large.

A mortgage is said to be a continual reminder of indebtedness, and it exerts a good influence on the energies and economies of the borrower. But store debts are not so, for one is rarely able to know the exact amount he owes the grocer, the butcher, the shoemaker, the tailor and the dry-goods merchant, and often he is afraid to ask it, but runs in debt daily for the necessaries of life.

Now it would be far better for him to call in all these bills—*all the little bills;* ascertain the amount of his indebtedness, and borrow the money from some richer friend, giving a mortgage upon house or farm, to secure him. This he will pay for, if he possesses the spirit of a man; and then he can feel free from the blighting burden of debt.

"You have outrun your fortune;
I blame you not that you would be a beggar;
Each to his taste! But I do charge you, Sir,
That being beggar'd you should win false moneys
Out of that crucible called DEBT."

S. O. J.

A MOTHER'S TACT.

The mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, rounded scissors and some old magazines, was just as busy cutting out pictures.

"It would litter the carpet so," said Aunt Martha, who had come in for a cozy chat. Mamma knew this; but she knew, too, that a few minutes' work would make all right again, and Josie was happy.

All went well till the little boy found he had cut off a leg of a horse that he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and half crying he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"O yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, ready tact, made all right. The boy's heart was comforted, and he went on with his play, while the mother sewed quietly, with no jar of nerves or temper, and auntie's call lost none of its pleasantness.

"I'm tired of cutting pies, mamma," said Josie, after awhile.

"Well, get your horse-wagon, and play those bits of paper are wood, and you're going to bring me a load. Draw it over to that corner by the fire, and put them into the kindling-box; play that's the wood-house."

Pleased and proud, the little teamster drew load after load till the papers were all picked up, without his ever thinking he was doing any thing but play.

"Well, I declare," said Aunt Martha, "old as I am, I've learned one thing to-day and I wish Emily would come in and take lessons, I do."

Mrs. Wade looked up in surprise.

"What do you mean, auntie?"

"Well, I spent yesterday afternoon over there," (the old lady had a weakness for visiting, and was "auntie" to people generally,) "and things were in a snarl and high-de-low all the time—starting with less than Josie's given you a dozen times since I've sat here. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child,' spill and scratch, and break and tumble, scold and slap, half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they're sick. She has a world of patience some ways, but she don't seem to have any faculty for managing them. Well, well, I'll send her over here, only I won't let on why;" and the old lady rolled up her knitting as the bell rang for tea.

A little tact, springing from thoughtful love, how good it is!—*Young Folk's News.*

SILENCE OF THE FOREST.

We often read, in books of travels, of the silence and gloom of the Brazilian forests. They are realities, and the impression deepens on a longer acquaintance. The few sounds of birds are of that pensive or mysterious character which intensifies the feeling of solitude rather than imparts a sense of life and cheerfulness. Sometimes, in the midst of the stillness, a sudden yell or scream will startle one; this comes from some defenceless fruit eating animal, which is pounced upon by a tiger cat or stealthy boa-constrictor. Morning and evening the howling monkeys make a most fearful and harrowing noise, under which it is difficult to keep up one's buoyancy of spirit. The feeling of inhospitable wildness which the forest is calculated to inspire, is increased ten-fold under this fearful uproar. Often, even in the still hours of midday, a sudden crash will be heard resounding afar through the wilderness, as some great bough or entire tree falls to the ground. There are, besides, many sounds which it is impossible to account for. I found the natives generally as much at a loss in this respect as myself. Sometimes the sound is heard like the clang of an iron bar against a hard, hollow tree, or a piercing cry rends the air; these are not repeated, and the succeeding silence tends to heighten the unpleasant

impression which they make on the mind. With the natives it is always the Curupíra, the wild man or spirit of the forest, which produces all noises they are unable to explain. Myths are the rude theories which mankind, in the infancy of knowledge, invent to explain natural phenomena. The Curupíra is a mysterious being, whose attributes are uncertain, for they vary according to locality. Sometimes he is described as an orangoutang, being covered with long, shaggy hair, and living in trees. At others he is said to have cloven feet, and a bright red face. He has a wife and children, and sometimes comes down to the roças to steal the mandioca. At one time I had a Mameluco youth in my service, whose head was full of the legends and superstitions of the country. He always went with me into the forest; in fact, I could not get him to go alone, and whenever we heard any of the strange noises mentioned above, he used to tremble with fear. He would crouch down behind me, and beg of me to turn back. He became easy only after he had made a charm to protect us from the Curupíra. For this purpose he took a young palm leaf, plaited it, and formed into a ring, which he hung to a branch on our track.—*Bates.*

THE BABY HIPPOPOTAMUS.

The hippopotamus born at the Zoological Gardens in London, on the 5th of November, 1872, was called Guy Fawkes, in honor of the day. A few days after its birth, the superintendent was watching it swimming about the tank, when it suddenly dived, and remained under water for so long a time that he thought it had had a fit, and was lying drowned at the bottom. Accordingly, he was just about to draw off the water, and resuscitate the infant monster, if possible, when Guy Fawkes re-appeared, shaking its ears, and not at all distressed by a sojourn of nearly twenty minutes under water, without blowing or taking breath. The parent hippopotami have never been known to remain below much more than three minutes, and Mr. Buckland, who describes this case in the *Leisure Hour*, says he suspects that the young one is endowed by nature with this extraordinary power, first, to enable it to suck under water (as it has frequently been observed to do), and secondly, to assist its concealment from enemies. This young hippopotamus is (or rather was in January) of about the size and shape of an ordinary bacon pig; has a pinkish slate-color; knows his keeper very well; and when he has had his dinner is as playful as a kitten, jumping about his den, and tossing up mouthfuls of hay. He is cutting his teeth, and likes to have his gums rubbed. Mr. Bartlett, the superintendent, has received from the Council of the Zoological Society a silver medal and a purse, for his cleverness in rearing this animal. Two former infants of the same family died—perhaps because they were kept out of the water, in accordance with the advice of the keepers at Paris and Amsterdam. At all events, this one has been brought up successfully, so far, on the aquatic plan.

Among the curious adaptations which fit the hippopotamus to its manner of life is the position of its ears, eyes and nose in the same plane, so that it may float with all these organs above water, yet revealing but little of its huge bulk. The nostrils are provided with valves, like eyelids, by means of which they can be opened to breathe, or closed to exclude water. The nose of the seal and the blowholes of the whale and porpoise are provided with a somewhat similar arrangement. And strange to say, the camel, though as far as possible from an amphibious animal, also possesses a nostril-valve, which affords protection against suffocation from the sand-storms of the desert.—*Exchange Paper.*

"CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitates it, involving constant wear and tear."

THERE is no more forlorn sight than that of a man highly gifted, elaborately cultivated, with all the other capacities of his nature strong and active, but those of faith and reverence dormant. And this, be it said, is the pattern of man in which culture made the chief good, would most likely issue. On the other hand, when it assumes its proper place, illumined by faith, and animated by devout aspiration, it acquires a dignity and depth, which of itself it cannot attain. From faith it receives its highest and most worthy objects. It is chastened and purified from self-reference and conceit. It is prized no longer, merely for its own sake, or because it exalts the possessor of it, but because it enables him to be of use to others who have been less fortunate. In a word, it ceases to be self-isolated, and seeks to communicate itself as widely as it may. So culture is transmitted from an intellectual attainment into a spiritual grace. This seems the light in which all who are admitted to a higher cultivation should learn to regard their endowments, whatever they be.—*Shairp.*

CORRECTION OF ADDRESS.

As miscarriage of certificates are known to have occurred from the incorrect statement of address, the following corrections are now published:

John M. Yeatman, correspondent of Centre Monthly Meeting, Delaware, Fairville Post office (not Fairview), Chester Co., Pa.

Southern Quarterly and Camden Monthly Meetings, Delaware; Henry Cowgill, correspondent, Woodside, Kent Co., Del.

Willis Corkran, Federalsburg, Dorchester Co., Md., correspondent of North West Fork Monthly Meeting.

William C. Hancock, Burlington, N. J., correspondent of Burlington Monthly Meeting, N. J.

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

The Executive Committee will meet at Newtown Square, Del. Co., Pa., on Fifth-day next. Full attendance is very desirable.

ROBERT TILNEY, *Clerk.*

CONCORD FIRST-DAY SCHOOL UNION

will meet on Fifth-day next, at Newtown Square, Del. Co., Pa., at 10½ o'clock. General attendance invited.

CIRCULAR MEETINGS.

8th mo.	3d	Orangeville, N. Y., 3 P.M.
"	"	Darby, Pa., 3 P.M.
"	"	Mt. Washington, Md., 11 A. M.
"	"	Penns Neck, N. J., 3 P.M.
"	10th	Boston, N. Y., 11 A.M.
"	"	Eastern District, Baltimore, 3 P.M.
"	"	Peekskill, N.Y., 11 A.M.
"	"	Upper Greenwich, N. J., 3 P.M.
"	"	North St. Scipio, N. Y., 11 A.M.
"	"	South Scipio, N. Y., 4 P.M.
"	17th	Haverford, Pa., 3 P.M.
"	"	Roaring Creek, Pa., 10 A.M.
"	"	Catawissa, Pa., 3 P.M.
"	"	Kelsos School House, Md., 3 P.M.
"	"	Mullica Hill, N. J., 3 P.M.

PHILADELPHIA QUARTERLY MEETING will be held Eighth month 5th, at 10 A. M., in the Valley Meeting-house. Special arrangements have been made to convey Friends *on that day* to Jos. M. Thomas' lane, about a quarter of a mile from the Meeting-house.

Trains leave the Reading Depot, 13th and Callowhill Streets at 7½ A. M. on Third-day.

☞ Members of the Select Meeting will take the 7½ A. M. or 1 P. M. train on Second-day from the same Depot, for King of Prussia Station, where Friends will meet them.

The return train will leave for the city about 5 P. M. on Third-day afternoon. Tickets, good both going and returning on Second and Third days, will be issued at 65 cents the trip.

☞ *Ask for Quarterly Meeting Tickets.*

ITEMS.

A NEW International Bridge is being constructed across the Niagara river, at Buffalo, the expectation being that it will be completed and opened for travel in the autumn. To get additional railroad facilities was the prime cause that led to the building of this bridge. The bridge at Niagara Falls at present gives a railway connection across the river, but it is said to be insufficient, and is certainly not convenient for the lines concentrating at and near Buffalo. For these the new bridge will furnish a very convenient junction, so that unbroken travel may be pursued via that city through New York and Canada to Detroit and other places west of Lake Huron. The new bridge will be 1967 feet long, divided into seven spans, and a double draw of 362 feet, which revolves on a central pier. With its approaches the entire length of the structure is over 3,600 feet.

AN ENGLISH Arctic Expedition is at present endeavoring to reach the North Pole. The Yacht Diana, under command of Leigh Smith, some time ago sailed from Dundee, and letters have been brought from her by a whale ship, which state that on June 1st she was 77° 40′ N. lat., among floating ice, which at that time reached northward to Spitzbergen. The voyage of the Diana was to be directed along the outside of the ice to the northwest corner of Spitzbergen, where she would meet a store ship that had preceded her. Reaching this point she will have gone almost 80° North latitude, and the intention is to push northward from Spitzbergen as far as possible. Captain Hall, it will be remembered, reached 82° 16′ North latitude.—*Ledger.*

THE NEW YORK LIQUOR LAW.—The following is the text of the new law of the State of New York defining the responsibility of liquor sellers: "Every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person, property, or means of support by any intoxicated person, or in consequence of intoxication, habitual or otherwise, of any person, shall have a right of action, in his or her name, against any person or persons who shall, by selling or giving away intoxicating liquors, cause the intoxication, in whole or in part, of such person or persons, and any person or persons owning or renting or permitting the occupation of any building or premises, or having knowledge that intoxicating liquors are to be sold therein, shall be liable, severally or jointly, with the person or persons selling or giving away intoxicating liquors as aforesaid, for all damages sustained and for exemplary damages; and all damages recovered by a minor under this act shall be paid either to such minor or to his or her parent, guardian, or next friend, as the court shall direct; and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant under any lease or contract of rent upon the premises."

HOW GREENBACK PAPER IS MADE.—All the paper for the money issued by the Government is manufactured on a 62 inch Fourdrinier machine, at Glen Mills, on the C. C. R. R., in Delaware County. Short pieces of red silk are mixed with the pulp in the engine, and the finished stuff is conducted to the wire without passing through any screens, which might retain the silk threads. By an arrangement above the wire cloth, a shower of short pieces of fine blue silk threads is dropped in streaks upon the paper while it is forming. The upper side, on which the blue silk is dropped, is the one used for the face of the notes, and, from the manner in which the threads are applied, must show them more distinctly than the lower or reverse side, although they are embodied deeply enough to remain fixed. The mill is guarded by officers night and day to prevent the abstraction of any paper.

A GOOD AND CHEAP DISINFECTANT.—A correspondent of the *Ledger* recommends the following for use in sinks and water-closets: Ten pounds copperas, five gallons water, and half a pint of crude solution carbolic of acid.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, EIGHTH MONTH 9, 1873. No. 24.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence* at *the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Brief Notes, No. 17 369
Genesee Yearly Meeting 371
Life of a Divine Spirit 372
Husband 374
Scraps from Unpublished Letters 375
EDITORIAL 376
OBITUARIES 377
The Fertile Fields of Mount Desert 377
Smoking in Public 381
POETRY:—Boys Forever 381
A successful Experiment in Teaching Agriculture 382
Review of the Weather, etc 383
Notices 384
Items 384

For Friends' Intelligencer.

BRIEF NOTES, NO. 17.

Conscience.

The dispensation which was given by Moses to the Israelites, was primarily and essentially temporal and ritual. The spirituality of man's nature was hardly, if at all, recognized by it. But the new and better covenant, foretold by the prophet Jeremiah,* was specially addressed to man as a spiritual and eternal existence. The old ceremonial law, like the earthly tables on which it was written, was perishable and was destined to pass away. But the new dispensation of grace is inscribed on the imperishable and eternal tablet of the soul, nevermore to be obliterated. It was to this law, written in our *inward parts*, to which the apostle alluded, when he said, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts."†

It was not until after the dawn of the gospel-day that we find allusion made to the illumination of the Day-star in the heart, except in prophetic vision. Conscience, as the monitor, approver, and reprover, of our conduct does not appear to be named in the Old Testament, but is freely alluded to in the New.

While all seem to recognize the faculty of conscience in man, there is great obscurity and diversity of sentiment among us in relation thereto.

Those who profess to believe that all revelation of the Divine Will ceased with the writing of the apocalypse—that the Scriptures, the Bible, is the "Word of God"—that it contains "the whole counsel of God, either expressly set down in, or may be deduced from it. * * Nevertheless acknowledge the illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the word."* They have at last come to this: "Our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the *inward work of the Holy Spirit*, bearing witness by and with the *word* in our hearts." Here it may be *apropos* to ask whether this "inward working of the Holy Spirit" which they claim, reveals to them the true understanding of the Scriptures, is not the same working of the same spirit which enabled the Scripture writers to know and to record His will? It is revelation all the same, whether it be the revelation of the Divine will to the writer of the Scriptures, or the revelation of their true intent and meaning to the reader of the Scriptures. Why, then, should we be told in the same breath, revelation has ceased;

* Ch. 31—33. † 2 Peter 1—19.

* John 1—12.

and, revelation still continues? No! revelation cannot cease. The promise is, that the revealer of the will of God to man is in him, and will abide with him forever.

While they are constrained to admit the existence of a faculty which men call conscience, they are sorely perplexed to give it a befitting character, without admitting the peculiar and distinguishing principle professed by Friends.

Those who have accepted the doctrinal views of George Fox,—the supreme and infallible guidance of the Light of Christ in the soul—can hardly fail to perceive a close relationship between this Light and conscience. To such they must appear consimilar, if not identically the same. Yet there is trouble and confusion even here.

Jesus, when personifying his own Divine indwelling spirit—the "word" that was "in the beginning"—declared, "I am come, a light into the world, that whosoever believeth on me should not abide in darkness."* "That was the true Light which lighteth every man that cometh into the world."†

Robert Barclay defines conscience:

"That knowledge which ariseth in man's heart from what agreeth, contradicteth or is contrary to anything believed by him, whereby he becomes conscious, to himself, that he transgresseth by doing that which he is persuaded he ought not to do."‡

This definition can hardly prove satisfactory, inasmuch as it degrades conscience from the rank of a primary faculty, to that of a mere resulting effect, produced by some prior agency. A consciousness of guilt produced by the judgment which that agent pronounced upon the act in question. He points out the feeling of condemnation for doing that which we believe to be wrong, but fails to define the faculty or innate principle of the soul, which awakens that condemnation.

The same able writer attempts to divorce conscience from the Light of Christ in the soul. He says:

"Conscience followeth the judgment, doth not inform it. But this light, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and the conscience." "Some of us have fitly compared it (conscience) to the lantern, and the light of Christ to the candle.' "To the light of Christ, then, in the conscience, and not to man's natural conscience, we continually commend men."

Again, "The conscience of man is the seat and throne of God in him of which God is the alone proper and infallible judge."‡ Why, then, should we be told that "Conscience, which ariseth from the natural faculties of man's soul, may be defiled and corrupted." It may have been quite impossible for Barclay to divest himself of all the impressions made upon his mind during a rigid course of theological training, but it is cause of regret that he should have reduced the noble faculty of conscience, the vicegerent of God, in the souls of his rational creatures, to the passive state and condition of a seat—a throne—a lantern. The throne is a mere passive, insensate block, it is He who sits thereon, who sends forth the mandates of his power.

Writers outside of the Society of Friends, who do not recognize the Foxian doctrine of Internal Light, do, nevertheless, claim the possession of a conscience, an inward approver and reprover. And in defining this faculty, they sometimes indirectly admit what they directly disclaim.

Solomon said: "The spirit of man is the candle of the Lord, searching all the inward parts." On this Adam Clark makes this comment: "God has given to every man a mind, which He so enlightens by His own Spirit, that the man knows how to distinguish good from evil; and conscience, which springs from this, searches the inmost recesses of the heart." How very adroitly Clark has adjusted Solomon's candle in Barclay's lantern. Even the great *Apologist* might say amen to it.

Pope says,

"What conscience dictates to be done,
Or warns me not to do;
This teach me more than hell to shun;
That, more than heav'n pursue."

What more can any one claim for the light within, as commended by George Fox and his fellow professors?

William Temple says, "The way to our future happiness must be left at last to the impressions made upon every man's belief and conscience, either by natural or supernatural arguments and means."

Blair says, "Conscience is the guide, or the enlightening and directing principle of our conduct."

Bacon says, "The light of nature not only shines upon the human mind through the medium of the rational faculties, but by an internal instinct, according to the laws of conscience."

"Reid says, "By the moral faculties, or conscience, solely, we have the original conception of right and wrong." "The Supreme Being has given us this light within to direct our moral conduct." "It is the candle of the Lord, set up within us to guide our steps."

While some agree with George Fox, in believing that God, in His manifold mercy and goodness, has imparted a portion of His own

*John xii. 46. †John i. 9. ‡Barclay's Apology.

blessed and illuminating Spirit to His rational creatures, to lead and direct them in the way of truth and holiness; there are, unhappily, those also who rashly deny to themselves the possession of any other faculty than human reason, whereby they can discriminate between good and evil, right and wrong. Between this humble dependence on Divine aid and direction on the one hand, and the supreme exaltation of human reason on the other, there intervenes a wide space, which is occupied by the multiform and ever-varying fancy-phases of conscience.

Writers on conscience appear to be in a predicament similar to that of the Jews whom Nehemiah led out of their captivity. They had married wives out of Ashdod, and Ammon, and Moab; and their children spoke half in the language of Ashdod, and could not speak in the Jews' language, but according to the language of each people. The writings of metaphysicians are too often "half Jew and half Ashdod."

Much as the question has been befogged by theological belief manufacturers, there seems to be a substratum of simple and intelligible truth underlying the whole subject.

To my comprehension,

The "Candle of the Lord," of Solomon,

The "Light that lighteth every man," of John,

The "Light that shineth in a dark place," of Peter,

The "seat and throne of God," of Barclay,

The "Conscience," of Pope,

The "Spirit of God," of Clarke,

The "Supernatural means," of Temple,

And the "Light within, or candle of the Lord," of Reid, do all refer to, and more or less correctly represent that Comforter which Jesus Christ promised that He would send to His followers, even the Holy Ghost, and which should abide with them forever.

I do not wish to disturb the belief of any, but I do desire to see conscience elevated to its proper dignity in the minds of the people under its appropriate name, CHRIST IN US, "The true light which lighteneth every man that cometh into the world."

E. MICHENER.

Toughkenamon, 21st of 7th mo., 1873.

For Friends' Intelligencer.

GENESEE YEARLY MEETING.

The Yearly Meeting of Genesee was held this year at Yarmouth, Ontario, near the village and P. O. of Sparta, about three miles from Lake Erie, and 10 miles from St. Thomas, a fast growing town between London and Port Stanley, on Lake Erie, and an important station on the two competing roads nearly finished, the Michigan Southern and Great Western Air Line.

The country is gently rolling in some parts, and again nearly level, very productive and desirable, resembling many parts of western New York in the heavy clay soil and forest trees. It is comparatively new; we often saw the blackened stumps standing of noble trees of the primeval forest, the grass indicating a soil well suited to grazing, and other crops. A new feature to us was large fields of field-peas, sown for stock, and excellent for fattening all kinds of cattle. Although the appearance of the country was that of a recent settlement there were evidences of comfort and plenty, and the first simple dwelling had been superseded by the ample frame or brick mansion, and the hand of taste had shown its appearance in many a pretty yard and ornamental trees gracing the road side, or shading the dwelling-place. We found many Friends had removed here from New York and Pennsylvania, and except for an appearance occasionally of the almost forgotten silver coin, and the word "States," we should have seen nothing to remind us that we were out of the dominion of the Stars and Stripes.

The meeting-house is comfortably situated in a fine grove of trees, among which, the form of the smooth and densely-leaved beech was frequently seen. The woods nearly surrounded the house, and on a hot summer day was truly an inviting place, in great contrast to the bare and often bleak houses of worship of other denominations. Is there not something suggestive often in the locations chosen for Friends' meeting-houses, combining the useful and simple, the comfort of man and beast with an eye to the beauties of nature? The meetings on First-day were very large; it was estimated that more than 100 had to remain on the outside; and these were in quiet and respectful waiting. They were considered satisfactory seasons of religious devotion, and at a meeting in the evening and on Third-day, appointed for those not of our fold, by S. J. Levick, it was encouraging to find so many desirous of hearing Friends' doctrines and principles elucidated. An addition had been made to the house, but not quite completed, enlarging its capacity one-third more.

The meeting opened on Second-day with a solemn and reverent feeling that continued through all its sittings, giving evidence that those who had come to attend it through the sacrifice of many things, the long distance they lived apart not the least of them, felt the importance of the occasion, and were desirous of securing the many blessings the ever-loving Father has in store for his dedi-

cated children. It was very agreeable to meet with so many friends that were strangers there like ourselves, and the hearty recognition of former acquaintances in that distant locality showed the feeling that exists among Friends, let them meet where they will. There were several Friends there from other Yearly Meetings who addressed the assemblies in Gospel love, and there was a revival of that formerly frequent practice of holding meetings in Friends' families as best wisdom opened the way, and we heard they were seasons of comfort and renewal of strength to many. On Second-day there was the usual business passed and all the epistles were read, which, although it might have been the best, to us it appeared, if part had been deferred to another day, they would have been more edifying. As five were read continuously, the necessity of brevity and perspecuity in those who indite them became very apparent, as we soon learn to appreciate only those that contain lively matter forcibly and clearly expressed.

Third-day we had a visit from a sister of another Yearly Meeting, who was led, in addition to other subjects, to address the ministers. Some, she said, were too anxious to know what effect their offerings had on the audience, and desirous to *hear* of a growth or some deep impression or conversion of some minds made by their labor. But she said, in substance, we should do our duty and leave the effect to Him who knoweth all things. She cautioned against searching and reading the Scriptures in order to commit to memory passages therein to preach upon, or obtain something to aid in making the communication more interesting and edifying to the hearers. Such, she said, who were in this practice got their religious ideas very much clouded, and it also had the same effect on the audience. Nothing but the opening of Divine life in the soul and the Father's revelation could qualify for the true gospel ministry. Her communication was felt to be of an unusual nature, but in the right authority, and several wished they could remember more accurately the language used. We then proceeded to reading and answering the queries which were concluded in that sitting.

Fourth-day was their meeting for worship, and in the afternoon there was a short session to hear the report of the Indian Committee. On Fifth-day we heard the reports of the committees, authorized the printing of 1,500 copies of the exercises of the meeting, and gave permission to two Friends to visit the Womens' Meeting. After reading the exercises and an epistle to other Yearly Meetings, we gathered into that quiet for which the closing seasons of favored meetings are noted. After the offering of praise and supplication, we adjourned to meet at Farmington, in New York, next year. Thus closed Genesee Yearly Meeting. Often had our minds visited them, rejoiced in their joy, and regretted the day of their trials, since nearly 40 years ago, in brotherly love, the Yearly Meeting of New York parted with their members to sustain a Yearly Meeting of their own in that new country. We found very many sincere friends that were closely attached to our principles and bound to the testimonies emanating therefrom. Long we hope to remember their hospitality; and it was pleasant to see the efforts they made to accommodate their visiting friends. As our Friends drove up to the meeting-house with their capacious carriages and alighted in their beautiful enclosure, and noticed the cordial greeting as they mingle with stranger or acquaintance, we could still use the language "See the Quakers how they love one another." In meetings held in cities from necessity, there is less opportunity for social mingling, but we most enjoy the country meeting-house.

Their Quarterly and half-year meetings are situated long distances apart, and in Pelham, where the Yearly Meeting was held, the Monthly Meetings were held alternately at places 40 miles apart. How little many of us are aware of the efforts and privations of many Friends in attending their meetings, but we are frequently assured that the greater the sacrifice the more bountiful the reward that the Father bestows. We enjoyed the company of the younger members, perceiving in their loving and retiring dispositions a foundation laid for greater usefulness in the church, and their sober deportment and interest in society was encouraging as we sometimes perceive little of it among them.

I. H.

From the Perfect Life.

LIFE A DIVINE GIFT.

BY WILLIAM ELLERY CHANNING.

(Continued from page 359.)

There are two views which seem to me fitted to impress our constant Dependence on God for spiritual growth, without taking from us our feeling of Moral Power.

The first is this. Our Power over our character and conduct is the result of our Nature, of the *Constitution* of our minds. We are capable of virtue, because we are gifted with Reason, with Conscience, and with what may be called the Self-determining Principle, through which we may adopt conscience and reason as our rule. Take away these faculties, and we can do neither right nor wrong. And for want of these the inferior animals

apparently are not and cannot be proper objects of praise or blame. These high faculties are the very root of our Moral Agency and Responsibility. Now whence came these faculties, and how are they sustained? Whence originated our nature, with its ineffably grand endowments? These are God's Gifts. We owe to Him our Spirits—this light of Reason, these monitions of Conscience, this Power of making Conscience and Reason our guide. And we not only received these faculties at first, but they are constantly upheld by Him who originally gave them. Without God's Indwelling Energy, these inward spiritual forces would expire. As the light of the sun in the morning returns to us through God's power,—so through the Divine Agency the light of the mind rises anew when we awake; and without Him, we could no more bring back thought and moral feeling, than we could restore the dawn and the splendour of day. It is true that our present good dispositions and purposes, if such we have, are the results of past good acts, and in so far we owe them to ourselves. But the Power through which those acts were done was an organic element of our nature, which God conferred. Still more we owe to God that wonderful principle of mind called "Habit," through which our present character is vitally interwoven with the past, through which good deeds propagate and perpetuate themselves, and every virtuous effort makes the next more spontaneous and successful. That I am the purer now for former self-denial, the freer for past obedience, is the result of that Constitution of mind, which God originally gave, which God continually sustains. On God, therefore, I depend for my growth and progress.

Let me add, further, that our Nature, with all its high moral powers, would be wholly ineffectual to develop piety and virtue, were we not placed in a Social Sphere, a Moral Community, in which these powers may find scope and incitements to action. Place a man alone, with no influences around to speak to him of God, with no fellow-beings to be the objects of affection, of justice and charity, with no instruction to enlighten, no example to guide and inspirit, and his Power would lie dormant and inert. He would have no duties to perform, and not even the Idea of Duty would quicken him. Our moral and religious acquirements, so far as we have any, are the results, not simply of our nature, but also of our social condition—of our relations with Humanity, of our opportunities of being acted upon by and of acting and reacting with our Race. And Who placed us where we are; knit us thus to others by so many ties of love; made us living members of the Spiritual Universe, and opened our ears and hearts to the instruction and incitements which the laws of Divine Order forever utter? We owe to God these outward means, motives, and opportunities, as truly as we do the innate capacities of virtue and of holiness. Without Him, then, we could do nothing. We owe to Him, as the Author of our Nature and Social State, our whole moral and religious development. Without His enlivening Agency, the Monitor within would never again speak, the intuitive perception of Duty would fade away, the Power of adhering to the Right would perish. When we wake, with a new day, how intensely should we feel, then, that it is through God's *sustaining Energy*, that the Voice of the Soul, which whispers to us with aspiration, courage, cheerful hope, again is audible, that it is the Almighty Renewer who grants us Power to make the future an improvement on the past.

This sentiment of our constant Dependence cannot be too deep. And it is plain that it in no way interferes with our exercise of Moral Power, or impairs our Moral Freedom. On the contrary, it pre-supposes that we have Power, and only teaches that this Power is a Gift. But because a gift, is it less *real*, less our *own*, or are we less *responsible* for its use? Is it not, indeed, the one unalterable sign and sanction of responsibility, that our Power is entrusted by a Higher Being, who, as the All-Good, has the *right* to demand an account of the way in which this entrusted Power is employed? Thus we learn, that as God created, and sustains our Spiritual Nature, and the Spiritual Universe, with which we are vitally related, we are bound to ascribe our moral and religious growth to His Gift, at the very time when we regard it, in an important sense, as our own work. Such is my first illustration.

But this does not exhaust the subject. It is plain that Scripture reveals a profounder doctrine of Dependence than this. It not only teaches that God gives sustenance to the Nature which He forever recreates, but it affirms that He imparts INFLUENCE *additional* to this Indwelling Energy in our nature. It declares that Our Father gives His SPIRIT to them that ask. And by this we are to understand not merely that He endows us with rational and moral faculties, and the natural means of improving them, for these we enjoy whether we ask or not. But the meaning is, that He imparts an Influx of Light and Strength in answer to Prayer, and that, without this *Spiritual Aid*, we cannot grow to Perfection. According to this doctrine, our dependence for moral and religious excellence is constant and complete. But I maintain that such dependence in no way encroaches

on human power, and that it still leaves the formation of our character to our own choice and will.

Am I asked how I reconcile man's Moral Power with Spiritual Influence? The answer is not difficult. Man needs and depends on the Divine Energy for his development. But this Energy he can gain, if he will *seek* for it. God liberally places it within his reach. Without it he cannot fulfill his destiny; but he is endowed with Power to aspire after it, and the Father welcomes him to its amplest use. I do not deny man's ability to acquire goodness, by saying that he must receive it from the All-Good. If by seeking he may obtain this Energy, it really becomes his own; and all the virtue it bestows is as truly under his control as if he attained it by unassisted will. Power does not consist in our being able to accomplish ends by isolated action, without using the influence of others. Man is strong, not by exercising unaided energy; but he grows in strength, in proportion as he can gather and turn to use the energies of other beings. We see an illustration of this in all common affairs. The mightiest operations of man are performed, not by his single arm, but by availing himself of the forces of nature, of wind, fire, steam, and mechanic powers. His strength multiplies itself by applying, and thus making his own, the strength of countless other agents.

The same truth is illustrated, in a higher form, in the realm of duty and religion. When I resolve on seeking spiritual improvement, do I accomplish my end by lonely efforts of my own will, however often renewed? Certainly not! I avail myself of incentives, guidance, encouragement, aid, from fellow-beings. I read what saints and sages have written, and strive to infuse their thoughts and spirit into my own soul. I recall the examples of the devout and disinterested, the heroic and humane. I associate with the excellent and wise, who live around me. I add to private intercourse and friendship the public means of religious and moral culture, worship with the congregation, communion at Christ's table, concert in deeds of charity. In a word, I strive to grow in goodness, by absorbing and assimilating, and so making my own, the goodness and wisdom of my race. What immense help do such influences afford me! How continually, when my mind is dull and languid, do the thoughts, tones, looks of fellow-men, kindle a new flame within. How repeatedly, when my purpose faints and flags, does a cheering word, or bright example, revive my sinking energy! Facts of this kind are of such constant occurrence, that no one can dispute them. And they clearly reveal the nature of the Power which man exerts in moulding his own character. It is the Power of exalting and perfecting it, by using the inspiring aid of fellow-beings. Now Christianity teaches that in addition to all such influences, received from the life of Humanity, we need an Influence from the Father of Spirits,—which is infinitely more efficient, and without which these other aids will fail of their highest effect. It teaches also that this Divine Influence is more within our reach than the assistance derived from any or all human beings. For it is promised in full measure, in proportion as it is earnestly asked for, to all who seek. And prayer may be offered always, everywhere, and under all conditions.

(To be continued.)

It is written, "in the sweat of thy brow," but it was never written, "in the breakage of thine heart," thou shalt eat bread; and I find that, as on the one hand, infinite misery is caused by idle people, who both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have had no concern, so on the other hand, no small misery is caused by over-worked and unhappy people, in the dark views which they necessarily take up themselves and force upon others, of work itself. Were it not so, I believe the fact of their being unhappy is in itself a violation of divine law, and a sign of some kind of folly or sin in their way of life. Now in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it. So that in order that a man may be happy, it is necessary that he should not only be capable of his work, but a good judge of his work.—*Ruskin.*

From the Economy of Human Life.

HUSBAND.

Take unto thyself a wife, and obey the ordinance of God; take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly. On thy present choice depends thy future happiness.

If much of her time is destroyed in dress and adornments; if she is enamored with her own beauty, and delighted in her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces o men; though her beauty were as the sun in

the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

But when thou findest sensibility of heart, joined with softness of manners; an accomplished mind, with a form agreeable to thy fancy; take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her as a blessing sent thee from heaven. Let the kindness of thy behavior endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigor.

Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived.

Be faithful to her bed; for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness soothe her affliction: a look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians.

Consider the tenderness of her sex, the delicacy of her frame; and be not severe to her weakness, but remember thine own imperfections.

"EVERY man," said the dervish, "has two angels, one on his right shoulder and one on his left. When he does anything good, the angel on the right shoulder writes it down and seals it, because what has been well done is done forever. When he does evil, the angel on the left writes it down, and he waits till midnight. If before that time the man bows his head, and exclaims, 'Gracious Allah! I have sinned; forgive me! the angel rubs out the record; but if not, at midnight he seals it, and the beloved angel on the right shoulder weeps."

Scraps

FROM UNPUBLISHED LETTERS.

One of our "Circular Meetings" was held last First-day afternoon at a distant point, and I had to leave our morning meeting in order to reach it.

These Circular Meetings have been a great anxiety to me, and I never go to one without more than usual concern. Perhaps I am too anxious and too forgetful that there is One who is able to bestow life, and even of stones to raise up children unto Abraham.

I think, sometimes, in my desire for the preservation of those who do not seem to be seeking after those treasures which are incorruptible, that I do not enough keep in remembrance that the same Power that loved and followed me through all my wilful wanderings, has the same love for these, and the same power to bring them back. May my faith and trust in this Power be strengthened, and may I learn to do my work simply and faithfully, then I know the great Helper will do His part, as He ever has.

I wish, my dear friend, thou could sit with us on our piazza this lovely evening, and feel the peacefulness that reigns around us. Truly we have much to be thankful for. May we be mindful of our many blessings, our many enjoyments. We have our seasons of poverty and strippedness. We also have our seasons of richness, when the heavenly treasury is opened and treasures are dispensed, of which we feel all unworthy.

Thou speaks of being "alone." This may be, and yet not lonely, for I mentally draw the picture of quiet enjoyment, with surroundings of taste and comfort, rather than of luxury and extravagance, with such books and papers around as may interest without wearying the mind. And when with these surroundings we are able to feel that Divine love prevails in the thoughts, through all our varied changings, making us careful to avoid evil, and to encourage good, and giving us the knowledge that Friends are around, rejoicing with us in days of rejoicing, and sympathizing with us in our sorrows, surely these are blessings that go far toward constituting happiness in the world in which we live. Are not such reflections calculated to increase our gratitude toward Him from whom all our blessings flow? And do we not feel His goodness, and thank Him because He has endowed us with powers capable of enjoying His presence through these many instrumentalities? If we acknowledge all things as coming from God, not only the things we enjoy, but, what is far more important, the *capacity of enjoyment*, we must be convinced that His loving care is ever around us—that He is watching over us for good, and that we cannot feel lonely while sensible that He is near us.

Thou speaks of your meeting being small. So is ours just now. I think I like small meetings. There is mostly a greater quietness of spirit in our smaller assemblies, and if we are addressed, the language is less dog-

matic and dictatorial, more of loving-kindness in the words. The extended invitation, "Come unto me," &c., comes more easily and closely home to each one, and our attention seems more quickly arrested by the "Ingathering Power." A few words of truth impresses the mind forcibly, while a learned discourse, sometimes offered at our larger meetings, however sound, may (though not necessarily) tend to scatter the best life.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 9, 1873.

TRANQUIL LEISURE.—Where is there a care-worn business-pushed individual that does not sometimes long for a state that is represented by the term "tranquil leisure." This longing has always been felt, for how else can we account for the popular idea of "rest" as connected with the joys of heaven? But in the present "fast age" it has become more general. We hear the desire for greater quiet and settlement expressed not only by those whose waning bodily and mental powers are inadequate to the struggle of "keeping up with the times," but by many of the thoughtful younger class. It is not easy to express in few words the state of mind produced by the ceaseless stir, the mental and bodily activity in which, the dwellers in large cities especially, live from day to day. It is much easier to explain how it has all been brought about. Sir Henry Holland, in his "Recollections of past life," remarks, that "the augmented speed and hurry of locomotion is carried into every other department of life. People walk *faster* in the streets than they used to do." Labor-saving machines, of all kinds, while they have multiplied and cheapened bodily comforts, and when rightly used contribute to the leisure that is so desirable, yet they too have reacted upon our mental habits by accustoming us to quick results, and making us impatient of slow processes. The telegraph, too, whose benign results we have scarcely begun to realize, is not promotive of "tranquil leisure." We cannot now sit in our quiet homes ignorant of what our brethren and sisters in Europe, Asia and Africa are doing. We have become conscious members of a large family to whose concerns and interests we cannot be indifferent.

The *first* result of most material improvements and inventions reminds us of the Scripture declaration, "that is not first which is spiritual but that which is natural, and afterward that which is spiritual." Thus, nearly every invention and improvement of modern time has been made to minister to the spirit of rivalry and the greed of gain. In the eager rush thus produced human life is often sacrificed and mental tranquility impaired. Even in regard to the sewing machine, will any one deny that its most perceptible result has been to minister to vanity and folly by rendering *possible* an amount of trimming on female dress never attempted by the old process. This order, or rather disorder, of things cannot, as regards society at large, be suddenly changed; the process of readjustment must be slow, but the eye of faith sees that the beneficent results to be worked out of all this confusion cannot be hindered, though they may be retarded. A deeper sense of responsibility, and a more profound reverence for the Divine laws of matter and of mind must be induced before man can safely or beneficently use those powerful forces of nature which he now too often ignorantly and recklessly employs for his pleasure or his gain.

But while we would not if we could, change the tide of human life or prevent its carrying us onward with it, we are not therefore obliged to get into the deepest and strongest part of the current. As at a table spread with all manner of eatables, we are not to partake of all, even of the good and wholesome things, but are bound in duty to select those which shall best nourish our physical frame, so in the variety of good and laudable objects about which others are interested, we are bound if we regard our mental health and the quality of our work, to select only that which we can do well and with due regard to other interests. For it is observable, as another of the results of the railroad speed of the present day, that while much is attempted too little is *well* done. It is not easy to make this selection and resolutely to adhere to our choice. It is so easy and pleasant to do as others do; it is so difficult to say *no* to a proposition which seems to promise good to others, that, before they are aware,

many persons find their time crowded with self imposed duties in addition to those which grow out of their position in life, and have the unsatisfied feeling that none of them are done well. Instead of ascertaining our *own* powers, and improving them by judicious use, we are prone to measure ourselves by others, perhaps by some one who has the rare faculty of being able to do many things, and to do all well. A proper division of time to each employment is an aid to composure and quietude, but this, too, requires persistent resolution and perhaps the adoption of some system in regard to social intercourse. The latter is a subject which should be touched with a delicate hand, but we may hazard one hint, that while the duty of mingling socially and kindly for the time being with those we meet with in public places is obvious, it is a question whether habitually to add them, as many do, to their list of "calling" acquaintances, is wise for those who complain of want of time. We have not alluded to *wrong* uses of time, for it is not with these that we are just now concerned. Neither in using the term prefixed to our article do we mean to convey the idea of selfish enjoyment apart from the active duties of life. It is in recollectedness of mind that we can best ascertain what part of these duties belong to us, and be enabled to perform them without hurry, without excitement, and in the best manner. While stated seasons of retirement may be beneficial to those whose usual employments absorb their attention, they are but an imperfect substitute for that habitual quietude of spirit, which, though in its highest sense the gift of God to the mind that is "stayed upon Him," may yet be promoted by outward means and often, as we have intimated, by simply saying "no."

ERRATUM.—In the editorial of No. 22, The Marriage of First Cousins," in the 3d olumn, 24th line from the top, for "relation f the penalty," read "relaxation of the penlty."

DIED.

WILLIS.—At Westbury, L. I., on the 28th of ixth month, 1873, Mary W. Willis, in the 82d year f her age.

KEMP.—Suddenly, on the evening of the 30th of ixth month, 1873, at his residence, near Easton, Talbot County, Md., William T Kemp, in the 59th year of his age; an Elder of Third Haven Monthly Meeting. While actively engaged in his harvest, and in perfect health, this dear Friend lost his life by an accident with a reaping machine, and thus in a few hours a loving family were called to mourn the loss of their protector, and nearest and dearest friend, and an entire community plunged into the deepest gloom. Ever diligent in the attendance of his meetings, correct in all his walks in life, of a mild and amiable disposition, he had endeared himself to all, and has left an example that will be profitable to remember. Although suddenly stricken down, his consistent life was beautifully exemplified in that trying hour, as he said to his tearful family and friends "There was nothing in his way," and passed away as calmly as a babe falling to sleep.

WARNER.—On the 28th of Sixth month, 1873, at Hatboro', Pa., Sarah M., wife of Isaac Warner, Jr., in the 49th year of her age; a member of Horsham Monthly Meeting.

THE FERTILE FIELDS OF MOUNT DESERT.

This article, published in the *American Exchange and Review*, is from the pen of C. A. Burgin, of this city, and sets forth very pleasantly how a summer holiday may be happily and profitably spent in the study of nature, and in the enjoyment of the delightful scenery of a mountainous sea coast.—[EDS.]

. . . It was our good fortune to spend the summer of 1872 on the gulfs and rivers of Canada and on the wild coast of Maine. We, dilettanti in natural history, sought recreation in interviewing the fauna of the coast and islands. Our approach to

> "The gray and thunder-smitten pile,
> Which marks afar the Desert Isle,"

was full of promise, unlike that of Father Biard in May, 1613, who relates that a fog was upon the sea, that they sailed to and fro groping their way in blindness, trembling for fear of the deadly reef and the ghostly death-dance of the breakers, but that heaven heard their prayers: "De sa bonté Dieu nous exauça, et le matin les brouées se dissiperent; nous reconnusmes estre au devaut des Monts deserts." A starbright evening gave place to a fogless morn, and in a clear atmosphere we steamed along the picturesque coast of Maine, where

> "A thousand wooded islands lie,
> And desert rock, abrupt and bare,
> Lifts its gray turrets in the air;
> Seen from afar, like some stronghold
> Built by the ocean kings of old."

The steamer's delay of an hour at Somes's sound, the great inlet or fiord penetrating almost due north into the heart of the island whose southern portion it divides, recalled the observations made by Prof. Agassiz upon the moraines, large and small, that suggest the glacial history of this portion of th

e

island—a history rich in interest to all students of geology, but specially to those whose personal observations enable them to trace the analogies and difference between the glacial past of Mount Desert and the glacial present of Switzerland. Sailing eastward, height succeeds height, their eastern fronts bold and perpendicular, their western faces sloping gradually downwards to the north and west. Between these heights lie eleven fresh-water lakes, probably the remains of as many extensive glaciers.

"Mount Desert itself must have been a miniature Spitzbergen, and colossal icebergs floated off from Some's sound into the Atlantic ocean, as they do now-a-days from Magdalena bay." But for the present we pass over our notes relative alike to the geology and topography of the island, and to the varied and romantic struggles of the different peoples and different faiths that sought in vain to supplant each other; we would only lazily recall hours of blessed memory, blessed because spent in closest communion with the great throbbing life-bestowing heart of nature. To this

> "An island full of hills and dales,
> All rumpled and uneven,
> With green recesses, sudden swells,
> And odorous valleys driven
> So deep and straight, that always there
> The wind is cradled to soft air."

we went as a place of rest to escape from the work-day world and find a Sabbath. We took no books; we had no scientific friends to torture our ears with barbarous names and dry-as-dust descriptions; we left the book-worms to gnaw the books on the library shelves, and betook ourselves to the sea-lashed shores and canny nooks and rocky shelves, and made very leisurely original searches, and carried our tin cans out to sea, scooping up whatever might come driving our way, as we sailed or rowed along bay and inlet, looked at our specimens with a momentary happiness, then, like children, sought new playthings and cast the old away. It was a charming summer life, and we smiled at many visitors who came to "do" the island in a hurried tour, who rode and walked and climbed to distraction, whilst we were never weary of the water and the rocks; for this coast of Maine, like that of Norway, presents a weird and rocky barrier to the ocean, which avenges itself by making numerous inroads, ruthlessly washing away the soil, and lashing the new-born islands thus violently severed from their mother land, or defiantly venturing out beyond the bold promontories, dotting the bays with gems wondrously set in the bosom of the sea, which rains diamond-drops upon them on each return of the glorious sun. From this conflict of land and water there results a long extent of coast line fitted for the temporary resort or the permanent habitat of a varied and abundant flora and fauna, offering most attractive novelty to the land-lubber all unversed in marine wonders, save as he has seen such pictured in his books. To make ourselves acquainted with the living types we sauntered along an occasional sand beach or over rounded pebbles, or more frequently over the jagged rocks or under the shade of granite boulders that dwell ever in sight and hearing of the surging waves. So soon as the tide begins to recede, we leave the shelter of the evergreen grove and walk over its velvety-piled sphagnum carpet spread down to high water mark, and sit or lie close by the side of some freshly-fed aquarium whose water, crystal-clear and still icy-cold, swarms with marine life. Here is a green, resplendent, and translucent ulva, with its delicate fronds, all ruffle-edged; here the dark red miniature coralline, utterly indifferent to the long discussion of men who claimed it to be of an animal and men who claimed it to be of a vegetable nature; here the pea-green sponge grows near its neighbors higher in organization; some are fixed to the rock as the anemone—the flower animal—now shutting in all its beauties, seeming only a dull-looking knob, now unfurling all its wealth of beauty; others just clinging to the stone at will as he with the shield-like shell, the limpet, pasturing upon the green algæ. Here, too, carniverous periwinkles prowl about among more passive mollusks, whose juicy substance they extract; and here, most lively, and active of the whole community are the myriads of little waggle-tails, resembling miniature lobsters. These sober-liveried ones, from half an inch to two inches in length, chase each other with amazing celerity from cranny to cranny of the rock-built pool; how they dodge under the tiny algæ to reappear in some unexpected quarter, or hurriedly conceal themselves in some old mussel shell. Curious, by the way, are the contents of these violet tinted mussel-shells. Blundering reason at first suggests the packing to be the work of some mischievous boy, till further inspection corrects the blunder, for no human hand could pack so deftly shell within shell with perfect selection of size and position without injuring or destroying the attaching muscles of the individual shells. Cradled in the innermost we generally found a tiny waggle tail, who, rudely disturbed in his sleep, wakens with his peculiar liveliness of manner, as though equally ashamed and alarmed to be caught napping, but not otherwise to be caught, so rapidly does he retreat. Many mussel-shells contain a more heterogeneous medley, food for a novice's appetite

scraps of green ulva fronds, various shaped olive colored air-vessels testifying from what variety of fucus they have been torn; fragments of coralline, claw fragments of young crabs, very diminutive snails, spines of the sea urchin, and other undiscriminated ocean rubbish; then, ruling over all, the bustling little proprietor of this tiny curiosity shop here leads his merry life.

We then examine mussel-shells in mass; small shells, large shells, pebbles, and gravel, all bound together by a silken cable as strong as it is delicate. Fine as the spider's most attenuated thread, the chainlets anchored at several points so as to form an extended base, are collected and wrought into a chain whose strength seems almost incredible. After one has examined this byssus he can readily believe the story about the bridge that crosses the Torridge river, where the force of the tide rendered it difficult to keep the mortar work of the bridge in repair. At length some wise one suggested the utilizing of the mussel, and the interstices of the bridge supports were filled by hand with mussels whose strong byssus threads soon counteracted the injurious action of the tide.

But while we have lingered by the aquarium and the pools, a new world has been revealed, and, looking seaward, we behold acres of fuci bending their unsupported heads and flaccid frames upon the water-beaten rocks. What a wide field of amphibious life to gaze upon ere the incoming water shall again hide it from view. These sea-plants crackle indignantly beneath the steps of the sure-footed naturalist, but takes sweet revenge on the unguarded explorer who falls a victim to the slippery ways of the gelatinous fuci beds. Four prominent varieties are very easily distinguished either from difference in the general division of the parts of the plants, or in the disposition, size, or shape of the air-vessels, and in variations of coloring, though the mass presents a hue of yellowish olive-green.

On the pebbly beach, broken from their deep moorings and carried lifeless to the shore, lie gracefully curved in death the long-fringed fronds of the claret-colored lamina ria. These fronds, three and four yards long, surmount stout round stems, also measured by yards, and still are but small specimens of the monstrous plant from which they were torn. On stalk and frond are white dots, which, to the naked eye appear to be flat circular disks of a calcareous nature, with many radii extending from the centre to the circumference. They were too minute to be studied without microscope—creatures probably of the Botryllian group.

A chowder-party afforded opportunity of visiting Cranberry islands, and of uniting all the pleasures to be derived from good chowder, good companionship, and the making of further attempts to secure some floating treasures.

Under the plea of earning our dinner, we gladly let out our lines, fishing for cod or haddock, and secured a good reputation by hauling up the first haddok. That was enough for our share of the chowder; so ever and anon the hook was allowed to hook up some coveted prize from the ocean floor; plants only known to us by drawings in dead books were plucked alive—among others the lacework agarium of chocolate-brown, the habitat of tiny-stemmed anemones and forms of unknown life perhaps in an embryonic condition. No naturalist is near to explain these low-born mariners, but we try to imagine somewhat of the unseen realm below our grasp, whilst we secure the floating waifs of ocean. First comes a white and spongy mass, made up of numerous hollow cells. Our sailor, in his innocence, calls it a honeycomb, to which, indeed, it bears a general resemblance. Another calls it the spawn of the lump fish, and it probably is an accumulation of spawn-cases, now empty and effete. A long, slender, green cord next attracts attention, as it waves up and down on or near the surface. We seize a cord and measure fifteen feet of gelatine covered, tough, hollow, and trauslucent plant; its length interrupted by many transverse partitions, probably inclosing air-cells that impart a character of buoyancy. Since man has departed from his normal state he is at war with the creation as well as with the Creator, and finds everywhere some suggestion of wrath. Thus even to this innocent habitant of the sea he affixes the name of whip-lash, though the learned prefer it to style it *chorda filum*. Around our boat campanulate the "jolly" jelly-fish, their waving fringes pendent from their hemispheric disks, their four silvery wings looking like four great eyes through the transparent bodies. They love the cool, clear waters, but their low organization renders them helpless when the rude wave casts them upon the stones. They melt away on the rocks and break if we grasp them with rude hands.

Again, as nearly as we may, we approach the wild front of one of the Porcupine islands to inspect the favorite promenade ground of the pink starfish. Up and down the perpendicular rock they wander at will, or fearlessly cling, spite of the wild breakers, the spouting waters and the deluge of spray. Cautious and regular is their progression, flexible their five arms or rays, so that they may vary their motion with every varying angle and clam-

ber with undisturbed serenity over every projection. These boneless rays are furnished with uncounted suckers, each having a hollow tube that fits into a circular aperture and draws upon a viscous fluid that exudes through it at every pressure. The symmetry of the starfish is sometimes marred by accident, which carries off one of his rays; still, with apparent unconcern, he continues to prosper and to travel on all fours and to open the shells of oysters and other bivalves, on whose soft and succulent bodies he feasts with a sharpened appetite.

Constructed on the same general principles as the starfish is his fellow gleaner of the seas, the abundant sea hedgehog or echinus. His habits of life, however, are strongly contrasted to those of the starfish, for, instead of walking openly, he hides under the sea-weeds, or conceals himself in cracks and holes among the rocks. His spheroidal shell and his spiny covering do not markedly point to a relationship with him of the flat and small central disk, and the far-extended rays terminated with the bright red eyes. Yet, by taking the starfish in the palm of one hand, and collecting the five rays so that the eye-bearing extremities may converge into a common centre, we readily perceive five zones of the echinus shell, whilst the spaces between leave room for five other spine-bearing zones. Thousands of the echinus shells still clothed entirely with their spines, others in different degrees of divestment of these external appendages, others quite bare and bleached almost to whiteness, lie scattered along the shores, and in these varying conditions give ample opportunity to study their structural arrangement. The whole shell is deftly fitted together with numerous pentagonal plates forming five broad and five narrow longitudinal belts, terminating at one pole in a large circular aperture or mouth, where five sharp teeth protrude slightly.

On dissection the five teeth are found to extend entirely through the animal from summit to base, the jaws being provided with bands of muscles for the mastication of food.

Each spine of the exterior is a delicate fluted column tapering to a sharp point, assuming after death a delicate green color. The base of each spine is furnished with a hollow socket that moves freely on a rounded tubercle, to which it is attached by a tiny ligament—a regular ball and socket-joint structure—of which there are hundreds on every shell. Besides these spines, and much longer, are the flexible tentacles, important organs aiding in the locomotion, the circulation, as well as in the securing and conveying of food to the large mouth. These tentacles are transparent and of a violet hue. The whole organism is worthy of study and of comparison with the organisms of its neighbors and relations, the starfishes and the cucumbers. But we who purpose to be very superficial in this holiday life, forsake our echinus as the oft-returning tide begins to roll in and spreads far and wide the musical invitation to closely-clustered, hungry amphibians, to partake of the abundant food ever prepared by the All-bountiful Father. The acorn barnacles, more obedient than their brother man, never despise the feast nor forget the wedding garment. Expectant, they gratefully respond to the invitation; they lubricate the hinges of their trap-doors, peep out from their tiny sky lights, and smile at the good time coming. One feels an indescribable fascination in watching the behavior of a colony of barnacles, each managing his own special home, breaking their fast, for their movements are dignified, rythmical, and harmonious; and their circinnate plumes, elegant in structure, are most graceful in the act of unrolling. So soon as the cool waters lave the rock to which the barnacle colony is fixed, each hungry barnacle opens his bivalve door and displays his uncurling cirrhi —each cirrhus being double, though springing from a single foot-stalk, resembling a stiff hair surmounted with finely-divided plumes. Through the fine sieve improvised by these feathery organs the little creature lets the mighty ocean pass after it has yielded the needed nourishment. There is, too, a certain kind of excitement attendant upon these observations, for it is a matter of nice calculation to find a standpoint near enough to enable one to watch the barnacles feed and far enough to escape an unseasonable bath. To escape the evil and enjoy the good one must needs use both eyes, for the little creatures appear but for a moment, then, like many other bright forms, vanish from our vision while we gaze and leave to our view the close shut and moveless shell, an emblem of death. Thus closed the barnacles, numerous as the sands of the sea, whiten shore and cliff for many a mile, or build their homes on mussel or lobster, and themselves are in turn utilized as rooting place for the sucker roots of many a sea-weed stem.

One dreamy day, as we reclined in the sea-rocked row-boat waiting, bucket at hand, for something new to turn up, we were hailed by some friends in a fishing smack, who guessed our meaning—"Here is a treasure for you." Gaily we hastened alongside and transferred to our bucket a lovely being that had fallen a prey to their hook baited for a quite different kind of fish. It clearly was not a mermaid, but might be a musk-melon or a cucumber from Neptune's vegetable garden,

and therefore mermaid's food. With many thanks we received the gift and devoted our undivided attention to our novel pet, whose like we never before had seen in life. We did not dispute about his color, as the men far-famed in fable did on seeing a chamæleon, for it was now green, now yellow, now orange, now purple, now red, now brown; nor was its form less protean than its color, for by turns it was short or long, straight or curved, simulating a long cucumber, a flat turnip, a red beet, a dusky potato, a crook-handled squash, a calabash gourd, and, most surprising of all, when it pleased him to display his charms, a cauliflower in full bloom. Then there appeared around the oral opening a wreath of brilliant orange tentacles spreading out like finely divided feathery fern fronds, and waving in glory a crown of floating gold. Our pet did not much enjoy this upper world and squirmed about as though the light or heat of the sun overpowered him, so we stood his tub on the north side of the house and furnished him with a screen, and supplied him with oft-renewed streams of fresh cold water. Sundry idle wishes on our part for submarine armor and a visit sixty feet below the surface, where our pet had his home, ended in a reverie concerning the covered up sights and scenes down below.

(To be concluded.)

For Friends' Intelligencer.

SMOKING IN PUBLIC.

By the perusal of the extract given below, the writer has been reminded of his own personal experiences, as well as the strictures, embodied in some of his "*Notes*" written while away from home last summer, and published in the *Intelligencer* at that time.

In an interesting letter, published in one of our daily papers yesterday, we find a spicy criticism on the same subject, and are glad it is thus attracting public attention. The question now arises, that as the Society of Friends in times past had the reputation of being the pioneers in most of the reforms that have been successfully carried out, (even if no higher ground is desired, which we hope would be the case) have we not something to do in this matter, the use of tobacco in any form, either in public or private.

Giving to the doctrine of "free agency" its fullest scope, the individual penalty being the price of all violations of *right*, so far as self is concerned; we hold that no man has a right to make the annoyance of others the price of his self-indulgence.

The letter-writer quoted, details a trip to Mauch Chunk, Switchback, &c., and thus remarks:

"Then we took a train for Summit Hill, and were fortunate enough to secure front seats in a good car. I say "fortunate," because on this road they have a number of cars built with seats along the sides, like a street-car—an ingenious arrangement to prevent people from seeing anything of the route over which they pass, and we might have been put into one of these—and also fortunate, because in the front seat nobody could puff tobacco smoke into our faces.

"I feel impelled to lift up my voice against this outrage on travelling humanity. To the best of my knowledge the Switchback is the only road in the United States that permits indiscriminate smoking. The presence of ladies is no defence, but every man who feels like smoking puffs away in utter defiance of all social ethics. Perhaps the officers have an idea that the travelling public has become so accustomed to smoke as to be unable to do without it, in some form or other, and as there is no locomotive here to supply it, tobacco must do service instead. I can conceive of no other reason for their unpardonable neglect in this important particular."

J. M. E.

Philadelphia, 7th mo. 30th, 1873.

Selected.

BOYS FOREVER.

The best thing to be (if you want to enjoy
A real good time) is a stout, healthy boy.
Just ask one what life is. He'll tell you, "It's fun;
It's to wade in the brooks and to bask in the sun—
To race upon stilts, or to hop on one leg;
It's searching the barn for the speckled-hen's egg;
Yoking the calves, or killing a snake;
Tossing up hay with a long-handled rake."

To him there's no question of pleasure or sorrow,
Like the birds of the air, he's no thought for to-morrow;
Unless it should be he has hare-traps to set,
Or fish to entrap in his new-fashioned net;
Skates that are waiting for "Jack Frost" to come,
And give them a chance to wiz and to hum.
Then he'll press his nose flat on the cold window-pane,
And long for the snow-flakes instead of the rain.

The creakiest boots are those he likes best,
And the "brass toes" and heels give a musical zest
To the pleasure of stamping about like a man.
(Oh, the first pair of boots. Forget them, who can!)
As the feather descends on the crest of a wave,
On his ear falls the cry of—"Why can't you behave?"
Ah, sisters! in vain your wise heads you may shake
At one who knows nothing of "nerves" and "headache."

The thing he most dreads is the damp, rainy day,
Unless he has leave in the garret to play,
Pop corn in the kitchen, draw ships on the wall,
Roast apples, potatoes, eat peanuts, play ball;
Then, books are not bad, if the tales are well told.
Alas! that a boy should ever grow old!
Lambs frisk in the sunshine, and the spring-time enjoy,
But what time is dull to a light-hearted boy?

From the Report of the Department of Agriculture for Sixth Month, 1873.

A SUCCESSFUL EXPERIMENT IN TEACHING AGRICULTURE.

Soon after the close of the war there was formed in Baltimore an association of Friends for the purpose of advising and assisting impoverished Friends in the Southern States. The immediate object was to afford physical relief; but as the continuance of physical want can only be prevented by removing its causes, the association wisely connected with their beneficence a system of mental, moral, and religious education. Their principal field of operations was in the rural districts of western North Carolina. In the outset they were met by a difficulty which they foresaw, unless removed, must prove an insuperable obstacle in the way of effectually helping a community, where want of bread and want of intellectual and moral culture extensively prevailed, to rise to a condition in which they could support and educate themselves independently of foreign aid. Homes provided with facilities for secular and religious education imply adequate means. With a rural population these can be obtained from no other source than the soil. But in the section where their advice and aid were most needed, the soil had become so impoverished by thriftless cultivation, the herds and flocks were of such inferior, unremunerative varieties, and the prevalent modes of husbandry so necessitated, not only scant returns, but a still further exhaustion of the soil, that, without a change for the better, continued poverty and dependence were inevitable. Besides, it being the prevalent notion that the meager products of the land were owing, not to a defective style of farming, but to a worn-out soil, the disposition of the more capable and enterprising, especially among the young, to emigrate seemed to be restrained only by the want of means to get away. With a view to remedy this discouraging state of things, the association, in 1867, purchased a farm of 200 acres, located at Springfield, on the dividing line between Randolph and Guilford Counties. On this they placed, as their superintendent, an experienced and enterprising farmer, and furnished him the means of teaching improved agriculture by exemplifying its processes and by bringing within the reach of the farmers in the region round about the necessary facilities for entering upon a career of improvement themselves. He was expected to conduct his farming operations in such a way as to *show* to the farmers in the neighborhood what modern improved agricultural machines and implements are and how they are worked; what advantages there are in utilizing all the manure that can be made on the farm, and superadding chemical and other fertilizers; in deep plowing and thorough cultivation; in draining and under-draining; in adjusting soils, fertilizers, and crops to each other by rotation and otherwise; in superseding, or at least improving, small, scrubby native cattle, sheep and hogs, by thoroughbred stock; and in increasing the stock capacity of the farm by the culture of new grasses and other varieties of green fodder. He was also to be the agent of the association for bringing within the reach of farmers in that locality, and furnishing at cost, or nearly so, selected seeds, improved agricultural implements, and blooded stock, and for organizing agricultural clubs, and awakening a spirit of inquiry and enterprise by lectures on farming, circulating agricultural newspapers, etc. The results of this practically benevolent enterprise have equalled the most sanguine anticipations of the association. In the winter following the purchase of the farm, through the agent of its superintendent many farmers' clubs were organized, nearly four hundred subscribers to agricultural papers were obtained, and about two tons of clover-seed were distributed at cost. In 1871 (no reports have come to hand for the intervening years) the superintendent reports, not only that the farmers in the immediate region are making rapid strides in agricultural improvement, but that the central leaven is extending from them into regions more remote. Among the evidences of this are noted, first, the greatly increased demand for clover seed. At the time the farm was purchased, throughout that region the want of pasture and hay was an insuperable obstacle in the way of keeping stock to any extent. To meet this want the association made special efforts to secure a general introduction of clover. In 1868, in addition to two tons of clover seed, several tons of the best Peruvian guano were forwarded to the superintendent, with instructions to furnish both the seed and the guano at cost to farmers willing to test them in conjunction. It was found that after once "setting" the clover on exhausted soil with guano there was no necessity for further use of it. In 1871, as a direct consequence of the example and facilities afforded by the association's farm, over 10,000 acres had been successfully seeded to clover, and the superintendent was confident that very soon clover would be largely cultivated on every farm in western North Carolina. A second evidence of a growing interest in agricultural improvement was found in the demand for improved agricultural implements. Among those he had furnished were mowers, reapers, wheel-rakes, iron and cast-steel plows, cultivators, clover-seed gatherers, etc. And it was observed

that, into whatever neighborhood one of these agricultural machines, which supersede hand-power by horse-power, goes, it immediately becomes a silent orator which successfully pleads for the removal of stumps, stones, knolls, and filling hollows, and for the under-draining of places too wet and soft for horses and machine to pass over. A large amount of under-draining had been done on almost all the farms for many miles around. A third evidence was apparent in the increasing numbers who visited the farm for the purpose of *seeing* what is done on it and *how* it is done. In the spring of that year strangers came in such numbers that it required nearly the whole time of the superintendent to show and explain the improvements they had come to see and learn about.

Of thorough-bred stock, kept for production on the farm and for propagation in the surrounding region, there were five head of Alderneys, a Southdown buck, a Chester sow, a Berkshire boar, and, in greater or less numbers, offspring and crosses from the same. During the year, on a small stream running through the farm, at a cost of $875 a bone-mill had been built, which will crush and grind 1,500 pounds of bones per day. It is believed to be the first ever built in North Carolina, and from it great benefits to the farms in the vicinity are anticipated. The superintendent thinks the region is well adapted to fruit-growing; and, in view of the results of experiments since he began his farming operations there, he is convinced that the choicest fruits can be grown on the poorest soils by fertilizing them with peas plowed under, and mulching the trees with leaves. He has made experiments in soiling for two years, and with so favorable results that he intends to feed in that way all the cows and heifers on the farm next year. He says:

> Last year I took from twenty square rods the food for one cow one hundred and twenty-two days, and this year have had nearly as satisfactory results. I have now growing one and a half acres of rye and one acre of oats for first feeding in the spring, to be followed with lucerne, Hungarian grass, orchard-grass, clover and corn, and wind up with beet, carrot, and turnip tops. The bull and one cow have not been out for eighteen months, and are perfectly healthy. Labor is cheap, but manure is the great desideratum.

In their report for 1872 the association represent that their agricultural enterprise at Springfield, with respect both to the farm and to the beneficial results they designed by it to diffuse through the neighborhood and over the State, has been favored with continued and growing success. On the farm, now well stocked with horses, mules, cattle, sheep, hogs, and fowls, the barn was full, very large crops of hay, wheat and corn having been produced. From a field of seven acres, which up to within three years had been covered with briars and sassafras, and considered the most exhausted part of the farm, 170 bushels of wheat had been harvested, 40 bushels from one acre, the other six averaging 21⅔ bushels.

The superintendents both of agriculture and education are reported as receiving the hearty co-operation of all classes of citizens, and as frequently invited to deliver public addresses relative to their respective departments, not only in the neighborhood of their central operations, but in distant parts of the State. The educational efforts, first made with the special design of encouraging and aiding the children of needy Friends, have now grown into general and permanent schools. In eleven adjacent counties, out of 6,000 children who have received instruction since 1866, more than half were from families not connected with the order of Friends. The superintendent of the farm reports to the association the following interesting summary of results thus far:

> The effect of our operations on the community has been gratifying, and can be seen for fifty miles around. About 15,000 acres have been sown with clover in the surrounding counties since our operations commenced. Many improved implements have been introduced. Instead of the scythe and the cradle, are frequently seen the mower and the reaper. Large numbers of people from all parts of the State continue to visit the farm, to see for themselves the new way, and they very generally express themselves satisfied that it is an improvement on the old exhaustive system. All such, more or less, will become centers of influence and improvement. The effect of our educational and agricultural efforts in staying the tide of emigration to the West is very apparent, and has already saved to North Carolina hundreds of her best citizens.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

SEVENTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	15 days.	11 days.
Rain all or nearly all day	0 "	0 "
Cloudy, without storms	1 "	2 "
Clear, as ordinarily accepted	15 "	18 "
	31 "	31 "
TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Seventh mo., per Penna. Hospital	82.31 deg.	79.46 deg.
Highest point attained during month	98.00 "	96.05 "
Lowest do. do. do.	70.00 "	62.00 "
RAIN during the month, do.	11.22 in.	5.55 in.
DEATHS during the month, being for 4 current weeks for 1872 and 4 for 1873	2,767	1,764
Average of the mean temperature of 7th month for the past 84 years		75.95 deg.
Highest mean of temperature during that entire period, 1872		82.31 "
Lowest mean of temperature during that entire period, 1816,		68.00 "

COMPARISON OF RAIN.

	1872.	1873.
Totals for the first six months of each year, . .	15.33 "	23.73 "
Seventh month, . .	11.22 "	5.55 "
Totals, . . .	26.55 "	29.28 "

As was natural to expect, the month just closed has had the usual variety of forest fires, droughts, copious floods and severe storms—the most terrific of the latter being that of the 18th. In our own vicinity the lightning was vivid, the thunder heavy, and the rain falling in torrents, inundated the streets and roads. Several houses were struck and several individuals stunned. The storm cooled the atmosphere here to the extent of 30°. A manufacturing establishment near Richmond street and Alleghany avenue was blown down by the hurricane.

The heaviest of the storm, however, visited Moorestown, N. J. It is said fowls were killed, cattle knocked down, and trees prostrated. Crops of corn, tomatoes, blackberries and fruit trees were utterly destroyed in a few minutes. Most of the windows in that place facing west were demolished. Large trees were uprooted, and in falling completely blockaded the streets, while a gentleman was struck on the back of one of his hands with a large hailstone with such force as to fracture one of the small bones. A market wagon is said to have been rolled over and over by the force of the wind, and that near Westfield, N. J., it lifted and upset a vehicle, throwing the occupant out and severely injuring him; and on the New York Railroad, near the Fish-house, the storm raged with such fury that the conductor deemed it most prudent to stop the train. Many other details might be given, but these must suffice.*

In reference to the deaths in Philadelphia, we certainly occupy a very gratifying position on a comparison with the number last year, being 1,003 less, while during the same month of 1872, although the small pox was with us, only 66 were then recorded from that cause, while 112 occurred from sunstroke.

As to temperatures, it may be remembered that last year reached a higher point as a mean for the month than had ever been known during a then period of 83 years, being 82.31 degrees, prior to which 81 degrees had been the maximum, and that attained only twice during that period, viz., 1793 and 1838, 81.00 degrees. By reference to the tabular statement the temperatures have been less all through for Seventh-month of this year, hot as some thought the weather was. J. M. Ellis.

Philadelphia, Eighth Month 2d, 1873.

*P. S.—Since the above was prepared for publication the following statement has been made in reference to this storm, viz:

"It is now estimated that the losses caused by the late hailstorm to farmers and others residing in the section of Burlington county, N. J., over which it prevailed, will reach upwards of $150,000. But it is also claimed that the loss is small compared with the good which the rains have done in renewing the parched vegetation.

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting on Sixth-day evening, Eighth mo. 15th, at 8 o'clock, in Race Street Monthly Meeting Room. Alfred Moore, *Secretary*.

PHILADELPHIA QUARTERLY MEETING.

Committee on Circular Meeting will meet on Sixth-day afternoon, Eighth mo. 15th, at 4 o'clock, at Race Street. Wm. Eyre, *Clerk*.

CIRCULAR MEETINGS.

1873, 8th mo., 10th, Westgrove, Pa.
" " 24th, Homeville, Pa.
" 9th mo., 14th, Millcreek, Del
" " 28th, Unionville, Pa.
" 10th mo, 12th Hockessin, Del.
All being within Western Quarterly Meeting.

ITEMS.

Dog Bites.—Nathan R. Smith, M.D., publishes the annexed communication in a late number of the Baltimore *Sun*:—

"Allusion having been made to an article on hydrophobia, published by me a year and a half ago, I deem it proper to repeat what I then emphatically said, 'A slight scratch from the dog's tooth is much more dangerous than a deeper wound, because less blood flows to wash away the poison, and to render necessary more thorough washing with soap and water. The part should be instantly washed with soap and water, and when dry should be thoroughly touched with caustic potash by a physician, if possible. The milder caustics, such as lunar caustic, &c., are worthless.

"I have witnessed many deaths since that article was published from this disease, in not one of which was the caustic used. In all cases the patient said "the scratch was so slight that they did not mind it"—the very reason that they should have "minded" it. In all these cases life would have been saved had the means been promptly employed.

"Another error is always killing the dog that bites: he should be carefully shut up. If he remains well he has not the hydrophobia. But apply the caustic at any rate at once.

Artificial Coal.—On some of the French railroads, pressed coal, made from waste coal dust, is exclusively the fuel used, and at first possessed a considerably greater economical advantage than subsequently; the net cost of the article, including the motive power, the wear and tear of the machinery, and for labor, having been as low as forty cents per ton, in some of the districts of France and Belgium, and, even in the most important manufacturing centres, the average net cost per ton has been as low as thirty cents. The increase in value, however, soon reached to four dollars per ton at the mill; and the fine dirt-coal, which once was merely worthless, thus paid a profit of nearly three dollars per ton. But even this increase has been largely advanced upon, because the advantages of this kind of fuel have become more widely known and the demand consequently greater, and because the modes of manufacture and the qualities of the article have been greatly improved.

When making contracts for this fuel, the railroad companies have been accustomed to allow six per cent. of ash, tolerating a difference of one-half of one per cent., more or less, than the standard allowance, with a corresponding difference in price. But when the amount of ash exceeds eight per cent., the coal is considered unfit. It is estimated that a cargo of this artificial or pressed coal will represent almost mathematically a solid mass of coal, and that the coal-bunkers of a ship will therefore contain fifty per cent. more of this material than of ordinary loose coal in lumps.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, EIGHTH MONTH 16, 1873. No. 25.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memorial of Genesee Yearly Meeting Concerning Deborah Clark 385
A Subject for Thought 387
Ancient Letters 387
Whither is our Influence Tending? 388
Friendly Items 389
Life a Divine Gift 390
Father 391
Scraps from Unpublished Letters 391
EDITORIAL 392
OBITUARIES 393
Local Information 393
Genesee Yearly Meeting 394
POETRY:—Alone with my Conscience—I am not Old 396
The Fertile Fields of Mount Desert 397
Safe Transatlantic Voyages 399
The Weather at the Santee Agency 400
Notices 400
Items 400

A MEMORIAL OF GENESEE YEARLY MEETING CONCERNING DEBORAH CLARK, DECEASED, BY HER HUSBAND, FREEMAN CLARK.

Since it has pleased our heavenly Father to remove from me by death my precious wife and beloved companion for nearly fifty years, I have felt it my duty to write a short memoir concerning her, as a tribute due to her memory, with the hope that those who may peruse it who have espoused the cause of truth, may be encouraged to faithfully labor in the Lord's vineyard, that they too may witness the same glorious over-coming that she did; and that those who have not yet entered into this work and service may be induced to come forward, even if it be at the eleventh hour, that they may also receive their reward.

She was born on the 14th of Fifth month, 1803, in the township of Hamilton, County of Northumberland, Province of Ontario, Canada.

Her parents, Samuel and Hannah Brock, during her minority, were not members of any religious society, and made no profession of religion, consequently they indulged their daughter in all the vain fashions, amusements and pastimes of the day, as far as their circumstances permitted. She took great delight in dress and in dancing, but Israel's unslumbering Shepherd was watching over her, for when she was seventeen years of age, circumstances transpired which brought her into the family of a Friend, where she resided two years, and though it seemed hard for her at that time to leave her indulgent parents, yet afterwards she saw that the hand of Providence was in it, in order to check her in her vain career. It was there she was led to see the folly of her ways. The pious example set her by the heads of the family—the happy, cheerful and contented habits of the young people—shed a hallowed influence over her, and made a deep and lasting impression.

She felt there was much more real enjoyment in the perusal of good books, or in cheerful converse, than she had ever found in the ball-room or other places of amusement, however innocent she had before deemed them. And by minding the Light, she was enabled to leave her former course, take up the cross, deny self and follow Christ. And as she continued to be faithful her understanding became more and more enlarged, and she was enabled to forsake the foolish fashions, customs and maxims of the world.

From a sense of duty she adopted the plain costume of Friends, while there were none of that society except the family before alluded to where she lived, and ever after she wore the same.

She loved simplicity and plainness, often saying, she believed it belonged to a Christian life and more especially to the Society of Friends, because they were called out from

those things, and in an early day required to bear a testimony against superfluities of every kind. It grieved her to see any departure from their ancient testimony, for she believed that it was as much required to be borne in this vain age as in any preceding one; although she did not think the outward garb constituted the Christian, she viewed it as an index of the inward.

As long as her health permitted, she was a diligent attendant of meetings in the middle of the week, as well as on First-days, where I often felt her spirit to be a great help to me.

We lived seven miles from our meeting for nine years, and, such was the testimony she bore to the importance of attending religious meetings, that, during that time, she faithfully attended with me, taking our little ones with us, and walking that distance several times. Our Monthly Meetings were held at a distance of fifty miles, which she attended, riding in a lumber wagon, and not unfrequently carrying a child in her arms; and I have often heard her say that, notwithstanding the fatigue, she had never gone when she could say she was sorry.

She loved the company of her friends; her home and her heart were ever open for their reception, and though her attachment was stronger for some than for others, yet she was ever careful of her deportment towards all, endeavoring to make all comfortable and happy in her own home—as well as in all places where she met them, having a tender regard for the feelings of others.

She was a woman of peace under all circumstances, even in the years of 1827 and '28, when the unhappy controversy in Society took place, which resulted in a separation. Although she had not been long a member, she never had a doubt which was the right course for her, and when the excitement ran high, producing hard language and strong and bitter accusations against us, I never heard her make an answer; but she often labored with me to induce me to follow her example, saying their accusations against us, however hard and cruel, did not wound her half as much as it did to hear her friends reply.

In the year 1867, while we were attending our Yearly Meeting, our eldest son was taken sick and died under very trying circumstances. We arrived home the day after his death. We heard the sad news previous to our arrival; and never can I forget the composure of that heart-stricken mother; but in all that deep silence she did more for me than many words; it manifested that true godly piety, that perfect resignation to the Divine will, without which man's frail bark is often wrecked amid the billows of despair.

The next morning, when taking the final leave of her first-born, she sank upon a chair, near fainting, when some restoratives being applied, that sweet composure was again manifested in her countenance, which was consoling to behold. After we had laid him in the silent tomb, and returned home, as she was sitting, surrounded by her weeping children, she looked upon them with an expression of mingled love and pity, and said, "the family bond is now broken, and afflictions seldom come singly; we know not which of us may next be called to follow him"—and desired them to let the sacred admonition sink deep into their hearts, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

During the last fifteen years of her life, she was much afflicted with a complication of diseases which caused her much suffering, which she bore with patience and Christian fortitude, never uttering in my hearing a murmur or repining expression.

In the spring of 1871, about a year before her departure, I felt drawn to pay a religious visit in the United States, which would require a few weeks to accomplish, and which was a great trial to us both. I often queried why I should be called from her in her feeble condition, but not feeling easy, I laid my prospect before my friends, without mentioning it to her, with the hope that I might be released from it while she remained so great an invalid; but as it continued with me, I spoke of it to her. She received the intelligence with her usual composure, though I could perceive the severe mental struggle it occasioned her; but after a few days she gave me up cheerfully, to do the will of Him whom she was so ardently endeavoring to serve.

The latter part of her stay, her sufferings were extreme, yet it was a pleasure to be with her, so sweet was the serenity that was felt. We could behold in her countenance that evidence of the work of the Lamb of God which takes away the sin of the world.

She was a kind, loving, sympathizing companion, a tender mother, one who looked well to the household, and eat not the bread of idleness, for her hands were usefully employed to within a few hours of her final close, which she looked forward to with pleasure.

Her watchful care over me continued to the last two days previous to her dissolution, which she saw near at hand, counseling me with great composure. She remarked to one of our daughters, "When the time of my departure arrives, do not mourn for me, I shall be released from my sufferings, and you all know how much I have suffered." The daughter replied, "Does mother wish to prohibit us from weeping?" She said, "O, no; thou

knows what I mean; I want you not to weep in the extreme."

She was cheerful and pleasant up to a very few moments before the final close, manifesting that death was swallowed up in victory. She quietly and peacefully passed away, like one falling asleep, on the 5th of Fifth month, 1872, aged 68 years, 11 months and 22 days. And we are assured, that "Blessed are the dead that die in the Lord;" and while we feel we have met with a great loss, we find consolation in the assurance that our loss is her eternal gain.

Her remains were taken to the meeting-house, where a large and solemn meeting was held, and an impressive sermon was delivered from these words, "The last enemy to be destroyed is death."

For Friends' Intelligencer.

A SUBJECT FOR THOUGHT.

The complaint often arises, after some of our large meetings, that there was too much preaching. What is the remedy? While it would be wrong to discourage an opening in the Divine life with a command to express what has been or may be clearly shown, yet it would be well for those who believe themselves required to speak, to watch attentively, and make the secret inquiry, Cannot my service be excused at this time? or after meeting, in retirement, put the query, Was not my service unnecessary or uncalled for? There surely would be safety in such a course, as it would tend to guard against a degree of creaturely activity that sometimes hurts our meetings.

It would evidently be beneficial to speakers, enabling them more clearly to discern the true path, a relief to spiritually-minded Friends, and strengthen the cause of Truth in the hearts of all. I. X.

ANCIENT LETTERS.

[The following letters are forwarded by T. H. Matthews, a great-grandson of E. Humphreys. Thinking they might afford encouragement to some of the present day.]

Brandywine Mills, 10th mo. 19th, 1785.

Dear Friend:—I have often, yea very often, since our short acquaintance, thought of thee with thy daughters, and I believe I may say led sensibly to feel with thee at times now in thy declining state; and this I count a favor, that we have that sensation given us that we can feel with and for each other, though far separated in body; yet as there is a dwelling near Him in whom all fullness dwells, we shall feel at times the aboundings of that Love which unites the hearts of the faithful, and makes them one another's joy in the Lord, who was, is, and ever will be the sure Helper of all those that put their trust in Him, though they may have to pass through many close exercising trials. But let us remember this is the high-road to the kingdom of holiness, and seeing we have an High Priest, who is touched with a feeling of our infirmities, let us draw near to Him in full assurance of faith, that He who has brought through the sixth trouble will not leave in the seventh, but will bear up the head above the waves of many discouragements, so that we may, in the lines of our experience, set up our Ebenezer, and say hitherto, Hath the Lord helped us? I think I feel since I have taken up my pen an increase of nearness towards thee, and a mind prevails which wishes to encourage thee steadily to look unto Him who can alone support under every trial; and as thou hast found Him to be both a Husband and a Friend, so He will continue to be as He is waited for, the safe Conductor of the soul to the port of eternal rest.

In near love and affection to thyself and daughters, I bid thee farewell, and remain thy friend,

Hugh Judge.

To widow Humphrey, Baltimore.

Yorktown, 1st mo. 13th, 1786.

To Elizabeth Humphrey.

Beloved Friend:—Feeling my mind covered with sympathy and nearness towards thee, I am made willing to salute thee with a few lines. I think it was the language of the Lord's servant, who had deeply to partake of the cup of affliction, "that gold is tried in the fire, and acceptable men in the furnace of adversity." Thus, dear friend, those who are precious in the sight of our Heavenly Father have their varied baptisms to meet with, in order to fit them for an inheritance among those who have served Him faithfully in their generation. I remember, with peculiar satisfaction, that when in thy hospitable dwelling the enjoyment of Divine favor was sensibly felt among us. This is often near to preserve and support when under great discouragements and hidden conflicts, and a way is opened, if we abide in patience, by which salvation is experienced; for then shall we know the Lord, His going forth to be prepared as the morning, and His coming will be as the rain—as the early and the latter rain upon the earth. I wish thy encouragement, dear friend, with the beloved children, and that in every trial and besetment we may remember the name of the Lord, which is a strong tower; the righteous flee thither, and are in safety. I often think of dear B., whose mind hath been touched with the finger of holy kindness. I desire her preservation and growth in the ever-blessed Truth, that she

may be ranked among the honorable women. I believe that a hopeful appearance in our tender offspring has a tendency to strengthen the hands of concerned parents, and to make their steps more easy through the descent of life; and every pious endeavor will be rewarded with present and lasting comfort. I should have written sooner, hearing of the removal of thy daughter C., but so much inward poverty has been my lot that I was backward in putting pen to paper, yet was glad to hear of your resignation. I believe your loss is her everlasting gain. I conclude with near love to thyself and children.

Thy truly affectionate friend,

PETER YARNALL.

For Friends' Intelligencer.

WHITHER IS OUR INFLUENCE TENDING?

This is a close question, yet, nevertheless, a highly important and profitable one to be conscientiously asked, and *honestly* answered, by every seeker after holiness and growth in the better life. Few of us seem to comprehend fully the weight of individual responsibility resting upon us. Rushing thoughtlessly along through life, mainly intent upon the gratification of our own tastes and desires, or upon the hard struggle to obtain its actual necessities, we lose sight of, or at least underrate the measure of our influence for good or evil over others. "Mother," said a young man of eighteen years, "thee objects to my going to the circus; but yesterday afternoon I saw the Superintendent of our First-day school, and three of our teachers there, (mentioning names) and thee knows they are all active members in our Meeting, and nice respectable people, with whom thee and father associate socially. How is it that we are so much better than they? Surely if it is wrong to be there *they* would not go!" Where, now, was that mother's restraining influence over her son? All swept away! and by whom? By those who are truly doing much good in the world, and stand deservedly high, but whose wrong example in this *one* respect weakened the hands, not only of this mother, but they know not how many other parents, who are striving, both by precept and example, to guard their children from unhealthy moral surroundings.

"Father," said a lad of sixteen, (belonging to an evangelical denomination) "why is it that you and mother are so prejudiced against theatres? that you *never* will go yourselves, nor let us boys go, even once in a while, when there is a good moral play? Last evening I did want to see that Temperance play *so much*, and while I stood talking with James W. watching the crowd go in, and strongly tempted to go *anyhow*, our *Minister* came along, and went in, and then I felt *sure* that it could not be wrong, and I went too, and the play was splendid, couldn't hurt anybody."

Who was the tempter here? *Where* was thy influence tending, oh Minister of the Gospel? How many of thy sermons will it take to counteract this one instance of parental disobedience, and *first* entrance into the dangerous fascinations of a "moral charnel house" through thy evil example?

"My child," said a mother to her daughter, who was pleading for another ruffle here, and a little more trimming there, "thou hast no idea what a 'remorseless tyrant Fashion is, when persons once begin to pay her allegiance,' nor to what *ruinous excesses*, step by step she leads her willing captives. I shudder to see thee so ready to be led in her train." "Yes! but, mother, don't *thee* wear a double skirt, and pannier, and a small roll of paper to make them stand out a little, and a switch of jute, and a little bit of a bonnet on top of it? Now, honestly, considering the difference in our ages, ain't *thee* following Fashion just as surely as I am? a few years ago thee wore none of these." That mother was effectually *silenced*, as well she might be; and in after years, should her hopes be crushed and her heart broken by the "ruinous excesses" into which extravagant dress, vanity and love of admiration have led her daughter, *too late* she may be led to *realize whither* her influence *has* been tending.

Another mother, who dresses simply, without any trimmings or ornaments whatever, and through her own consistent example has been enabled to maintain a commendable degree of moderation in her daughters, finds wrong influences to fight where she has a right to expect good ones. "Well, mother," exclaims one of them, "thee has a *right* to preach simplicity because thee *practices* it, but aside from our unwillingness to appear so different from the other girls we go with, there is that sweet little woman M. W. T., and she *is* a good woman, and speaks in meeting sometimes thee knows; she wears a double skirt and ruffles, and a fashionable little bonnet, and a black lace veil, and it don't hurt *her* a bit." Now could this M. W. T., whose heart has been tendered, and whose spirit has been baptized into a willingness to open her mouth in public testimony, and who through sympathy with those of her own age, might be such a *power for* GOOD amongst us, could she only realize what a stumbling-block the little personal vanity she still clings to is, and how her influence is thus *really* thrown in direct opposition to the meek and lowly spirit of the Gospel she is called upon

to proclaim, might she not be *startled* to find *whither her* influence *is* tending?

Friends, we need arousing; we need our blind eyes opened to the fact, that Fashion is fully as seductive and "intoxicating to our women" as alcoholic stimulants are to the men. "No moth *can* eat, or rust corrupt" faster than personal vanity. Pride, envy, and jealousy are also its legitimate outgrowths, and all that is pure, lovely, or noble, either mental or spiritual, soon wastes away under its undermining influence.

How can the intellectual powers, and those sweet and feminine graces of the heart and soul receive proper culture where so large a portion of time and thought must be and are given to the adornment of the body? One of the first evidences of the birth of a true Christian spirit within us, is a humility that *shrinks* from personal display, recognizing these perishing bodies as only the temporary home of never-dying souls created for *God's* glory and not for self-gratification.

Reader! this question is to *thee:* whither is *thy* influence tending? The time will soon come when thy poor body, still and cold, will have to be robed by other hands than thine; when robes of righteousness will be needed; and "Treasures in Heaven" called for. Are they ready? "for the day and the hour when the Son of Man cometh to *thee* no man knoweth, not even the angels of Heaven"

H. J. W.

For Friends' Intelligencer.

FRIENDLY ITEMS.

I have been informed that at Concord Quarterly Meeting, held 29th ult., Thomas Foulke, of New York, Benjamin Kent, of Pennsylvania, and Ellwood B. Conrad, of New Jersey, were in attendance with minutes, and all had service in the first meeting. The latter had appointed meetings in different localities in the Quarterly Meeting throughout the week, ending at Wilmington on the 3d inst. In these visits he was accompanied by Solomon Pusey, an Elder of London Grove.

Lydia L. Garrett, a Minister of Goshen Monthly Meeting, has obtained a minute of unity in her prospect of attending Indiana Yearly Meeting, also some meetings on the way going and returning, and to appoint some meetings among those not in membership with Friends. Her concern was fully united with by the Quarterly Meeting also.

Some of the Committee on Education of the Yearly meeting, attended Providence and Chester Preparative Meetings, Seventh month 16th and 17th. They were pleasant opportunities, but there appears as yet no opening in either place for the establishment of schools.

A similar conference has been held with Friends of Marlboro', and attended by some of the Committee from Philadelphia. It was an interesting time, and it was proposed to hold another. Much interest is felt in the subject.

The Salem First-day School Union Meeting at Mullica Hill on the 19th ult., was a very satisfactory meeting. Delegates were present, and reports read from nearly all the schools, showing that there had been a good average attendance and an increased interest among Friends generally.

After partaking of refreshments, kindly provided, they met again in the afternoon, and, after some expression, essays from Upper Greenwich and Mullica Hill were read, to the encouragement of the gathered.

A pleasant feature was the general interest manifested; members and professors apparently standing upon the same level, and working together for the promotion of the same good cause. The next session will be held Tenth month 4th, at Salem.

The Western First day School Union on the 26th ult. was largely attended; the reports were encouraging, and interesting remarks were made bearing thereon. The new school at London Grove numbers over 100 pupils. It was said that one had also been started at Marlboro'. It was concluded at the next meeting, to be held Tenth month 4th, to have also a childrens' meeting with appropriate exercises.

Our friend, Joshua T. Cromwell, gives the following items in regard to Cornwall Monthly Meeting, N. Y.: There has been a slow but steady decline during the past forty years, owing to removals and a large portion of the younger members leaving the Society. It was formerly constituted of four Preparatives, viz.: Cornwall, Smith's Clove, Blooming Grove and Kakiat; the first two only remain, and they are small.

Kakiat Meeting, in Rockland Co., grew up under the ministry of a valuable Friend, Wm. Conklin, (of whom many interesting reminiscenses might be given,) and was kept up as long as he lived, although not so large during the latter part of his life, when he was often unable to attend. He had no children, and having a strong faith that the meeting would revive at some future time, left most of his property, after his widow's death, to be applied to keeping the house and ground in good repair. The principal is about $600, and the income is applied by the Trustees as directed in his will.

At times there seems a little life left there, and some friendly people meet there on First-day, and travelling Friends occasionally appoint meetings, which, with proper notice, are usually well attended.

There is no recorded minister belonging to this Monthly Meeting, but two men, belonging to Cornwall Preparative, at times have something to offer in these religious meetings. There are many friendly-disposed people in this locality, and appointed meetings have a good attendance. They have recently lost (7th mo. 15th,) one of their aged members and steady attenders, Henry Rider, aged over 81 years. His funeral took place from Smith's Clove Meeting-house, and was large. Thos. Foulke, of New York, and Rachel Hicks, of Westbury, were in attendance.

Eighth mo., 1873. J. M. T.

THE Christian's secret intercourse with God will make itself manifest to the world. We may not see the husbandman cast the seed into the ground; yet when the corn grows and ripens we know that it was sown. The mere professor, who may be found everywhere but in his secret chamber, may think that, with care, he shall pass for a good Christian; but he mistakes, for the spirit will discover itself of what sort it is. He who would walk safely and honorably, must walk closely with God in secret.

From "Perfect Life."

LIFE A DIVINE GIFT.

BY WILLIAM ELLERY CHANNING.

(Concluded from page 374.)

That we do thus depend on the Divine Spirit, that we do thus need Heavenly Influence in the work of attaining to the Perfect Life, none who enter on this upward course can long doubt. You, who never attempted to reach this sublime end, may question or deny. To you it may seem no great task to become what you call good; for your standard of goodness is low. You never lifted your eyes to the heavenly height, to which Conscience and Christianity summon you. And in the next place, you never seriously undertook to master your passions. You are unable, as yet, to measure their might. You know not how formidable appetite, ambition, avarice are; for you have been all your life in league with these foes of your virtue. Never will you learn what sway they have usurped over you, and the strength of the chains they have bound around you, until you strive to shake them off. Then will these tyrants start up in giant form, and laugh to scorn your faint resistance, and appal your feeble will.

The good man, the true saint, the real Christian,—he who seems most spiritually self subsistent,—will be the last to question and deny his need of Almighty Aid. He feels his dependence ever more deeply. When heavenly aspirations enter the soul, they are like a light suddenly kindled in the dark. They reveal undreamed-of defects. They waken a new sense of sin. They display the deformity of motives, from which we had before acted without misgiving. The good man daily acquires a delicacy of moral perception and feeling, before whose penetrating gaze his inmost imperfections are laid bare. His outward blemishes, his grosser faults, may be amended. But the sins which cling closest, which wind themselves subtly through the fibres of his nature,—his pride, vanity, self-conceit, self indulgence, and, above all, the disloyalty of his self-will to the Will of the All Good,—these grow only more apparent. He finds that to purify the fountain-head of emotion in the soul, to cleanse its depths from all that defiles it, to drive out lurking ill from its recesses, and to untwine the serpent coils of selfishness from his purposes and plans, his aims and interests, is a vastly harder work than building fair walls of outer decorum. Some powerful excitement, some unwonted trial, will rouse into action lawless impulses, over whose subjection he had sung songs of triumph. Long dormant evils, awakened by adverse temptations, by a rush of prosperity, or a shock of adversity, by flattery and favor, or by persecution and peril, will burst forth from their hiding-places, with such violence as almost to make him doubt the reality of his religious life. At such trying seasons, a secret ejaculation, a cry of the soul for God's grace to rescue, brings home to the good man his instant dependence. With what grateful joy does he then hold fast to the assurance, that he is never alone, for the Father is with him, that the Living Source of all good is near to him as his own life, and ready to renew him with light and strength from heaven.

I close this discourse with observing, that our Dependence upon God, the Giver, will be felt by us just in proportion as we comprehend the Spirituality of religion,—as we rise above professions and dogmas, rites and creeds, and learn that holiness and goodness consist in Love, in pure and disinterested affections and acts towards our Heavenly Father and our fellow-beings. And he who desires not only to outwardly worship, but to intimately commune with his Creator and Sustainer, he, who would gain an ever quicker sensibility to the Presence of his constant Benefactor, soon learns—that, owing to the infirmity of human powers, the illusions of the visible world, and the invisibleness of the Infinite One, it is most difficult to gain and keep the height of spiritual vision. Still, if his heart has been truly touched by a Divine Influence, he continually strives to reach this interior and enlarging knowledge of Him, "in whom we live and move and have our being." Evermore he aspires to gain—as good men have in all ages,—that unreserved, spontane-

ous, cheerful consecration of his highest powers, which he feels to be due to the Best of Beings. Earnestly he longs for that veneration, affectionate devotedness, and serene trust, which may elevate every act into adoring service of the All Holy, for a gratitude, beyond words to utter, that surrenders all to Him who first bestowed,—for an escape out of every selfish care, anxiety, fear and sorrow, into entire, confiding, Filial Love. This near access to the Father, this living fellowship with the Father, becomes to him the one end of existence. But this good, above all other goods, makes him feel only more intensely his constant dependence on the Divine Spirit. For this happiness of Heaven can come only from Heaven. To the exhaustless Fountain of Celestial Bliss he looks then with unfailing faith. And when, in the course of his pilgrimage, this Blessedness is granted; when calmness, which earthly discord cannot disturb, diffuses itself through his soul; when the clouds which hang over futurity vanish, and the heavenly home opens before him with ineffable splendor; when the Father's Presence is felt like that of a visible Friend, and the parental love of the All-Perfect penetrates his inmost being, suffusing his eyes with tears of thankfulness, and lifting them upward with immortal hope,—in such high moments, whence does he consciously derive this unutterable joy? By experience he then knows, as well as feels, that this Peace past all understanding is the Influx of the Peace of God. With mingled gratitude and awe, he recognizes then, that above, upon, within his own spirit is moving the Divine Spirit, bringing the Light of an Eternal Day. Thenceforth the truth, written in his heart by the finger of God Himself, becomes a glorious reality, that to all who ask for His Holy Spirit, the Father GIVES.

From the Economy of Human Life.

FATHER.

Consider thou, who art a parent, the importance of thy trust: the being thou hast produced, it is thy duty to support.

Upon thee also it may depend, whether the child of thy bosom shall be a blessing or a curse to thyself; a useful or worthless member to the community.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doth right is an honor to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also expect to reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honored by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

Scraps

FROM UNPUBLISHED LETTERS.

A welcome letter from thee reached me last evening, and most earnestly can my spirit say *amen* to what thou wrote in regard to our *great need* of more quiet. *We are* all living at too high a pressure, straining the nerve power nearly all the time. It is to be seen here in the country as well as in the city. If there could be found the happy medium between over-doing and idleness, and if we *would* make our wants fewer, there might be more time for soul-rest. I think many among the young as well as the old are quite sensible that we are not living rightly, but it seems we are in the vortex, and I do not know how or what to do to effect a change. Parents are feeling it in regard to their children.

When sick a few weeks ago, I felt it was really good to come to a pause and see where I was standing, and though I had to suffer a good deal, (I do not mean physically) I believe it was good for me, or rather was of *use* to me. I do think we gain much spiritual strength by occasional retirement.

I am very social in my feelings; I like to have congenial friends around me, yet how much *alone* we all are. Each being a distinct soul, into which no other spirit can fully enter, still we have glimpses of feelings which correspond to ours. We find them in books, in letters, and sometimes in conversa-

tion, but we have not always the faculty of imparting to others the deepest feelings of our nature, neither is it best always to do so.

Do not, my dear friend, hesitate to say all thou wants to say to me. I really crave it. Perhaps I look too much to those around me, and lean too much on them. It was such a trial to have my Anna sick, but some of my friends seem so needful to me. My dear A.'s influence always from a child has been so good and useful. I am at a loss sometimes to know what to think in regard to loving our friends, for it causes such anguish when we must part, and yet if we shut up our hearts we do not enjoy those fine, higher sensibilities, which loving and being loved bring.

I suppose the secret lies in loving with submission—or rather in bringing all our affections within the controling influence of Divine Grace. Then surely they can be used and enjoyed and not abused, and when thus regulated they will indeed largely promote our happiness, and when we are called upon to resign any cherished objects of affection, we can do so with feelings of thankfulness, that we have been blessed so long with their hallowing, purifying and ennobling influences.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 16, 1873.

"WHITHER IS OUR INFLUENCE TENDING?"—The article under this caption is inserted with pleasure as containing close and useful hints, but we regret that in order to be truthful we are under the necessity of allowing grammatical errors to appear in our columns.

We would have been glad could our young Friends, whose language is quoted by the writer, have spoken correctly. We may go further and query why those of us who are older, do not, through example, encourage correctness of speech by the every-day use of thou instead of thee, when addressing an individual?

When we see this incorrectness *in print* we are unpleasantly impressed, but we forget that our every-day *conversation* alike impresses those who are not familiar with our form of speech, and probably it induces the hasty judgment that the members of the Society of Friends know but little of grammatical rules, or, in other words, are uneducated.

Were we to say thou instead of thee, simply because of its greater correctness, the *formality* which is now the stumbling block would very soon be lost sight of.

GOOD SUGGESTIONS.—In a late number of *The* (London) *Friend* are some very good suggestions and criticisms, in reference to their late Yearly Meeting, which may be of equal pertinence if applied to our own Yearly Meetings. The writer thinks that meeting, one of the most interesting and satisfactory within living memory. Great questions were discussed, and when the decision of them was not entirely unanimous, it was most agreeable to witness the mutual condescension of those who differed in opinion. But he suggests the propriety of setting positive bounds to the length of meetings, and advocates limiting the morning sitting from 10 to 1, and the afternoon meeting from 3 to 6, to prevent the weariness and exhaustion attendant on prolonged sessions. Thus, he thinks, the meetings would greatly gain, not only in the despatch of business, but that they would be more orderly, and that the influx and reflux of members would be greatly checked.

"The meetings might also then close, as they now commence, with a pause of ten or fifteen minutes, which would allow time for the utterance of a few words in ministry or prayer: an arrangement which, though theoretically existent now, could hardly be said to be practically in force at the close of several of the long and exhausting sittings of the late Yearly Meeting.

"And, above all, we think this shortening of the sittings is imperatively called for by consideration for the Clerk and his assistants. The changes recently made—all those at least by which matters of interesting debate have been substituted for mere routine—have tended greatly to increase both the work and the responsibility of "Friends at the table." They must watch with unrelaxing vigilance the progress of the discussions. They have not, happily, the merely mechanical duties of a Speaker of the House of Commons to perform in calling for ayes and noes, and receiving the result of divisions: their duties are much more analogous to those of a judge, but of a judge who has no jury with whom to divide his responsibility. It is not right, according to our view, that their intellectual and spiritual faculties should be kept thus on the stretch, without any interval for unbending for more than three hours together."

We are also much interested in his re-

marks on the constitution of committees. Much time is lost, he thinks, by members nominated, desiring to be excused from the proposed service.

"We think some of those who were present at this Yearly Meeting will share our doubts as to the expediency of the nomination being made in the open meeting. The greater part of the morning sitting (on the 30th ult.) was taken up in the listening to, considering, grappling with, or yielding to, the objections of Friends nominated to serve on the Committee, but desirous to be excused from doing so. Partly these were real and insurmountable objections, arising from want of time, want of health, and similar causes, but in very many cases it was manifest, and in some it was honestly confessed, that the objection was made in order to test the degree of satisfaction with which the appointment was viewed by the meeting at large. It was natural and right that this should sometimes be done; the nomination, after all, only represented the view of *one*, perhaps too partial Friend, and the nominee's own feeling of insufficiency for the work might yield to the judgment of the meeting, but not to anything less. Still the whole process had a little too much of the '*Nolo Episcopari*' character about it, and, what is of more importance, occupied a great deal of time which could ill be spared."

It is asked, would it not be most expeditious and satisfactory to appoint a committee of some twenty or thirty Friends (one representative from each Quarterly Meeting being included,) empowered to receive written nominations, and to prepare a list for the approval of the meeting? Many who might object to serve at the call of only one Friend, would probably submit themselves at once to the combined judgment of so many.

With these remarks we would have much unity, if they were applied to our own yearly assembly, as we certainly believe important committees, to whom are intrusted the consideration of matters of the highest interest, are often appointed very crudely, and that members named for service have frequently a well grounded doubt of their suitability, and in consequence valuable time is spent in answering objections.

It would not be unseasonable to consider the questions of limiting the length of meetings, and of revising the present custom of appointing committees before we assemble again in our Yearly Meeting of 1874.

DIED.

COLLINS.—On the 23d ult., Samuel C. Collins, in the 53d year of his age; a member of Thirdhaven Montly Meeting, Md.

TOMLINSON.—On the 28th of Seventh month, 1873, of effusion of the brain, Francis, only child of Isaac W. and Deborah Tomlinson, aged 5 months.

MOORE.—At his residence in Pennville, Clearfield County, Pa., on the 26th of the Seventh month, 1873, Jeremiah Moore, in the 79th year of his age; a Minister of West Branch Monthly Meeting. This dear Friend was one of the pillars in the Meeting to which he belonged having been a regular attender thereof for the greater portion of his life, endeavoring by his example to encourage others to that important duty. He had a deep interest in the welfare of the Society of Friends, and frequently availed himself of opportunites to invite others to that inexhaustible Fountain the streams whereof make glad the whole heritage of God. His last illness was severe and protracted, but he bore it with great patience, and often expressed to his numerous friends that his affliction was all in the flesh, that his work was accomplished; and he expressed a strong desire that he might have patience to hold out to the end. Not only his own family, but his many friends and the meeting of which he was a member have sustained a great loss in his removal.

NICHOLSON.—On the 31st ult., Susan G., wife of William Nicholson, in the 63d year of her age; a member and Elder of Green Street Month M eeting.

For Friends' Intelligencer.

LOCAL INFORMATION.

The Western Quarterly Meeting was held the 21st and 22d of last month. The meeting of Ministers and Elders on Second day was attended by Harriet E. Stockly, from Philadelphia, Lydia Price, from Westchester, and Ellwood Conrad, from Salem, N. J. It was felt to be a very favored meeting, not so much because of what was said, as what was felt. The covering of divine love appeared to be spread over us, producing unity of feeling and unity of expression.

The general meeting on Third-day was largely attended, the house being about filled. In addition to the strangers that were with us on Second-day, we had Thomas Foulke, from New York, and Anna Singley, from New Jersey. The company of our friends was to the writer of this very acceptable, and I have no doubt, to many others. We were comforted together, and the feeling was that we were not yet a forsaken people. The young man, a Presbyterian minister, that was with us a year ago, again was in attendance, and expressed his great unity with what was communicated, and advised us when we went home to practice what we had heard.

The business part of the meeting was conducted with much condescension toward each other. The subject of an alteration in our Discipline in regard to men and women transacting the business part of our meetings together, was introduced from one of our

Monthly Meetings, which change has been warmly advocated by some for several years past. And although there were conflicting sentiments expressed, yet a regard for each others feelings were maintained. It resulted in the appointment of a committee to join a similar committee of women friends, if they should appoint one. They did not appoint, therefore the subject was dismissed for the present. W. B.

Octoraro, 8th mo. 1st, 1873.

(*Westbury Quarterly Meeting.*)

At the late Quarterly Meeting held at Westbury, L. I., we were favored with the company of Elizabeth Mathews, of Maryland, John and Mary Haines, and Rhoda O. Lamb, of New Jersey, David and Naomi Barnes and Esther Haviland, of Purchase, New York. Besides the regular business and the exercises of concerned Friends in relation to the answers to the queries, the propriety of admitting persons not members in our business meetings claimed attention. A diversity of sentiment prevailed in relation to the subject. No one objected to an applicant sitting with us in the business meetings, yet the course to be pursued in all cases was not defined. Such applications in open meetings are embarrassing and disturbing, yet to exclude all is scarcely wise. Would it not be best to give the power of admission to some officer of the meeting, thus evincing a more liberal spirit than at present sometimes prevails?

We had a good Quarterly Meeting. Our Divine Master is yet with us and is raising up and sending His willing servants to hand from His treasury to the needy.

S. H.

(*Philadelphia Quarterly Meeting.*)

This meeting was held for the second time at the Valley, Chester County, Pa., on the 5th inst. The day was cool and pleasant, and the new and commodious house was well filled, a large number of the neighbors of different professions assembling with us at our meeting for worship. Thomas Foulke, Clement Biddle, and John Parrish were in attendance, all having minutes for religious service from their own Monthly Meetings. The first meeting was an interesting and solemn one, eminently crowned by a precious feeling of harmony and love. The second meeting was not marked by the consideration of any unusual subject, it being the time when the queries are not answered, but the cementing influence of divine love continued with us to the end. A notable feature of the occasion was the quiet that reigned outside of the house, although some time necessaril elapsed before those not members could leav the grounds. This quiet was mainly owin to the vigilance of the members of the Va ley Preparative Meeting, but the good orde apparent greatly contributed to increase th solemnity and comfort of the meeting.

H.

GENESEE YEARLY MEETING.

Through the kindness of a friend we wer enabled to present, in our last issue, an inte esting account of this Meeting. The extract from the minutes have since reached us, fron which we glean further particulars. Certifi cates of unity for Friends in attendance fron other Yearly Meetings were read, as fol lows: For Samuel J. Levick, Pierce and Sara Hoopes, Martha E. Travilla, Charles Teas from Pa.; James F. and Anna Birdsell, N Y.; Ann Packer, Ohio; Joseph F. Scofield and Rebecca J. Mason, Ind.

"Propositions were received from Farmington Quarterly Meeting, one asking that the language of the 6th query be altered to read, Do friends contribute to the support of a hireling ministry?" The other asking "the decision of the Yearly Meeting: in case of the birth of children whose parents are both members, but of different Monthly Meetings, in which shall the birth be recorded, that of the father or the mother?" Both subjects were referred to a Committee who subsequently reported that "they did not see their way clear in recommending the adoption of the change asked for in the 6th query, and further, their judgment was that the birth of the child referred to should be recorded in the Monthly Meeting of which the father is a member."

In the Men's Meeting the following summary was adopted as descriptive of their present state:

"The evidences of deficiencies in living up to our testimonies, brought a lively exercise over the meeting and much pertinent counsel was handed forth, tending to encourage to greater faithfulness and dedication of heart.

"The report that there was still a continued neglect in the attendance of our religious meetings, called forth much advice. It was shown that were we in a proper condition of mind, we would always enjoy them. And when they were not such seasons of enjoyment, we were exhorted to search out the cause, and when we find it to endeavor to draw near the Divine Fountain, that we may derive therefrom strength to eradicate all that stands in the way of that communion, to be found and known in these seasons for Divine worship.

"The young were feelingly appealed to, while cultivating their intellectual powers, and caring for the needs of the physical, not

o neglect the means provided for the develop-
nent of their spiritual life, and they were
hown that as they thus kept all their noble
owers in that harmony of action designed by
ur Great Creator, they would witness a
rowth in Divine things—their highest happi-
ess would be advanced, and that for the at-
ainment of this state, those seasons of silent
ommunion when gathered with their friends
ould strengthen their spiritual growth, and
repare them rightly to regulate and culti-
ate their intellectual and physical powers.

"They were encouraged to be faithful in
he attendance of their small meetings, and
ssured that as they attended them, prayer-
lly seeking to withdraw the mind from the
ares of earth, and from all roving cogitations,
hey would be blessed, though no human
oice was heard in their midst.

"We were reminded, that love to God first,
nd then to our neighbor, were our highest
uties, and that when we were truly seeking
he attainment of this state of experience we
ould not neglect the assembling ourselves to-
ether. The desire to commune with the
ather, and to mingle with kindred spirits
ngaged in a common labor, would irresistibly
raw us together to partake of the rich boun-
ies ever found on the Lord's table.

"We were shown, that the strength and
appiness to be derived from the feeling of
nited interest when thus bound by the strong
ond of love, was early recognized by man,
nd the language of the Psalmist was brought
o our remembrance.

"'Behold how pleasant it is for brethren to
well together in unity. It is like the pre-
ious ointment upon the head that ran down
pon the beard, even Aaron's beard, that
ent down to the skirts of his garment. As
he dew of Hermon, and as the dew that de-
ended on Mountains of Zion, where the
ord commanded the blessing, even life for
ver more.' And we were affectionately ex-
orted to cherish this bond of union, and
hen in unguarded moments we had listened
o the voice of passion, and allowed anything
o interrupt this flow of love, to be willing to
o all in our power, even if necessary to
cknowledge our error, that all may be kept
n this holy bond of unity.

"The careful training of the dear children
as the subject of a lively exercise. It was
hown, that it would be of far more value to
hem, to guard and protect them from all
hat could contaminate the mind and inter-
ere with their spiritual growth, and to gently,
ith the bond of love and tenderness, lead
hem into the path of right devotion and love
o God, than to leave them an inheritance of
arthly things. And parents were exhorted
o keep them near them, to enter into their
feelings, sympathize with their joys and their
sorrows, provide for their innocent amuse-
ments at their own homes, and mingle with
them when surrounded by their playmates
being careful not to exact too much from
them, seeking ever to retain their confidence,
and then as the parents were concerned to do
all their duty and closely walk with God,
they would be prepared to lead their children
into that course of life which would be an
honor to themselves and to the Lord. Then
in the hour when called to their final account,
as the query may be put 'Where are the
Lambs committed to thy care in the wilder-
ness?'—the answer may be, 'Here they are,
Lord'—I have trained, I have nurtured
them, and have led them to love Thee.

"Our testimony against that great evil
which is filling our land with so much of
sorrow and suffering, to wit, Intemperance,
has taken a deep hold of our minds at this
time, and although our reports show that we
as a people are nearly clear of the use of in-
toxicating drinks, yet exercised minds feel
that our mission does not end here, but as
Christians and philanthropists we have a
field of labor in which to work among our
fellow-men who are the sufferers, and the
suffering from this evil, and we were exhort-
ed that as this field appears to us to be al-
ready white unto harvest, to pray the Lord
of the harvest that He would send forth
more laborers into the field.

"A concern was felt that we might also
eradicate from our midst the use of tobacco.
We were shown that while it was rarely if
ever of any benefit to the human system, its
effects were often injurious to the body and
enfeebling to the mind, and our young men
were counseled not only to refrain from con-
tracting the habit of its use, but to break the
bond in which such a habit binds its victim.

"We were feelingly exhorted to remember
that in dealing with offenders the alone ob-
ject was to restore; that where any departed
from our principles, that love, which is the
bond of our union, would prompt us to seek for
the wanderer's return. And even when it
became necessary to make a minute of dis-
ownment, that it should be done only under
the feeling that it was the united judgment
of the Meeting that the offending one was in
error, and for the object to arouse a state of
reflection in him that he might be induced to
return. Hence the great care which should
be exercised that all our dealings with such
should be in that meekness born of love to
God and love to man, that seeks not its own
advancement, but the highest good of the
object of its care."

The summary of the exercises of the Wo-
men's Meeting was as follows:

"We were admonished frequently to withdraw ourselves from the many hindering and letting things which surround us, that our minds may be lifted above them, so that our spiritual life may not be dwarfed, but let our earnest endeavors be that all the gifts and endowments given us by our Heavenly Father, may be cultivated, that they bring forth fruit to the honor and glory of the great Giver of every good gift.

"A call went forth to the young to close in with their Heavenly Father's offers of love. The language was, 'Put away your ornaments that I may know what to do with you; and obey the Divine voice, that you may go on your way rejoicing, for we believe many have had their lips touched as with a live coal from off God's holy altar.'

Mothers were tenderly cautioned to be careful how they deck and adorn their little ones, thinking to make them look so pretty, less they unconsciously sow the seeds of pride and vanity in their young hearts, which, in after years may grow, causing sorrow to the fond mothers, who may then see that it is of far more importance to cultivate the minds of their tender offspring, causing them to prefer the adorning of the never-dying soul to that of the body, which must soon perish. But in order to rightly accomplish this, they were told to look well to their own condition, that they must first endeavor to be on the watch, for children are quick to perceive the faults of their parents; therefore every look, word, and even the tone of voice in which we speak to them, should be doubly guarded, that consistency may ever be shown in their presence, early endeavoring to turn their young minds to the great Giver of every good and perfect gift, causing them to feel that one hour in His presence is worth a thousand elsewhere.

"It was also felt that there were some who were earnestly seeking to train up their children in the nurture and admonition of the Lord, but who felt discouraged at the little progress they seem to be making. The language of encouragement to them was, to falter not but go on endeavoring to do all that seems required of them, trusting all will be well at last.

"The sorrowful condition of those who are the victims of that monster, Intemperance, was feelingly portrayed; all were called to endeavor to use their influence to check this great evil which causes the ruin and desolation of so many households, making the partaker thereof a terror to his family, causing them to tremble at his approach, not knowing the moment he may strike them or turn them into the street.

"Were it not for intemperance, we would not need so many alms and workhouses i this beautiful land, which are now filled t overflowing—this one vice contributing mor than two-thirds of their inmates. But ho is it with the vendor? is his pathway al smooth, or does conscience sometimes speal loud enough to be heard, that all is not wel with him—all is not right within? This i too often silenced, and he goes on in his ol way, until Death finds him, from whom ther is no turning away. He must go—can it b in peace, when peace has been so long stranger to his bosom?

"Being favored with that solemn coverin that should cement us together, and havin been enabled to transact the business of the Sc ciety, which has come before us from sitting t sitting, with perfect harmony, for which w bow in humble gratitude to our Heavenl Father—with earnest desires for each other' welfare in the Truth, we bid one another a affectionate farewell, to meet at FARMING TON, N. Y., at the usual time next year, i consistent with Divine Will."

ALONE WITH MY CONSCIENCE.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.

And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

The thoughts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.

And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.

And I thought of my former thinking,
Of the judgment day to be,—
But sitting alone with my conscience
Seemed judgment enough for me.

And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.

And I pray that I may not forget it
In this land before the grave;

That I may not cry in the future,
"There is no one now to save."

That I may *so live* in the *present*,
That whatever the future may be,
Sitting alone with my conscience
Will bring no fear to me.

The concluding verse was composed by L. C. S., of Baltimore, the original one having been accidentally torn and lost.

I AM NOT OLD.

BY PARK BENJAMIN.

I am not old—though years have cast
Their shadows on my way;
I am not old, though years have pass'd
On rapid wings away.

For in my heart a fountain flows,
And round it pleasant thoughts repose,
And sympathies and feelings high,
Spring like the stars on evening's sky.

I am not old—Time may have set
"His signet on my brow,"
And some faint furrows that have met,
Which care may deepen now;

Yet love, fond love, a chaplet weaves
Of fresh young buds and verdant leaves;
And still in fancy I can twine
Thoughts sweet as flowers that once were mine.

THE FERTILE FIELDS OF MOUNT DESERT.

(Concluded from page 381.)

The smaller varieties of cucumber are quite common on this coast, especially after a storm, but the old residents pronounced ours an unusually large one (it measured about fourteen inches) for that locality. When an aged Sherman cautioned us against touching with our hands the ugly, poisonous creature, we were satisfied that he had never heard of the market value of the trepang, one of this family, residing in the Chinese waters, which is esteemed so highly as an esculent; and it was curious to note the expression of disgust as he turned away at our questioning: "Is it good to eat? Did you ever taste one?" Alas! for those whose souls are all their lifetime subject to the bondage of superstitious fears, who practically believe that this world, so rich in living wonders, has been created and is now governed by a malevolent Being, and who look upon every object to them new or unfamiliar as injurious in its character or qualities, so that to sting, to bite, to poison, to destroy, is the special mission of root, herb, tree, insect, and animal. We prefer to hold on to the good old faith taught us in our childhood, that the Creator, exalted far above the artists and poets among men—in that He has power to render His work equal to His ideal—paused at the completion of each day and recorded His consciousness that it was good; then, at the sixth day's close, when God created woman, the last and highest of all earthly creations, "He saw everything that He had made,, and behold it was *very good.*" So we heeded not the idle promptings of unbelief, but handled and experimented on our soft, sleek, cucumber pet with impunity, and the threatened eruption and poisonous taint did not trouble our sacred persons. Desirous to verify the assertion often made that these sac-like creatures can dispense with tentacles and intestines, and restore at leisure the void thus formed by the development of new ones, we endeavored, but in vain, to irritate our pet to burst with rage and empty out its contents; although we did find out, it matters not how, that his intestines, unlike those of the unfortunate goose that laid the golden eggs, were all of brilliant gold. Either from too great gentleness in our treatment, or too great gentleness in his disposition, our curiosity relative to his mode of performing *hari kari*, was not gratified—a circumstance much regretted—as we had hoped to learn some facts that might lead to important suggestions to the sufferers from dyspepsia, and warrant a certain cure to all who might be able to rid themselves of their present digestive organs and take a start with a fresh and healthy apparatus. Like its relatives, the starfish and the echinus, it has five rows of ambulacral suckers, five eyes, delicate tentacles, and the small but cunningly-devised organ common to all three, and very readily examined in a superficial manner with the naked eye. In the starfish it is situated on the upper part of the disk, in the angle formed by two of the arms, and consequently directly opposite the odd arm; in the echinus, on the opposite pole from the mouth, and readily seen by holding the empty shell between the eye and the light; in the cucumber, near the mouth, between two of the ambulacra and opposite the odd one. This madreporic body is of a calcareous nature, and through it the water needed for the creature's use is filtered from all impurities.

'Spite of our attentions he drooped and died, so we gave him befitting burial place and a rhythmic epitaph commemorative of his virtues, which we copy with permission of the poet of the party:

Poor hapless dweller in the briny ocean,
What were thy feelings on that evil day,
When, with a strange, unwonted, upward motion,
They tore thee from thy silent home away?

With scaly cod and haddock, in their vessel,
They cast thy satin, soft and yielding form,
Which, all unused with man or wind to wrestle,
Was close ingathered from the threatening storm.

Could we have 'spied thee but an hour aforetime,
Reposing on thy silent, watery bed,
With ambulacral tubes and soft tentacles,
An orange wreath of glory 'round thy head—

We might have noted all thy strange perfections
Thy changing colors—curious, gorgeous, blending—

Thy lazy, yielding movements, in directions
Uncertain, careless; and thy soft extending
And contracting length, we should have marvelled,
And owned creative Wisdom even here,
Who fits us for our several fates appointed,
And holds us ever as His children dear.

A patient patriarch of the ages hoary,
A poet and a master of the lyre,
A suffering saint embalmed in Scripture story,
Once called a worm, his sister or his sire.

And so, poor Holothurian, we must hold thee,
A younger brother in the Father's house,
Perfect and good, as all things are created,
Giant in form or tiny as a mouse.

In this blue tub we'll make a mimic ocean,
And give thee gentle sea society;
Cover from light, and guard thee from commotion,
With sea-things feed thee to satiety.

And when Death comes, for lo! he cometh ever
To strange Pentacta and to God-like man,
In glass funereal vase we will entomb thee,
And, with strong waters, will thy form embalm.

In a pensive mood the sunset hour finds us gently rocking on the ever-restless deep, watching the rich and varying tints of the evening clouds, till the purple gradually assumes deeper and darker shades over valley and mountain, and the broad expanse of dancing water. But the night shineth as the day, not alone because God "sowed with stars the heaven thick as a field with thousand thousand stars, that then appeared spangling the hemisphere;" but also because in the evening dusk a gentle light environed us, and soon visibly proceeded from a fringe of molten silver that waved around the boat; and, as the darkness deepened into night, the silver became gold, and a golden shower fell from each raised oar into the still waters that presented

"A broad and ample road, whose dust is gold
And pavement stars, as stars to thee appear
Seen in the galaxy."

At the bow jets of light shot forward as though impatient to welcome their admirers, and to invite a still further agitation of the waters. On placing our hands wide spread into the water, long comet-like streamers of light poured between the open fingers in bold fan-shaped sweeps; and when the hand, chilled by the icy-cold, was withdrawn, the little shining ones dotted hand and wrist and cuff, remaining phosphorescent for a few moments.

On agitating the waters close along the shore a considerable degree of phosphorescence was evident, but continued only a short time; either because the animalculæ moved off in alarm, or because their power of luminosity is intermittent. Our observations on a Saguenay river trip, on frequent travel along the sound, and on twice crossing the Atlantic, had so disappointed us in this respect that we began to think that a visit to equatorial regions was necessary in order to witness any oceanic phosphorescence at all enabling one to realize the description given by Humboldt in his Cosmos. It was, however, our good fortune to be thus made happy on these cold northern seas.

"But wherefore all night long shine these? For whom
This glorious sight, when sleep hath shut all eyes?
These, then, though unbeheld in deep of night,
Shine not in vain; nor think, though men were none,
That heaven would want spectators, God want praise."

For the mermaids' use, say the poets; and, as we are not of the favored few allowed to visit the sea maid's mysterious halls, so famed in poesy, we bow respectfully to the poet's utterances.

Perhaps, too, this abounding light may have a wider purpose. Can it not be to furnish the inconceivable multitudes that swarm in the great deep, shut off from the more powerful light of the sun and moon and stars of our celestial vault, with a light perfectly adapted to their organizations? From the tiny globule there is every gradation of size to the giant jelly fish, with his great disk bearing a magnificent sweeping trail over a hundred feet in length, all presenting, as occasion needs, suns and moons and myriads of stars, to illuminate the else dark groves where the laminaria wave their dusky lengths, where the sea-urchin and the cucumber seek their food, or are partly concealed by the devil's aprons; or, still farther below the surface, rejoice the scaly-armored lobsters, or make visible the clusters of hydroids, the nurses of the jelly fishes, thick with buds and pendant waving bells.

A word as to these lobsters, associated with the last hours of our blessed Mount Desert life. At the landing we waited long the arrival of the steamer that was to bear us away from the generous liberty of out-of-door life to the narrow limits of city thoroughfares. But, in the winter storm, what more to be desired than one's own little library and the enjoyment of the social circle at home! Another party waited at the landing a cargo of lobsters fresh from their coralline habitat, doomed now to meet a sudden death, and to be utilized for the enjoyment of their brother man dwelling far off in the great inland cities. Imagine lobsters, large and small, shovelled by brawny arms, or tossed singly or in linked groups by the thick-gloved men of Maine into a mighty pyramid, and witness what our sympathies—at first consider the writhings of agony and despair as these helpless thousands wildly toss claws and tails and slender antennæ in the air, and cast around appealing and melancholy glances from their long stalked eyes. Soon this sympathy is spent by the belief that these movements are muscular, not emotional. Then the scene be

comes engrossing, for each lobster attempts to free himself from the huddling and confused heap. These individual struggles to emerge from the cramped postures and the cribbed limits result in an utter want of harmony. So lobster seizes upon lobster; claw after claw is wrenched off or thrown recklessly away; and the crackling noise of destruction falls upon the ear like the crackling of a great conflagration. A few on the edge manage to disembarrass themselves, but make slow progress walking on the planks, and a gloved hand soon throws them again upon the mount of discord. The end soon cometh. Just taken from the lobster weirs that are daily set for their capture by the employés of a large canning establishment, they are rapidly weighed in a monstrous scoop, poured into tub after tub, and hurriedly carried to cauldrons of fiercely boiling water made ready for their reception. After a short submersion our crustacean appears much changed and very quiescent; his agonizing motions cease; his claws and antennæ are at rest; his long-stalked eye has lost its appealing and melancholy expression; even his dull olive-green coat has been transformed into a livery of brilliant red, with here and there a faint revelation of the snowy-white vest beneath. Discord is at an end. Our last hours at Mount Desert were thus spent in *assisting*, after the French phraseology, at this hecatomb to Epicurus, wherein the old and the young, the short and the tall, the father, and, most barbarous of all, the mother of the race, bearing her precious burden of bright green masses of ova, were ruthlessly sacrificed. In the absence of revelation the human mind in vain speculates on the mysteries of life and death. Whither went the souls of all those thousands? Echo answers whither?

SAFE TRANSATLANTIC VOYAGES.

Steamers travelling between the United States and Europe now leave each side of the Atlantic at the average rate of three or four a day. This very frequent traffic requires a large fleet and numerous officers; and of late, through a combination of circumstances, the press on both continents have been required to express censure, rather than praise, of the seamanship shown in the management of some of the vessels. A veteran sea captain, well known here, as he is almost universally known in England—Sir James Anderson—has written a letter on this subject to a London journal, in which, after praising the recent determination of the Cunard Company to have its out-going and in-coming steamers pursue different tracks, that will keep them about sixty miles apart, he goes on to mention some of the difficulties encountered by trans-Atlantic steamer captains. He says that the Cunard routes lately selected will keep the two sets of steamers separated the most widely at the points where fog and ice are the chief features. When in the fogs prevailing on and around the Banks of Newfoundland, experience has taught him that "human judgment is almost worthless," and that the best discipline must be favored with a quick ear and something like accurate instinct to avoid collisions with ships and ice—dangers and escapes from which, he says, "occur far more frequently than the public ever hear of." A captain, unless his track be defined, feels obliged to take the shortest, run all risks, and do his best, and he asserts that steamers have been lost and many more nearly lost "from no other cause than the desire to do all that man dare do."

This letter certainly opens up a very important phase of the subject, showing that excessive zeal, as well as carelessness, may be responsible for a considerable number of shipwrecks and more numerous "narrow escapes." Captain Anderson asserts that some captains are apprehensive of losing reputation by selecting the safer track in preference to the shorter. Hence they go as near as possible to Cape Race, a route which is about 110 miles shorter than the western route selected by the Cunard Company. In hugging that dangerous cape, sounding is necessary; and fogs and fleets of fishing vessels, ice and shoals environ the vessels so that high speed cannot be maintained. This retards the steamer as much as the time lost by taking the safer routes, whilst the latter is not beset with anything like the dangers. For the eastward bound steamers the track recently selected has the advantage of a favorable current, often strong, so that the loss of time is unimportant, whilst the gain in safety is great. Captain Anderson emphatically states that if these two routes are rigidly adhered to, and a Board of Trade or other order keeps all steam vessels upon them, the gain in safety will be so great that "no well-built and well-equipped steamer should ever be lost between England and New York." To this he adds the statement that he would never willingly go as a passenger across the ocean unless he knew that the captain would avoid the neighborhood of ice and Cape Race, and keep upon a track where his skill and judgment would really count for something, instead of trusting to a merely accidental dexterity should danger be encountered in the midst of fog and darkness. The needlessness and absurdity of the effort to gain a few hours' advantage over some other vessel or commander, at the risk of shipwreck, cannot be too strongly denounced; and in this connec-

tion Captain Anderson makes the significant remark that when in the Cunard service he was never encouraged to make any needless effort, and that he never remembers any commander being blamed for a long voyage or praised for a short one. That is wholesome discipline for the captains of all lines. This letter of Captain Anderson's is a valuable addition to our stock of knowledge on a most important subject. Probably a hundred thousand persons will cross the Atlantic during the coming half year, their lives for the fortnight's voyage being in one sense entirely in the keeping of a single man, the steamer's captain. The risk the passengers run; the grave responsibility resting upon the shipmasters; the many terrible lessons that a few short years have taught of the dangers of reckless steaming in the neighborhood of Nova Scotia and Newfoundland, all inculcate the paramount importance of caution, as well as skill in conducting a transatlantic voyage. Speed should be a secondary consideration to safety. The captain who permits the spirit of rivalry to outrun his discretion takes upon himself a fearful responsibility, and should be treated as a serious offender. The passenger who urges reckless steaming in order to gain time—and there are many such—is grossly culpable. It makes little difference if a part of a day, or even a whole day or two longer is occupied in the voyage; the delay is not comparable to the paramount obligation of safety. The grand object with a sea captain when he leaves port should be to bring his vessel safe and sound into the port of destination, and in this the passengers should encourage him.—*Public Ledger.*

For Friends' Intelligencer.

THE WEATHER AT THE SANTEE AGENCY.

Our friend Geo. S. Truman furnishes the following information which may interest some in a comparison with our own temperatures:

Mean temp. of mo. . . .	75.89
" of same mo. last year, .	76.47
Max. height of thermometer, 15th,	100.00
Min. " " " 18th,	57.00
Ordinarily clear days, . .	10.00
Inches of rain, ...	2.35

J. M. E.

Phila., 8th mo. 11th, 1873.

CIRCULAR MEETINGS.

8th mo. 17th, Haverford, Pa., 3 P.M.
Roaring Creek, Pa., 10 A.M.
Catawissa, Pa., 3 P.M.
Kelso's School House, Balt., 3 P.M.
Mullica Hill, N. J., 3 P.M.
24th, McHenry School House, Balt., 4 P.M.
Centredale, Iowa, 3 P.M.
Woodbury, N. J., 3 P.M.
Homeville, Pa.

FIRST-DAY SCHOOL CONFERENCE.

A conference of Friends interested in the matter of First-day Schools will be held at Westbury Meeting-house, Long Island, on First-day, 8th mo. 24th, 1873, at 3 o'clock P. M. All are invited. Trains leave Hunters Point at 9 o'clock A. M. On behalf of Executive Committee of Friends' First-day School Association. I. T. TUBBY, *Clerk.*

ITEMS.

THE Massachusetts Legislature has passed a law against the defacement of natural scenery, which applies to the painting of advertisements upon rocks, nailing them on boards upon trees, and the general obtrusion of the notices of quack medicine vendors all along the lines of railway.

THE President has signed the postal treaty between this Government and the Japanese Empire, providing for an exchange of correspondence between the two countries by means of the direct line of United Sates mail packets plying between San Francisco and Japan. The post-office of San Francisco shall be the United States office of exchange, and Yokohama the office of exchange of Japan. The rate of international postage is 15 cents on each letter, weight half ounce or less, and an additional 15 cents for each additional half ounce, to be reduced to 12 cents at the expiration of twelve months from the date of carrying the convention into effect.

A NEW Harvester is now building at a manufacturing establishment near Troy, N. Y. By means of a reel it is intended to carry the heads of the standing grain into the machine, where the grain is brushed out of the heads by means of a revolving steel brush, the straw with the chaff on the head being left standing on the field. The grain, after being threshed, passes backward into the machine, where it is cleaned, elevated and discharged into bags. The machine is quite light and comparatively inexpensive.

THE ANTIQUITIES OF EGYPT.—An address, signed by seventy prominent travellers, was recently presented to the Viceroy of Egypt, asking him to take measures for the preservation of the temples and monuments on the Nile. The corrosions of time, it is said, are not so much to be guarded against as the destruction caused by tourists. A short time ago, three travellers, mounting on the head of the great Sphinx, chiselled off a large piece of one ear, and choice specimens of hieroglyphics are constantly broken off and carried away. The dry climate displaces the granite masses, and the yearly rise of the Nile undermines the columns of the temples. As a remedy, it is proposed that a custodian shall be placed at each important ruin, to collect an entrance fee, and that the funds so raised be devoted to the preservation of the monuments. Penalties are to be imposed for mutilating the ruins and for violating the code of rules to be posted at each entrance.

MANY years ago a wealthy gentleman left by will to Harvard College one hundred and fifty thousand dollars, the interest or proceeds to be applied to the use of graduates in foreign travel, the same to become available on the death of his widow. The widow lived over ninety years, has just died, and the legacy now becomes available. The fund will be sufficient to keep three men abroad. The gift of the Hon. George Bancroft for the same purpose will support one, so that Harvard can now give to four of her graduates the benefit of foreign travel and study. One or two years will be allowed to each, according to circumstances.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, EIGHTH MONTH 23, 1873. No. 26.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRD Volume commenced on the 1st of Third month. Two dollars and fifty cents to subscribers receiving through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Report of the Indian Committee to the late Genesee Yearly Meeting 401
The True End of Life 403
How to Move the World 406
Friendly Items 406
Scraps from Unpublished Letters 407
OBITUARIES 408
Extracts from the *Economy of Human Life* 408
Local Information 408
The Picturesque 409
The Joy of Religion 411
Increase of Paralysis 411
A Terrible Boat Ride 412
POETRY:—From the Meeting 413
Taking the Other Hand 413
What to do with Old Books and Newspapers 414
Experiments on Insects 414
Fish Culture in China 415
Make a Playroom for the Children 415
Sorrows of Childhood 415
Notices 416
Items 416

REPORT OF THE INDIAN COMMITTEE TO THE LATE GENESSEE YEARLY MEETING.

To the Yearly Meeting now in Session:—

Your committee wish to state that they have attended to the subject entrusted to them with satisfactory results, believing that our labors have been thankfully received by the Indians under our care.

In accordance with the instructions of the Yearly Meeting, the committee employed Mary T. Freeman to go to the Santee Agency, for the purpose of instructing the Indian women in domestic employments. She was to receive the $400 appropriated by the Yearly Meeting, and $100 which was furnished by Ohio Yearly Meeting, the same to be paid her in quarterly instalments, three of which have been paid, leaving $100 in the hands of the treasurer due her.

We appropriated $30 for the purchase of cotton batting, to enable the Indian women to provide for themselves suitable bedding.

We also furnished Mary T. Freeman with $15 to enable her to employ a female interpreter, in cases where she could not properly avail herself of the services of a male one. Her labors, as reported to us, have been highly satisfactory.

Although she has been much inconvenienced by not having at her command a horse to enable her to make frequent visits to the remote families on the reservation, some of which were 15 miles from the agency buildings, yet she has assisted the women of the tribe to prepare and quilt 150 quilts, most of which had to be done at their houses or lodges, no room having been provided where she could invite them to come until within the past two months. Her services have been very laborious and we believe well performed. She writes to us that she was unable to accomplish only a small portion of the work that was necessary, there being employment for a number of women.

The committee were apprised that a shoemaker was needed at the Santee Agency. The subject was referred to a sub-committee, who reported that after forwarding the case to the proper authorities, they were advised that it would have to be held on file until the Seventh month, when an appropriation would be applied for for that purpose.

The committee have forwarded 5 barrels of dried fruit, which together, including cloth for quilts, amounted in value to $75; paid for transporting the same, $9 87, which has been furnished by gratuitous contributions.

Government has furnished each person a title to his or her allotment, which had been previously granted to them, restricting the sale of the same to Indians.

We are united in asking the Yearly Meeting to raise $400 for the use of the committee, believing that it is important to continue a woman to instruct the Indian women in

housekeeping, thinking that it is the most practical way of civilizing them.

They also produced a report from Barclay White, Superintendent of the Northern Superintendency, and one from Joseph Webster, Agent at the Santee Agency, as follows:

SANTEE AGENCY, 5th mo. 8th, 1873.

My dear friend:—In reviewing our labor for the past year, the result may not be as satisfactory as we could wish, but I think as much so as we could reasonably expect—retarded, as it has been, by casualties over which we had no control.

The grist mill has been in operation most of the time. It was stopped a little while in mid-winter, caused by the severity of the weather. The saw mill has been running a large portion of time, until the middle of last month, when the building was demolished by a severe storm.

Most of the crops last year promised much better than the year before, the rain being sufficient to keep them growing nicely. This favorable aspect of affairs continued up to the 1st of Eighth month, at which time we were visited by that scourge of this country, the "migratory grasshopper." Their ravages, especially on the corn, were very serious. Their course was from north to south, passing through the center of the Agency, leaving the east and west end undisturbed. Large fields of corn, far enough matured to insure a bountiful yield, were entirely destroyed.

One large field near the Agency buildings, belonging to individual Indians, planted and cultivated with great care, which we estimated would have yielded over one thousand bushels, was all destroyed, and this comprised only a fraction of their loss. The wheat was mostly gathered. But pumpkins, melons, beans, cabbage and turnips suffered severely.

The wheat did not yield as well as we expected, not much over one thousand bushels; although the straw was well grown and we estimated it at nearly double that amount. Potatoes yielded well. Some of the more enterprising Indians raised from one hundred to two hundred bushels, for which they found a ready market at 50 cents per bushel.

Their stock has been steadily increasing. Most of those who are on their claims have chickens; a few of them have turkeys, a few have ducks and geese, and many of them have pigs.

On the 13th, 14th, and 15th of last month we were visited by a storm unprecedented in its violence and duration, causing a heavy loss both of horses and cattle. One hundred and five ponies are known to have perished, besides some missing that have not been found yet. Forty-five head of cattle were lost from the same cause. It was not on account of the extreme cold, that caused so much suffering and loss of stock, but the great quantities of snow driven by the high wind, burying the cattle under huge drifts. To use the language of a local paper, "the snow seemed to fall in a solid body, torn into fine particles by the fierce wind, rendering the air so dense that it was impossible to see more than a few feet."

The Indians are feeling their loss very much. It is going to cripple our farming operations considerably, as most of these ponies were broke to the use of harness, and some of our best working oxen were among the lost. I am hiring all the available teams, but they are very few, and will nothing like supply the deficiency.

I cannot give a better idea of the feelings of the Indians on this subject, than by quoting some of their expressions in a recent council:

"Our Great Father has dealt merciful with us. We were once prosperous and rich. We listened to the council of bad men and rebelled against the government. We have been severely punished. Our once powerful tribe has melted away to a handful. We are anxious to convince our Great Father that our repentance is sincere by becoming industrious and Christian men. Our Great Father will ask why we have not become self-supporting? We are trying. We are not as smart as white people. They make a living where we would fail. Their small boys know more about farming than our old men. We are willing to learn—we are learning. We are more easily discouraged by adversity than they. Last season we lost a large portion of our crops by the grasshopper. This spring a great wind came from the north, bringing with it a snow mountain which buried up and destroyed our horses and cattle; this has discouraged us much. Our Agent showed us a letter last fall, which he said came from our Great Father, promising us cattle to work with. We have heard nothing from it since. If we had them we think we could almost make a living."

These cattle they spoke of, are some that were promised by treaty stipulation, to all those who have moved out on their claims and are giving satisfactory evidence that they will make proper use of them*

*The attention of the Commissioner on Indian Affairs has been called to the 9th and 10th Articles of the treaty with Sioux of different tribes, concluded April 29, 1868, and a list of the Santees entitled to cattle under said treaty stipulations, forwarded to him. In reply, the commissioner informs me "the subject is now under consideration by the department." Twenty-five hundred dollars have been received and forwarded to Agent Webster for the construction of the saw mill.

BARCLAY WHITE, *Supt. Indian Affairs.*

Government has granted us an appropriation for building a house for a manual labor school. This is a realization of one of my most ardent desires. Hitherto the children have been taught exclusively by the missionaries, and almost entirely in the Dakota language. I do not wish to find fault with the labor of these. It is well as far as it goes. But the ultimate end of all our labor is to raise the Indian to the level of a useful citizen, and enable him to take his place as such among an enlightened community. This he can never do until he is able to speak and write the language of those with whom he is expected to live and transact business.

These were my sentiments when I first came here, and I have not failed to express them on every proper occasion. My experience has only tended to confirm me in the belief, that this is the proper plan to pursue, to produce the best results. Neither can I entertain a doubt as to the success of the undertaking, believing it will satisfy our most sanguine expectations.

Mary T. Freeman's labor is well appreciated by the Indians. Although she, like the rest of us, may at times feel discouraged, this is but natural, for we all feel at times desirous of witnessing more immediate and rapid results. But when we take a retrospective view of a few years, the advancement is marked and clear. When Friends first took charge of affairs, the Santees were living in a village, ragged, dirty, and very destitute. Now most of them are living on their claims, and many of them have comfortable houses. On the first day of the week, they are neatly dressed, making an appearance that would do credit to a white community. When we first commenced apprenticing the Indians to trades, they would get tired and leave in two or three weeks; they now work steady and well and are making good progress in the several branches. One blacksmith's apprentice has been at work over two years; two carpenter's apprentices nearly as long. Our chief trouble is that we have more applicants than we have places for.

Your charitable gifts have been duly received and properly accredited. There are some things, especially dried fruit, that have been and will continue to be very acceptable, as it can only be obtained here at very high rates, and when judiciously used as a sanitory aid, has proved very beneficial in counteracting scorbutic tendencies.

I hope the time is not far distant when they will no longer need outside assistance, although we all know charity is good, blessing alike the giver and receiver, yet I would rather see these people stand alone, even if it were on the verge of suffering, than to be come enfeebled by leaning too long on the bounty of others.

In conclusion, I would say, that there never was a time since Friends first entered into this field of labor, that needed more vigilance than now.

The opposition to the present humane policy having gained sudden strength and prominence by the recent treacherous conduct of the Modocs, they will do everything in their power to convince the public mind that the whole system is a failure.

Hoping and believing that Friends are as much alive and interested now as at the beginning, and that opposition will only tend to awaken an increased interest,

Sincerely thy friend,
JOSEPH WEBSTER,
Agent for Santees.

From "Perfect Life."

THE TRUE END OF LIFE.

BY W. E. CHANNING.

I must work the works of Him that sent me, while it is day.—*John* ix. 4.

The End, for which a being is made, must be determined by its Nature. In proportion as we know the powers, properties, structure of the various orders of Creation, we are prepared to comprehend the Good for which they are severally designed. In regard to inferior creatures—mineral, plant, or animal—their End is easily understood, on account of the comparative simplicity of their constituent elements, and because they obey unerringly their laws of existence.

But when we come to Man, we are beset with difficulties. Man is not simple in his organic elements. He unites in himself Two Natures, apparently quite dissimilar, the Physical and the Spiritual. Nor is he subjected by *necessity* to the Laws of the Universe. He has inward FREEDOM—Freedom of Will—a power of following the Law of his own Mind, in opposition to all outward impulse. Accordingly, what infinite variety there is in human pursuits! What vacillations and inconsistencies of purpose! What vastness of desire, what extravagance of enterprise! What a contrast between the unchanging instincts of the brute and the tumultuous conflicts, hopes and fears, the lightning thoughts and boundless aspirations of the Human Soul!

How then shall we determine the End of the Human Being? Why was he made—this mysterious creature,—driven by so many impulses, gifted with such diverse powers, and free to turn them in such countless directions? I have said that the End of a being is manifested in his Nature. And what does Man's Nature teach?

When we look upon our Race for an answer to this question, the first object that strikes our view is Man's Physical Organization, connecting him with the external wor d. We see in him a being with a material frame, receiving influences from the light, air, and earth, exposed to suffering from the elements, needing perpetually fresh supplies of energy from abroad, hungering and thirsting for food, shivering from cold, seeking shelter from heat, impelled by continually recurring animal wants, and under these impulses spending the largest part of existence in making provision for the body. For instance, when we pass through the streets of a City, what tides of busy life flow to and fro! What ceaseless activity drives on the rushing crowds! What hurry is in their steps! What care is stamped upon their brows! How many wheels are ceaselessly rolling! What various trades are plied! What countless warehouses are loaded with the products of all soils! How are endless fields vexed with ploughshares, and the remotest seas cleft with keels, to supply their stores! And this incessant activity has for its chief aim to gain subsistence for the body, to prolong animal life, to clothe, nourish, gratify, adorn, the animal frame. The first impression which the sight of such a City would give certainly is, that Human Nature is made for an Animal End. The houses, which densely line its streets and squares, have for their primary purpose to protect the body. The vast multitudes, which throng its thoroughfares, seem to be a collection of beings brought together to wage a defensive war against the material elements. And it must be confessed that when we enter into conversation with these bustling crowds, our first impression is confirmed. For bodily gratification does indeed appear to be the chief recompense that stimulates their thought and toil.

So much must be granted. But have we then reached the great End of human life? Because man was made to toil for subsistence and physical enjoyment, was he made for nothing more? In what has been thus far said have we exhausted Man's Nature? Has he no powers but such as fit him to act upon the material world? Is this his highest vocation? In reply to these questions, I shall select a few considerations which are very simple, and yet well suited to show that the great purpose of our being is *not* outward physical good.

It deserves attention then, first of all, that although Man is made to labor for the body, he manifests in this very labor a Nature vastly higher than the body. In the very act of providing for wants, which he shares in common with the animal, he shows himself to be more than an Animal. It has sometimes been said to man's reproach, that he is doomed to more servile toil than the beast of the field; that no creature is so plainly marked out for work as he; that on no other does such a burden rest. He must earn his bread in the sweat of his brow. But in this Work he puts forth faculties of which no animal manifests a trace. Thus man's very toil becomes a sign of his greatness, and indicates a higher End of life than mere bodily existence. In providing for outward good, what a profusion of Mental and Moral Power does man display! To preserve this frail physical frame, how far and wide does the human mind range in thought! What vast depths it pierces, what various materials does it combine; what active energies, what fruitfulness of resource, what profound calculation, what courage in difficulty, what invention, patience and fortitude in unexpected danger, does it reveal! To procure subsistence, comfort and pleasure for the body, the human intellect has explored all kingdoms of nature, penetrated the mine and wrought the various metals, traversed the sky with instruments of vision to find guidance across the seas, analyzed the constituent elements of all substances, risen to a perception of the great laws which guide the universe, gaged its mechanic forces, detected its chemical affinities, and grasped its all-embracing principle of gravitation. For the sake of preserving the body, in a word, Mind has expended an intellectual energy, boundless and expansive as the Universe itself. Can we bring ourselves to believe, then, that this Mind was made only for the body, the greater for the less, the unlimited and ever-growing Spirit for a short-lived organization of dust? Can it be that a power of Intellect, so unmeasured and exhaustless in its range, has been brought into being merely to drudge for an animal existence? How could such waste of Mind be reconciled with the wisdom of the Uncreated Mind!

There is something very convincing as to Man's true End, in the familiar facts, which have thus been unfolded. Man, when most an animal, shows himself to be more than an animal. In providing for his material nature, he reveals a higher Spiritual Nature. In living for the external world, he proves himself to be superior to that world. We need not go beyond man's physical pleasures, to feel that a nobler Spiritual Pleasure is the End of his being. Take, as a simple example, a festive entertainment, intended to fill every sense with delight. When we look at the richly spread board, what most impresses us? Is it not this? What astonishing energies of Intellect have been lavished to provide this spectacle! What profound inquiries of sci-

ence, what sagacious experiments, what trials of skill, were required to produce even the goblet from which we are to drink! What stores of artistic knowledge, what refinements of taste, what creative imagination, have conspired to work the metals into these beautiful ornaments which gratify the eye! The graceful forms of these vessels have come down to us from distant ages, and bear witness to the gathered experience and research of antiquaries and historians, as well as artists. How many of these luxuries, too, have been borne hither from the ends of the earth, across stormy oceans, through countless agencies of trade, by the triumph of human thought and will over the natural elements! This very feast, at which the self indulgent may sink, so far as he can, into a brute, shows man to be made for Science, Philosophy, Art, Society, and gifted with powers of mental skill to which it is impossible to set bounds.

I have spoken of the vast amount of intellectual energy expended on the care of the body. Let me next ask you to consider the minute measure of animal good which results from this prodigious outlay of mental effort. If the fruit of our labor was immeasurable accumulation of animal pleasures, we might be tempted to think we were created for these as an End. But are we not greatly struck by observing how small a proportion these pleasures bear to the pains, toils and anxious cares with which they have been sought? Were they our great good, surely they would not have been given with so sparing a hand. After all man's wearying sacrifices, what transient sensual gratification does he procure! After such prodigal expenditure of energy and thought, what does he actually gain! He succeeds imperfectly in fencing off the ills to which his animal nature is exposed. Negative good is the chief result of most of the arts of life. It is not to enjoy, so much as to escape suffering, that man builds houses, weaves raiment, tills the fields, traverses the sea. And after all, how much must he endure, and how slightly can he be satisfied at the best! He shields the frail body for a few years amidst frequent visitations of disease; and at last life, which has been a continual battle, goes out in the brief agony of death. Does this look as if animal good were the prime purpose of man's being?

No creature works like man for the body, and no creature perhaps enjoys so little, so far as the mere body is concerned. Take for illustration the vast majority of the laboring classes in all nations. How do they toil from early dawn to dark, for six days out of seven, in cold and heat and frequent peril, to earn their coarse and scanty meals, and to find shelter and raiment—which, however they may ward off suffering, give slight positive pleasure to the sense of beauty or refined taste. Or take the case of merchants and traders, confined to counting rooms by day, disturbed by cares at night, watching the vicissitudes of climate, the fluctuations of business, the caprices of popular fashion. Balance against their exertions the amount of mere animal pleasure yielded by all refinements, indulgencies and comforts which wealth can command, and answer, to which side the scale inclines. When we think of the endless toil out of doors, and the endless toil within, to keep up our common domestic establishments, the price which we pay for bodily existence appears to be enormous. How striking is the contrast between the inferior animals and men in this respect! As in the summer we watch countless insects flying from flower to flower, sipping their sweets, finding in every field a feast outspread, without one care of their own, extracting honey, not at a hurried meal, but through sunny hours and days, we may well feel that, so far as sensual pleasure goes, the moth is more privileged than the man. And so when we observe flocks and herds straying at will over verdant pastures, cropping their delicious food from morning till night, their very work their joy, they seem greatly to excel in animal gratification the drudging and exhausted husbandmen,—who, with few intervals of rest or pleasure, enrich these very fields in which the care-free cattle graze, and then fill for them the farmyard and the barn with winter's food.

Nor is it clear that Civilization lightens man's burdens. Our Race has been toiling for ages to make the earth an animal paradise. But whether, after all improvements in the arts, we enjoy more than did our rude ancestors, may be fairly questioned. For Civilization, by increasing wants, has increased the modes of drudgery and care; and by multiplying comforts more than habits of self-command, has intensified susceptibility to pain, converted petty privation into serious annoyance, and visited us with new and sore diseases. When thus we balance man's toils and enjoyments, we must admit that animal good is too limited, short-lived and unsatisfying, to be regarded as the Supreme End of life.

I pass to another view, teaching the same lesson, in a far more impressive way. Look round on this material world, which on all sides is ministering to us. Does it teach that the great purpose of Man's being is animal good? "What a vast machinery," it is sometimes said, "is kept in motion to sustain and comfort the animal creation." Undoubtedly this is one among countless purposes of the

Universe. But surely it is not the great purpose, as respects mankind. This we infer, not only from the limited ministrations of Nature, but from its frequent hostile agency. How fearful, as well as how benignant, an aspect does Creation wear! Behold the sun, the most beneficent agent in our system. Does he not send scorching beams, breeding fever in summer, and such scanty rays in winter as to expose us to piercing frost? Does he not raise, together with salutary exhalations, deadly effluvia? Does he not at one time gather dense clouds which, precipitated in storms, prostrate in a day the labors of a season, and at another parch and wither vast regions with drought?

(To be continued.)

HOW TO MOVE THE WORLD.

One day a philosopher came to Athens from a far country to learn the ways of the wonderful Greeks, and perhaps to teach them the great lore he treasured in his heart. The wise men heard him, sought his company in the gardens, talked with him in private. The young men loved him. He passed for a wonder with that wonder-loving people. Among those that followed him was the son of Sophroniscus, an ill-favored young man, a mechanic of humble rank. He was one of the few that understood the dark Oriental doctrines of the sage when he spoke of God, man, freedom, goodness, of the life that never dies. The young man saw these doctrines were pregnant with actions, and would one day work a revolution in the affairs of men, disinheriting many an ancient sin now held legitimate.

So he said to himself when he saw a man rich and famous, "Oh that I also were rich and famous! I would move the world soon. Here are sins to be plucked up and truths to be planted. Oh that I could do it all! I would mend the world right soon." Yet he did nothing but wait for wealth and fame. One day the sage heard him complain with himself, and said, "Young man, thou speakest as silly women. This Gospel of God is writ for all: .'LET HIM THAT WOULD MOVE THE WORLD MOVE FIRST HIMSELF.' He that would do good to men begins with what tools God gives him, and gets more as the world gets on. It asks neither wealth nor fame to live out a noble life at the end of thy lane in Athens. Make thy light thy life, thy thought action: others will come round. Thou askest a place to stand on hereafter and move the world. Foolish young man, take it where thou standest and begin now. So the work shall go forward. Reform thy little self, and thou hast begun to reform the world. Fear not thy work shall die."

The youth took the hint, reformed himself of his coarseness, his sneers, of all meanness that was in him. His idea became his life, and that blameless and lovely. His truth passed into the public mind as the sun into the air. His acorn is the father of forests. His influence passes like morning from continent to continent, and the rich and the poor are blessed by the light and warmed by the life of Socrates, though they know not his name.

There is scarce anything in nature more astonishing to a reflective mind than the influence of one man's thought and feeling over another, and on thousands of his fellows. There are few voices in the world, but many echoes; and so the history of the world is chiefly the rise and progress of the thoughts and feelings of a few great men. Let a man's outward position be what it may, that of a slave or a king, or an apparent idler in a busy metropolis, if he have more wisdom, love, and religion than any of his fellow mortals, their mind, heart, and soul are put in motion, even against their will, and they cannot stand where they stood before though they close their eyes never so stiffly.

—*Parker.*

For Friends' Intelligencer.

FRIENDLY ITEMS.

Benjaminville Monthly Meeting, Ill., was established Eleventh mo. 16, 1867, at which time it had about 50 members. Four have joined by convincement, and certificates have been received for others, so that they now have about 90. They have one recorded minister and two not recorded. It is in contemplation to build a new meeting-house this fall and use the old one for a school-house, the school to be conducted by Sidney Averill.

Our friend, Aaron Wilson, of Springboro', Ohio, informs that that Monthly Meeting being the smallest belonging to Miami Quarterly Meeting, although for years it seemed like dying out, has concluded to build a new meeting house, and sufficient funds have been raised to cover the estimated cost. The work is being pushed forward with great energy. The main building will be 50 by 30 feet, with a vestibule 16 by 8.

Another mark of increased interest is that meetings, which for a long time have been discontinued, are being revived. The Committee of the Quarterly Meeting held a Circular Meeting for scattered and remote Friends, at Gurneyville, on 20th of last month in the morning, at a school-house, which was well attended, and all appeared to be glad that they were there.

In the afternoon, one was held at Wil-

mington, in Friends' old meeting-house, in which no Meeting had been held for over 30 years. There were those found who were desirous of re-establishing this old Meeting, and if they are but patient and faithful they will be successful. Both of these localities are in Clinton County, within the limits of Miami Monthly Meeting. Another evidence of interest is the increased number and efficiency of the ministry.

At Woodbury Monthly Meeting, N. J., held Seventh month 28th, John Parrish, a Minister, obtained a minute to attend Philadelphia Quarterly Meeting, and attend and appoint some Meetings within its limits. Amos J. Peaslee, an Elder, also obtained a minute to accompany him.

At the same Meeting, Joseph B. Livezey, a Minister, obtained a minute to attend the Meetings of Western Quarter, and attend and appoint some Meetings within its limits. Also to attend adjacent Meetings.

J. M. T.

ORIGIN OF THE WORD "LADY."—Formerly, in England, when the affluent lived all the year round at their mansions in the country, the lady of the manor distributed to her poor neighbors, with her own hands, once a week, or oftener, a certain quantity of bread, and she was called by them "Leff-day," that is, in the Saxon, the bread giver. These two words were in time corrupted, and the meaning is now as little known as the practice which gave rise to it; yet it is from that hospitable custom that, to this day, the ladies of that kingdom alone serve the meat at their own tables.

Scraps

FROM UNPUBLISHED LETTERS.

I feel like enjoying this lovely place and pure country air more than ever. We have just returned from attending Fifth day Meeting, to which we walked half a mile in company with J. and E. We sat in silence with the four men and two women, their number being smaller than usual owing to a Union First-day school meeting, which was held at Newtown Square. We are all more or less susceptible to outside influences, and perhaps I am peculiarly so to the influence of quiet rural scenes. I ought to have been mourning at the small number of worshippers compared with the many who assemble on First-days, and perhaps strong doubts should have arisen whether the attendance of a First-day School Union was a sufficient excuse for absence. But neither idea was present at the time, nor do I think they would have been as profitable, certainly not as restfull as those induced by the neat, clean, *carpeted* little meeting-house, through whose wide open doors and windows the soft breeze was coming. Through the open door the eye rested on gentle undulations of green fields and wooded hollows, and the profound quiet was only broken at long intervals by the trilling note of the locust. I said our meeting was silent; but no doubt we all had a minister. The teaching that came to me was from a noble tulip-poplar tree through whose branches the gentle summer breeze was playing, not sufficiently to move the branches, but giving a quivering motion to every leaf upon the tree. Ah, thought I, the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth; and so of that breath by which we are born of the Spirit. We see it only in its effects. And were we so in harmony with it, that like the leaf on its flexible twig we were moved by the gentlest breath of the spirit, how simple, how beautiful would be our lives. And how we should harmonize, not by uniformity of motion, for no two of the leaves on the tree I was looking at seemed to move alike, but because stirred by the same breath of heaven. But, alas, many of us have become so rigid in some form or other of self-love, that not a gentle breeze, but a tempest is required to move us. Thus, dear friend, I have given thee the sermon that was preached to myself; but if it interests thee for a few of thy lonely moments it has been a pleasure to commune with thee a little in this way.

You have had another loss at Green Street in the death of S. N., and I suppose no small one. From her appearance, and her activity, though I knew nothing of her state of health, she seemed likely to reach old age. What a blessing it is that as we approach old age and our friends have one by one dropped on the way, we too become willing to go and join the company on the other side. We are very agreeably situated here. The house is on an eminence, and the view in different directions from the three ample piazzas, is such a beautiful panorama of hill and dale and woods, that were it not for the screech of the locomotive from a hidden gorge near by, we might suppose we were where railroads had not yet penetrated. The station is reached in a few minutes along a board walk. Altogether I know of no place so desirable for a summer sojourn. Forty years ago the noble chestnut trees about the place were felled, and from their stumps have grown up tall trees, in

groups of three, four, five, and even six, with a thick canopy of leaves at the top, while the tall stems admit a view of the lovely landscape.

We called, after meeting yesterday, to see W. and S. G., who live close to the meeting-house, a lovely couple of friends, and children like them. Their home seemed to me the abode of simple innocence, with a taste for what is beautiful and good. Every curiosity that has fallen in their way has been made the most of; flowers grow out of old stumps, and a curious rockery is made from large pieces of beautiful quartz. They have also a fine cabinet of minerals.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 23, 1873.

MARRIED.

CLARK—WATSON.—On the 17th of Seventh mo., 1873, with the approbation of Yonge street Monthly Meeting, Freeman Clark, of Norwich Monthly Meeting, to Clarissa Watson, of Whitchurch, a member of Yonge street Monthly Meeting.

DIED.

HICKS.—On the 10th inst., at his residence, Kennett Square, Pa., Elias Hicks; a member of London Grove Monthly Meeting.

HUNT.—At his residence, near Moorestown, N. J., on the 23d of Seventh mo. 1873, Elisha Hunt, in the 94th year of his age; an elder of Chester Monthly Meeting, N. J.

LUNDY.—On the 24th of Fourth month, 1873, at her residence, Towhship of Whitchurch, County York, Canada, Euphemia Lundy, in the 78th year of her age; an elder of Yonge street Monthly Meeting and member of Whitchurch Preparative Meeting. At times during her severe illness she was a great sufferer, but she labored earnestly for resignation. Near the close she remarked that there was more cause to rejoice than to mourn at her removal.

MATTHEWS.—On the 17th of Seventh mo., 1873, after a protracted illness of paralysis, Daniel Matthews in the 75th year of his age. This dear Friend was a member of Gunpowder Monthly Meeting, Md. When in health he was a diligent attender of all our Meetings, and desirous of living out the profession he made. He died in peace and in the blessed assurance of a glorious immortality.

VAIL.—On the 7th of Seventh mo., 1873, at her residence, in Virginia, of a congestive chill, Susan, wife of Egbert Vail and daughter of the late Henry and Bethany Barmore, of New York, in the 55th year of her age; a member of Oswego Monthly and Particular Meeting, New York. A devoted wife, mother and sister has passed from works to rewards, and we feel that our loss is her eternal gain.

YARNALL.—On the 26th of First mo., 1873, at his residence in Willistown, of consumption, Amos Yarnall, in his 64th year; an esteemed elder and member of Goshen Monthly Meeting.

WILDMAN.—On the 16th inst., at Bristol, Pa., Horace Peirce, son of John K. and the late Hannah P. Wildman, in the seventh year of his age.

From the Economy of Human Life.

SON.

From the creatures of God let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son; observe the young stork of the wilderness; let him speak to thy heart; he beareth on his wings his aged sire, he lodgeth him with safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odors wafted from a field of Arabian spices by the western gales. Be grateful, then, to thy father, for he gave the life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease: do honor, therefore, to his age, and let not his grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor the rowardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life. So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

BROTHERS.

Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite you, that peace and happiness may dwell in your father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger to your own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all in your love to each other. ROBERT DODSLEY.

LOCAL INFORMATION.

STANFORD QUARTERLY MEETING.

The Quarterly Meeting of Stanford, composed of the three Monthly Meetings of Creek and Stanford, Hudson, and Chatham, was held at Ghent, N. Y., Eighth month 8th, and was well attended. Several Friends from neighboring quarters were present and exercised in the ministry. Isaac Hicks, of Westbury, was concerned to draw the attention of the Meeting to that which we must all learn by the things which we suffer.

Aaron M. Powell in a few remarks urged to a greater exertion on the part of the young to fulfill their duty in life, that the fundamental principles of our Society might be maintained, and thereby we might leave the world better than we found it. A short communication by Esther Haviland, of Purchase, was followed by Andrew Dorland, of Saratoga, who thought we had been blessed by coming together, and he believed that Jesus had been amongst us.

A. C. Macy in a few remarks directed the minds of those who were desirous of being fed to the Spirit within them.

The usual queries were read and some desire expressed that there be greater faithfulness in the cause of temperance, that we may not only abstain ourselves, but do what lies in our power for the good of those around us not of our fold. A memorial concerning our late Friend Thomas C. Stringham, forwarded by Creek and Stanford Monthly Meeting, was directed to be sent to the Representative Committee. A. Dorland spoke of his worth, which those who had travelled with him, as in his case, could not fail to appreciate.

Some thought the memorial not as full as it might have been, but the intention of those preparing it was to be concise in their testimony.

Mary Hudson, who had known him from boyhood, spoke beautifully of how his faithfulness to religious duty had been blessed. At one time his meeting had become so reduced as to seldom have more than two or three men present, but he lived to see a great improvement. The pleasure of having Friends of other meetings present with us was feelingly alluded to. J. S.

Deer Creek Monthly Meeting.

Not having noticed any account of Deer Creek Monthly Meeting in the *Intelligencer*, I have been induced to give some little account of our situation, thinking perhaps it might raise a concern in the minds of some to visit us and give such counsel as they may find we need.

Deer Creek Monthly Meeting is a branch of Nottingham Quarter, and is located on the west side of the Susquehanna River. It is composed of Deer Creek, Broad Creek and Fawn Preparatives—the Monthly Meeting being held alternately at each. Deer Creek is about three miles from Conowingo Bridge, Broad Creek about four miles higher up, and Fawn perhaps ten miles farther, the latter being in Pennsylvania.

We have no recorded minister, and excepting an elderly woman Friend who attends Fawn when her health permits, no one who feels drawn to speak in our meetings.

In the past few years the greater part of our elderly Friends have been removed by death, and we very much miss their friendly and loving society. Our galleries are nearly bare. Some of the middle-aged appear to feel the responsibility that is resting upon them, and I trust many are under the purifying hand of their heavenly Master, who, in His own time and in His own way, may prepare them for His purpose. D. P.

Pylesville, 8th mo 8th, 1873.

From the Christian Register.

THE PICTURESQUE.

Among many objects for which we visit the country in the summer season, one of the most common is to view the picturesque. It is thought by most that there is little in the city to look at with anything more than a passing glance. Who ever stops at the corner of a street to look down the long perspective, to see the vanishing lines of buildings in the distance, to observe the sweetness and softness of color with which the atmosphere clothes brick and stone, and consider the effects of light and shade in the morning or the afternoon? How few ever pause to look at some great pile of architecture, to see its proportions and its ornamentation, to judge of it from different points of view, as it rises in majesty before us near at hand, or crowns the view as we look at it from afar? Yet the city is full of pictures, not only for the architect, painter or critic to consider, but of interest to every cultivated mind. If only, in our business, we had time to look at the city we do our business in! If only, when we have made a successful bargain, we could see how fine the scenery is in the midst of which we have made it;—or, when we have encountered losses, could comfort ourselves by the glory of view with which we are surrounded! And the whole moving panorama of life before us, too! And it is not the costly, splendid, showy, in equipage or dress or architecture, that constitutes the picturesque and delights the mind. The forlornest animals and rudest vehicle and humblest garb of raggedness, and old and tumble-down structures, all have their interest, as pictures of them in books or on canvass so often show us, though in reality so often we turn from the reality of them with indifference, or with a feeling of moral disapprobation; and have you never seen the city by moonlight? Stop, then, when the streets are nearly or quite deserted, and no one will think you are a burglar or insane if you walk slowly along or stop here and there, to wonder at the solemnity by which you are surrounded; to see how deep the shadows lie; and how the most uninteresting buildings are crowned or touched with

light and glory, and heaven for once at least settles down into the city streets. Walter Scott says:

"If thou would'st view fair Melrose aright,
Go, visit it by the pale moonlight."

But we need not go across the water, nor sigh for castles, abbeys and cathedrals in ruins, to fill the mind and heart, to assuage care, and reduce passion; very likely it will be enough only to step out into the next street, just before bed-time, and see the sweet moonlight sleeping; it knows no difference between grassy banks and stony fronts and pavements. It makes its own glory everywhere.

Yet the country, in the views it offers, is more attractive. Artists paint ten, twenty, a hundred views of forests and meadows, mountains and running streams, to one of long arrays of city streets, and as many of Pompeii, Palmyra or Rome in ruins, to one of architecture whose lines and angles time has not marred with his tooth, nor draped with the foliage of his moss. In the country, we ride along, or walk, delighted all the way. Every turn in the road or path offers novelty of view, and makes a new appeal to the heart. Ah! now we are softened indeed! Now our thoughts that moved so slowly, that could not penetrate or comprehend, that found no suggestions, wake themselves, and reverie is better than labored thinking, or the "wise passiveness" of Wordsworth better in its rich supply than our most active intention and pursuit. Nature itself lays open the subject in our minds, which art could not analyze. Every bush has its word to add. Weeds are as full of thought as flowers are. Trees wave long, pendulous branches to invite us upward, or cover us with deep shade to tell us of some infinite protection.

Do not think it necessary, however, to go to the mountain-top to get the picturesque, nor go to see the mountains or to the seashore in order to find it, and to draw in the sweetest influences of the natural world. The mountain and the sea give views of awful grandeur. From the lofty elevation we look down on the immensity of the little worlds. We count up villages and spires, we track winding streams, spy out the distant, almost invisible, city or sea. All seems wonderful. Yet how many persons, on the mountain-side or top, are more interested to count up arithmetically the objects within the range of their vision, than to receive the best impressions from them. In fact, we find, as others have found, that we are dwarfed by the mountains. We are not equal to the scene. We return from our attempt at climbing, rejoiced, as the great professor was under the same circumstances, that "we have done the feat, and this won't be to be done again." But if sublimity is too much for us, we can find enchanting pictures much more easily. A trunk of a tree, with projecting roots, its feet covered over with here and there a few heads of bright, red clover, or the lowlier white, with a few ox-eye daises or buttercups, or, a little earlier in the season, a few blue violets or dandelions; or a farm-gate that moves on breaking hinges; or the bars that let in and out the cows; the quiet village homes, whence all labor has gone into the fields to its task; anywhere, everywhere, sweet, animating, comforting pictures are to be found. Don't turn away indifferent from common, homely things. The artist visits them, puts them on his canvas, and you would give much money to buy and hang on your parlor walls what you do not yourself spend an instant, perhaps, to look at in its original. The artist sees with other eyes than yours, and looks on what you never saw. How often we find painted pictures more full of loveliness than the realities they represent. The artist interprets to us. He sees the color, the form, the grace; we had no eye for particulars. He catches the spirit; we never saw upon the scene the smile still resting which the Almighty left there when he pronounced it good.

What shall we say of persons who have no interest in rural scenes, except their worth per acre, the produce they can grow for the market, or the cords of wood that can be cut from them! That they lose the chief value of the world they live in, a sense of its spiritual power connecting them with the Divine and the Eternal? No worse than the rest of us, who making money, know no spiritual worth in it, hoarding it, counting it, spending for self alone, nor ever recognize it as a medium through which heart's love may convey itself to others; no worse than others of us, who move among men and women, boys and girls, and have no sense of their humanity, no thought of their capabilities or dangers, no sight of their virtues; but only, it may be, dwell on their imperfections and their sins. Call no man common or unclean. The scene has ever its interest. The Almighty never made a "common" world; his wisdom went to the humblest part of that we live in, and some degree of beauty shines wherever his love has been at work.

A GOOD man, who has seen much of the world, and is not tired of it, says: "The grand essentials to happiness are something to do, something to love, and something to hope for."

GOVERN your thoughts when alone, and tongue when in company.

THE JOY OF RELIGION.

A great many people suppose that religion s sad and gloomy. Now, wherever that idea ame from, it did not come from the Bible. n the Old Testament and in the New, religi- n appears as the most joyful thing in the world. Whatever there is in these books of wretchedness or fear is for those who are *not* religious. They represent the children of God as walking in the sunlight, singing for oy, radiant, rejoicing, triumphant. The New Testament especially abounds in this spirit of heer. Nowhere else can be found such ex- pressions of gladness. "Your heart shall re- oice," said the Saviour, "and your joy no nan taketh from you." "Peace I leave with ou, my peace I give unto you; not as the world giveth give I unto you." "The fruit f the Spirit is love, joy, peace." "Ye re- oice with joy unspeakable and full of glory." These words are not to be understood of some are and mystical experience, out of the reach f common men. The Bible is a book for ommon men. And any one who sets bout a religious life in the right way, will nd for himself that in it lies the highest appiness.

Take it first in the simplest way. What religion in its simplest and most essential uality? It is faithfully trying to do what- ver we see to be right. There is something esides that in religion: there is worship, here is conscious communion with God, here is love to Christ and trust in Him, here is the looking toward eternity. But he beginning of all, and in some sense the ot and ground-work of all, is just simple *ight-doing;* the faithful effort day by day nd hour by hour to do the plain duty that es before us. Now, just in that very thing es the greatest satisfaction and comfort. here is in it that deep, substantial happi- ess that we call *peace.* No man ever did a ght thing without tasting something of that tisfaction, that inward approval. And the an who sets his whole life to the key-note f duty—who steadily and faithfully tries to eet each obligation as he sees it—has a ue and solid happiness for his constant com- anion.

Men sometimes fear that religion will force their attention that side of life which is inful and terrible. They associate it with e sense of sin, with sorrowful repentance, ith death and terrors beyond death. But at is a wholly wrong way to look at it. It not repentance that is painful. The prodi al's coming home to his father was not sor- wful. It is while men are unrepentant at they suffer; the moment they turn to od, they are in the arms of love. It is not ligion that tells us that suffering is in the world; we find that out for ourselves; the message of religion is that all these things work together for good to them that love God. Wherever our life breaks down,—in our losses, our disappointments, by the side of dying friends, before the messenger that calls us away,—there, like an angel, stands the promise of God. No man walks so royally in the world, and none is so lighthearted, none finds such sweetness in joy, such courage in trouble, such happiness in life and victory in death, as he who puts his hand in God's, and lives as the child of God.—*Christian Union.*

INCREASE OF PARALYSIS.

It will probably be nothing new to our readers to say that a wide and anxious interest exists all through the country, and especially the Middle States, from the marked and steady increase of paralysis, apoplexy, and the various forms of brain and nervous diseases. The Springfield *Republican* says: "Vice-President Wilson has passed into that stage of health which Mr. Chase so long occupied—a paralytic invalid, to whom life is of most uncertain duration." On which the Washington *Evening Star* comments as follows:

"We noted some time ago the alarming fact that so many prominent men were being stricken down with paralysis, and the case of Vice-President Wilson adds another to the long list then presented, which embraced the names of Chief Justice Chase, Senator Morton, Mr. Colfax, Senator Brownlow, Walt Whitman, Horace Greely, &c. The cases of prominent public men attract more attention, but physicians say that paralysis is notably on the increase amongst all classes of the American people. The question rises if it is getting to be a national disease; and if so, the cause of it.

"In France, or Paris, where paralysis is getting to be a familiar disease, the cause has been attributed to a life of over-excitement, the use of absinthe, &c. But it will be noticed that the larger number of our paralytics are of temperate and comparatively unruffled lives. Mr. Colfax has always been of temperate habits, and, at the time of his attack, nothing had happened to disturb the sunny tenor of his life; the Mobilier troubles and excitements having come upon him later. Senator Wilson is of temperate, regular habits, and his appearance has always indicated high health and buoyant spirits. Walt Whitman, a philosopher, in mental and physical habits abstemious, slow in speech, gait, and life generally—the picture of rosy, sturdy health—he, too, is stricken down in a moment from his superb manhood."

Willing to aid in calling attention to the enormous increase of paralysis, we cannot agree with the "no special reason" theory referred to by the Washington *Star*. The truth is, of course, that the cases of all those persons, in private or public station, "singled out" in the midst of apparent health for sudden attack, are generally the results of a series of violations or persistent neglect of physiological laws. Chief Justice Chase was peremptorily warned some years since, by his physician, to relieve himself from all strain upon his physical and mental energies, and was told he was "like an old carriage that could go for many a year yet, with care, upon a smooth road, but would soon be destroyed on a rough one." Vice-President Wilson, for four or five months before the last Presidential election, subjected himself, without intermission, mentally and physically, to a rate of speed and change and degree of pressure which has since had to be paid for, as was to be expected. Walt Whitman, disregarding medical caution, continued yielding his iron physique, month after month, to the subtlest malaria of the army hospitals years ago, and to day he is paying the penalty. Horace Greeley lived such a life that, for fifteen years before his death, it is believed that he did not know what it was to have a good night's sleep.

The significant lesson taught by all the instances mentioned is that a while afterward, sometimes months, sometimes even years, the stern penalty will be exacted—that good intentions and high ambition or endeavor do not excuse lapses of the indisputable laws of health, and that being borne through for the time by reserved force, maturity or a strong will, may prove but a sad delusion.

The subject needs volumes for its due elucidation; but enough is above stated to rouse the reader to give it—what it most needs—thought for his or her own case.—*Public Ledger.*

A TERRIBLE BOAT RIDE.

A Colorado paper relates the circumstances of a remarkable descent of Clear Creek, a rapid torrent which has its outlet into the Platte, after a long course nearly parallel with the Denver Railroad.

Clear Creek is a miniature river that runs through the cañon of the same name. It descends upon a down grade of four hundred feet per mile, with here and there a fall over a rocky precipice fifteen or twenty feet in height. Large bowlders, forty and fifty feet in diameter, and weighing thousands of tons, impede its dashing progress every two or three hundred yards, while its curves are so sharp and so frequent that the stream can no where be seen for a distance of a thousand feet. Granite cliffs, two and three miles high, project over it on either side, and give a frightful, romantic and dangerous appearance to the rushing torrent beneath.

Just below Black Hawk, on the side of the stream, a small reservoir has been constructed, in which is kept an ordinary skiff. Last Sunday two little sons of Martin F. Walker, aged respectively ten and twelve years, got into the boat, and were splashing the water with a stick, when the fastenings gave way, and the boat went drifting towards the rapidly-running current. The little boys soon discovered their danger, but were powerless to avert it; so they clutched hold of the sides of the boat, and with pallid countenances awaited their doom. Soon the boat was caught by the current, and began descending at a fearful rate; over Black Hawk rapids they went like an arrow, clearing a distance of sixty feet at a single dash. Lighting again on the torrent surface, the boat seemed to have gained a new impetus, and shot by the bowlders and around the rocky points.

At a distance of about six miles below the starting point, conductor Gibbons, who was standing on the rear platform of the down C. C. train, saw the boat coming, and immediately stopped the train. All hands repaired to the water's edge, and did everything in their power to arrest the flying boat, but past them she went, and was out of sight in a moment. The conductor then ordered the engineer to put on a full head of steam and follow as rapidly as possible, which he did, constantly sounding the alarm of danger. He did not get another glimpse of the boat, but the alarm brought the employees at Beaver Creek Station to the look-out, and quickly making a slip noose, they sought to throw it over the bow of the boat as she came under the bridge. This they succeeded in doing, but were utterly unable to hold the boat and prevent it from going over Beaver Creek falls, a descent of about thirty feet.

From this place no one saw the boat or the boys until it reached a point about one hundred miles below Denver. On reaching the Platte, which does not run very rapidly, the boat lodged in a drift, where it was discovered by a farmer named Welch, living near. He took the boys from the boat, which was nearly full of water, and the following evening they were restored to their overjoyed parents, after having made one of the most perilous and rapid journeys ever accomplished. The distance of about 140 miles is supposed to have been made in something over two hours.

FROM "THE MEETING."

BY J. G. WHITTIER.

I reverence old-time faith and men,
But God is near us now as then;
His force of love is still unspent,
His hate of sin is imminent;
And still the measure of our needs
Outgrows the cramping bounds of creeds;
The manna gathered yesterday
Already savors of decay;
Doubts to the world's child heart unknown,
Question us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow;
The power is lost to self-deceive
With shallow forms of make-believe.
We walk at high noon, and the bells
Call to a thousand oracles,
But the sound deafens and the light
Is stronger than our dazzled sight;
The letters of the sacred Book
Glimmer and swim beneath our look;
Still struggles in the Age's breast
With deepening agony of quest
The old entreaty: Art thou He,
Or look we for a Christ to be?

God should be most where man is least;
So, where is neither church nor priest,
And never rag of form or creed
To clothe the nakedness of need,
Where farmer folk in silence meet,
I turn my bell-unsummoned feet;
I lay the critic's glass aside,
I tread upon my lettered pride,
And lowest-seated testify,
To the oneness of humanity;
Confess the universal want,
And share whatever heaven may grant,
He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host,
The baptism of the Holy Ghost;
Heart answers heart; in one desire
The blending lines of prayer aspire;
"Where in my name meet two or three,"
Our Lord hath said, "I there will be!"
So sometimes comes to soul and sense
The feeling which is evidence,
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges in this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer,
That all our sorrow, pain and doubt
A great compassion clasps about,
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar self-forgets to ask;
With smile of trust and folded hands,
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The one true life its own renew.

So to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good.
And, chiefly, its divinest trace
In Him of Nazareth's holy face;
That to be saved is only this,—
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns of its chafing chain;
That worships deeper meaning lies
In mercy and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience;
That Book and Church and Day are given
For man, not God—for earth, not heaven;
The blessed means to holiest ends,
Not masters, but benignant friends;
That the dear Christ dwells not afar
The king of some remoter star,
Listening, at times, with flattened ear,
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, he lives to-day.

For the Children.

TAKING THE OTHER HAND.

On a lovely day, in the commencement of Spring, a young lady, who had been watching for some weeks by the sick-bed of her mother, went out to take a little exercise and enjoy the fresh air, for her head was full of anxiety and sorrow. After strolling some distance, she came to a rope-walk, and, being familiar to the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this to be laborious employment for such a mere child, she said to him as she approached, "Who sent you to this place?"

"Nobody, ma'am; I came myself."

"Do you get pay for your labor?"

"Indeed I do. I get ninepence a day."

"What do you do with the money?"

"O, mother gets it all."

"You give nothing to your father then?"

"I have no father, ma'am."

"Do you like this work?"

"O, well enough, ma'am; but if I did not like it I should still do it, that I might get the money for mother."

"How long do you work in the day?"

"From nine to twelve in the morning, and from two to five in the afternoon."

"How old are you?"

"Almost nine."

"Do you get tired of turning this great wheel?"

"Yes, sometimes, ma'am."

"And what do you do then?"

"Why ma'am, I take the other hand."

The lady gave him a piece of money.

"Is this for mother, ma'am?" asked the well-pleased urchin.

"No, no; it is for yourself; because you are a good little boy."

"Thank you kindly, ma'am," returned he, smiling; mother will be so proud and so happy."

The young lady departed, and returned home strengthened in her devotion to duty, and instructed in true practical philosophy by the words and example of a mere child. "The next time duty seems hard to me," she said to herself, "I will imitate this little boy and take the other hand."

WHAT TO DO WITH OLD BOOKS AND NEWSPAPERS.

Not long since a gentleman visiting a charity hospital, remembering that he had some illustrated papers in his pocket, gave them to an old man there who could not read. He would have forgotten the circumstance if he had not been reminded of it by one of the physicians of the institution whom he met afterward. "He has not yet finished studying those pictures," continued the Doctor, after mentioning the incident. "Do you remember the dull, vacant countenance of the man? You would be surprised now at its sprightliness, and when I spoke to him of the change, he said: 'Oh, Doctor! you can't know what a joy these papers have been to me! I have lain on this bed week after week; I have counted again and again all the squares in this counterpane; I can shut my eyes and put my finger on any particular figure in it. I know every speck on the walls of my room. I can tell just how many bricks in the wall of the opposite building can be counted through my window, and I have been so tired until I got these papers.'"

Is not such a result worth the expenditure of a little trouble, a postage stamp, and a newspaper wrapper? Generous-hearted people often complain that they can give nothing, because they have no money to bestow; and yet there are so many tender charities that require so little money, and sometimes none at all.

If travellers would mail books and journals to some charitable institution, instead of leaving them scattered about in cars and hotels, the benefit conferred would be out of all proportion to the small amount of trouble requisite. Stay-at-home readers can take their discarded books to some poor unfortunate they may chance to know, or send them to those who are interested in public charities, that they may dispose of them. And even many invalids (who are generally great readers) will, doubtless, be glad to learn that, although apparently able to do so little for themselves or any one else, they have this opportunity afforded them of so greatly helping other invalids, more unfortunate than themselves, to an enjoyment for which they are too poor to pay.—*Scribner's Monthly.*

EXPERIMENTS ON INSECTS.

M. Felix Plateau, a young Belgian naturalist, not having quite outgrown his childish proclivities, has been turning them to scientific purposes, and trying a variety of experiments on insects, which present curious results. Whether the insects forced into his assistance quite like his processes, is doubtful; but they are certainly treated with great consideration. When M. Plateau wishes to know the exact weight of a beetle, he chloroforms him or stupefies him with ether, that he may not "kick the beam" when he is weighed. M. Plateau demonstrates that the power of an insect is in inverse proportion to its size. The smallest are the strongest. It is found that these little creatures can lift a weight from *forty* to *seventy* times heavier than themselves. Man has a power of traction equal to five-sixths of his own weight, and a horse is equal to the moving of two-thirds only. Of course this is without the common application of the lever in the wheel-spoke, or of any other mechanical appliance. A beetle under a candlestick will, as is well known, move it in its efforts to escape; which feat, it has been remarked, is relatively the same as if a human prisoner in a cell could shake the building by putting his back to the wall. Linnæus remarks that if an elephant had the force of a horned beetle he would be able to push a mountain before him—a small mountain, of course!

Among the most curious experiments recorded are some trials of the strength of beetles. A dark tube is made of card, closed with glasses at one end. This glass is hung on a pivot, like the swinging glass in a church window. The beetle makes for the light, and pushing to get out, lifts from four to ninety times his own weight. The smaller the creature the greater his power. The mole or the rabbit makes burrows in which the little ant would be lost, yet the ant's strength is relatively much greater than that of the mole. The excavating power of the latter is, however, most wonderful. We once saw a mole turned out of his track with a spade. The little creature fell upon a gravel walk, and in less time than it takes to write down the fact, the four-footed engineer was out of sight again.

An African ant-hill is thousands upon thousands of times larger than the builders. The Pyramid of Cheops is but ninety times the height of a man. If a lion had the power of a grasshopper he could leap over a mile; and it has been asserted that if a man could leap like a flea, the misstatements of

he celebrated "Moon Hoax" might be corected by notes taken on the spot.—*Philada. Public Ledger.*

FISH CULTURE IN CHINA.

A French official, M. Dubry de Thiersont, writing from China, states that fish culture as for thousand of years been an important ranch of industry among the Chinese. They elected the best kinds of fish for breeding, alling them family fish. Most of those emloyed belong to the cyprine family, are herivorous, fatten fast, and grow rapidly to a arge size. Nearly every farm had its fish ank or pond, and the care of its inmates was s constant a duty as that of any other stock. t is only recently that artificial fish culture as been introduced, and the Chinese maintain that fish so bred quickly degenerate. The nethod they adopt is to collect the young pawn or fry and then bring them up in the atural way. The ponds and tanks of the nterior provinces are yearly supplied in this ay, and during the season for fishing are egularly drawn upon as sources of food. aws for the protection of fish are stringent nd thoroughly executed. The management s placed in the hands of mandarins, each of hich has charge of a certain district. Their usiness is to see: 1st. That at given periods f the year, a quantity of fry in proportion o the extent of the district, is turned into its aters. 2d. That during the spawning seaon the communications between the lakes nd rivers are free so that fish may deposit heir spawn. 3d. To prevent any person fishng between the months of April and Sepember, and to take care that nothing is done o injure the fish in any way. The great ivers which fall into the sea are open to fishrmen throughout the year, and the minor ivers for nine months; but the lakes and maller streams are only fished from Septemer to April. These regulations and the niversal adoption of fish-ponds and tanks in hich the so-called family or domestic fish re preserved and fattened, give to the inabitants an abundant supply of fresh water sh, which for centuries has never failed even or a single year.

MAKE A PLAYROOM FOR THE CHILDREN.

We want to beg of the mothers to make ome provision for their children's amusenent, not in the way of costly toys, but by iving them a place to play. It saves time nd trouble, it saves your own and your chilren's temper. In many families a playroom ould be given to the children with very little nconvenience. We know of a family where little six-by-ten sewing room, opening from the dining room, is vacated every winter when the cold drives the boys from their basement workshop. The carpet is taken up, two barrels with a board across them makes a work bench, a dry-goods box is a storing place for lumber, and an old bureau is tool chest and depository for finished and unfinished jobs. A board slid across the bottom of the doorway keeps the shavings from being dragged upon the dining-room carpet, and here, on their own premises, the boys work and play in perfect content. They whittle, they cut paper, they paste, they paint. There are but two rules for the shop. No tools must be left out of their drawer at night, and every Saturday the shop must be put in perfect order, and all rubbish deposited in the kindling box under the bench. We have no doubt the mother misses her sewing-room, but the gain compensates for the loss a hundred fold. If you cannot do this, the many mothers cannot, still let them work and play. A deep box in the corner will hold a young mechanic and his work, and paper clippings are easily brushed up from a square oilcloth, which may be quickly spread down or gathered up. A big apron of old calico is quickly run together, and will keep the nicest little suit tidy, while the delighted artist paints to his heart's content. Let there be a corner somewhere to store the queer, nondescript articles so dear to a child's heart, and teach the children to gather them up themselves. If you can spare neither cupboard, closet nor drawer, a box, neatly covered with carpet or drugget, will not injure the neatest sitting room. But do not sacrifice all the comfort and happiness of your children by a too scrupulous neatness. Why should a home be neat, save for the comfort and happiness of its inmates?—*Little Corporal.*

Selected.

SORROWS OF CHILDHOOD.

These bitter sorrows of childhood! when sorrow is all new and strange, when hope has not yet got wings to fly beyond the day and weeks, and the space from summer to summer seems measureless. "Ah, my child, you will have real troubles to fret about by-and-by," is the consolation we have almost all of us had administered to us in our childhood, and have repeated to other children, since we have been grown up. We have all of us sobbed so piteously, standing with tiny bear legs above our little socks, when we lost sight of our mother or nurse in some strange place; but we can no longer recall the poignancy of that moment and weep over it, as we do over the remembered sufferings of five or ten years ago. Every one of those

keen moments has left its trace, and lives in us still, but such traces have blent themselves irrecoverably with the firmer texture of our youth and manhood; and so it comes that we can look on at the troubles of our children with a smiling disbelief in the reality of their pain. Is there any one who can recover the experience of his childhood, not merely with a memory of what he did and what happened to him, of what he liked and disliked when he was in frock and trousers, but with an intimate penetration, a revived consciousness of what he felt then—when it was so long from one midsummer to another? what he felt when his schoolfellows shut him out of their game because he would pitch the ball wrong out of mere wilfulness; or on a rainy day in the holidays, when he didn't know how to amuse himself, and fell from idleness into mischief, from mischief into defiance, and from defiance into sulkiness; or when his mother absolutely refused to let him have a tailed coat that "half," although every other boy of his age had gone into tails already? Surely if we could recall that early bitterness and the dim guesses, the strangely perspectiveless conception of life that gave the bitterness its intensity, we should not pooh-pooh the griefs of our children. Childhood has no forebodings; but then, it is soothed by no memories of outlived sorrow.

FIRST-DAY SCHOOL CONFERENCE.

A conference of Friends interested in the matter of First-day Schools will be held at Westbury Meeting-house, Long Island, on First-day, 8th mo. 24th, 1873, at 3 o'clock P. M. All are invited. Trains leave Hunters Point at 9 o'clock A. M. On behalf of Executive Committee of Friends' First-day School Association. J.T. TUBBY, *Clerk.*

ITEMS.

THE Pennsylvania Railway managers deserve the thanks of the public for abolishing the prize package nuisance on their road. This system of prize packages is doing much to undermine the public morals. Thousands of children take their first lessons in gambling in this way, and if blacklegs are not plenty in the next generation it will not be because we have not afforded excellent facilities for their production. The laws ought rigorously to suppress these petty gambling practices; but, since they do not, we are doubly thankful to this railway corporation for what it has done to put a stop to them. Will not the rest of the railroads go and do likewise?—*Christian Union.*

A SWEDISH Arctic Exploring Expedition was some time ago sent out to make discoveries in the hyperborean regions in the neighborhood of Spitzbergen. About the close of last year there came the intelligence that the members of this expedition, together with the crews of six Norwegian sealing vessels, had all been caught in the ice and were in danger of being frozen or starved to death. The Norwegian Government at once sent a steamer to rescue them, but she returned with broken engines and short of fuel, and hope was almost abandoned. The exploring expedition sailed upon three vessels, and one of them, the Oukel Adam, has recently arrived at the port of Tromso, on the northern coast of Norway, and reports that the other two vessels were, on June 29th, perfectly safe at Moselbay, Spitzbergen, only two deaths having occurred since the expedition sailed. The explorers had made extended tours in Spitzbergen and the neighboring islands and seas, and the expedition was regarded as quite successful. This gives room for hope of a good ending for our Polaris search expeditions.—*Public Ledger.*

THE young women employed in the Lowell (Mass.) mills, by private subscription among themselves, have recently started what they designate as a "Home." It is designed for the shelter and support of worthy girls out of work, and to aid them in procuring employment. Another of its benevolent functions will be to take care, during working hours, of children whose mothers are engaged in the mills.

BOOKS FOR THE POOR.—While travelling, recently, in England, I observed something in operation which I think might be a blessing to the poor of our country as well. Most people, when travelling, buy numerous illustrated papers, books, etc., which are thrown away on the arrival of the traveller at his destination as worthless, and which usually find their way to the stove. The English make a better use of them. They have at each station a box fastened up, which is very similar to our letter-boxes, but sometimes larger, and into this box the traveller puts his papers, books, etc., which are in turn collected by men who carry them to hospitals, homes for old men and women, and similar institutions, where they are gladly received. That which is in our country discarded as worthless is a source of great pleasure and comfort to hundreds in England.—*From a letter to the Advertiser.*

COAL AND IRON are said to be declining in price in England. The trade circulars report a reaction from the previous high prices, and a diminished demand for both artlcles. There is, however, naturally a strong effort to keep the prices up, but consumers begin to feel easier, and look upon the crisis as passing away. In the coal markets it is said the demand is not sufficient to keep the collieries in more than partial operation, and, although the trade associations rigidly quote the higher prices, yet numerous individual dealers are yielding and making sales at lower rates. During the alarm that recently prevailed for fear the stock of coal was giving out, various surveys were made in the South Staffordshire district, and the coal field was found to extend beyond its former supposed boundary, and this has reassured those who were inclined to look far ahead for remote dangers.

CAYENNE PEPPER, mustard, or ginger can, with great benefit, be added to the food of fowls, to increase their vigor, and to stimulate egg production. This apparently artificial diet will be seen to be natural if we remember that wild birds of the gallinaceous species get access to very many highly spiced berries and buds; articles that give the "game flavor" to their flesh. The ordinary food of the domestic fowl is not, indeed, entirely without some addition, since there is more or less of an aromatic principle in wheat, Indian corn, and all other grains. Nevertheless, it is not sufficient in quantity to supply the place of the stronger spices, a taste for which is part of the fowl's inherited constitution. A moderate quantity of cayenne, etc., added to the ground grain is always productive of health and thrift in poultry.—*The Poultry World.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, EIGHTH MONTH 30, 1873. No. 27.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

Eli Yarnall 417
Extract 421
Preparation for Social Worship 422
Nominating Committees 423
Local Information 423
Scraps from Unpublished Letters 423
EDITORIAL 424
MARRIAG 425
OBITUARIES 426
The True End of Life 426
POETRY:—Ocean Rest 428
The Bessbrook Teetotallers 429
Notices 432
Items 432

From "Biographical Sketches and Anecdotes of Friends."

ELI YARNALL.

Eli Yarnall was one who from early youth was much devoted to the Lord Jesus, and prepared by his Holy Spirit to exercise a gift in the ministry, which he was enabled to do to the comfort and strength of the church militant. He was born about the beginning of 1753. During his youth, being favored with the visitations of Divine Grace, he gladly accepted them, submitted his own will to the will of his God, became inwardly acquainted with the motions and leadings of the Spirit, and was made a partaker of that blessed liberty and freedom which is under the yoke of Christ. Being faithful to the manifestations received, he grew in godliness, and the blessing of the Almighty, in spiritual gifts and graces, descended upon him.

In the beginning of the year 1799, when he was about twenty-six years of age, and while the various exercises which were preparing him for the work of the ministry were heavy upon him, he received notice of an appointment from the commissioners of Chester County as collector of the taxes in the district he resided in. Besides the taxes at that time assessed—most of which must go to the support of war—there were to be collected fines for not taking the test oath or affirmation. Of course Eli Yarnall could not conscientiously do aught under the commission, which had, no doubt, been conferred upon him with an evil intent.

On considering the subject, it seemed to him best, in refusing to act, to furnish the commissioners with his reasons for so doing, and he accordingly addressed a letter to them In this letter he says: "Ye may read that it was said of old, by way of comparison, 'The fig-tree said unto them, Should I forsake my sweetness and my good fruit, and go to be promoted over the trees?' In like manner, I say unto you, shall I forsake that spirit of calmness, tenderness, and humility that breathes peace on earth and good-will toward all men, with which I am, through mercy, measurebly favored, and accept of that power offered by you, and exercise the same by tyrannizing over the consciences of my brethren, violently distressing and spoiling their goods? Nay, surely, I dare not do it, let my sufferings in consequence thereof be never so great. I make no doubt but ye have been informed, that we cannot, consistently with our religious principles, have any hand in setting up or pulling down governments. Part of this, that is called a tax, is a fine for not taking a test of fidelity to one government and abjuration of the other, which would immediately make us parties."

The letter is throughout well written, and sets forth the blessed, peaceable nature of the Christian religion, and the contradiction manifested by its professed believers in their op-

pressing tender consciences and spoiling the goods of their brethren, whose only fault lay in their endeavors to be faithful to what they deemed the commands of their God. Soon after, Eli Yarnall was called on to exhibit Christian patience in suffering. For his refusal to collect these taxes, he was fined by the commissioners, and on the 7th of Seventh month, 1779, a valuable horse was taken from him to satisfy that fine. This was but the beginning of this kind of trial, for he had afterwards to witness various parts of his property seized, because he could not muster as a militia man, and because he was as much opposed in conscience to paying another to fight for him as to fighting himself.

During these trials he appeared in the ministry, to the relief of his long-exercised mind, and to the satisfaction and edification of his friends. Toward the close of this year, he received a letter from John Pemberton, encouraging him and other Friends in that neighborhood, who were suffering because of their testimony to the peaceable nature of the Gospel of Christ, to bear all with patience and resignation. In replying to this letter, Eli thus writes: "Thy exhortation to patience and resignation I hope will be duly regarded, most of us being mercifully preserved in measure possessors of that happy attainment. Our greatest concern, some of us can truly say, is to stand faithful, and approve ourselves worthy to suffer on the behalf of Christ. I have a comfortable hope that our patient sufferings will add to the furtherance of the Gospel, and in due time be a means of inclining the hearts of others to seek after the pearl of great price, to purchase which, many of us seem willing to part with all, if it be the Divine will."

About that time many suffered much, principally because those who had espoused the cause of the republic, regarded Friends' testimony against war as an indication of attachment to the royal cause. This was not a sure criterion. The doctrines and principles of the Society were well fitted to make its members good citizens under all governments, yet it can scarcely be denied by any close observer, but that the whole tenor of its influences is in favor of that freedom of thought and action that brings all classes to a common level, and which is most in accordance with republican equality and equal rights. The body of Friends, therefore, if they could have dared to have harbored a desire in the matter, would have been best pleased to live under a republic; but some, considering the mode adopted by the republicans, in asserting and fighting for their rights, to be wrong, and remembering how peaceably and comfortably they had lived under the king, would have been willing to have slipped back from the state of persecution and privation they were then in to the peace and plenty of their former condition.

At one period in the war a number of peaceable Friends were dragged from the comforts of their homes, and carried prisoners to Lancaster. Some for no other charge than for attending their Yearly Meeting in Philadelphia while the English had that city in possession, and for refusing to take the test. During their confinement, that true-hearted Christian and bold, unflinching advocate for the Truth, Abraham Gibbons, having gone from his residence at Lampeter to Lancaster to see them, thought it right to call on an officer of rank then in that place, to see if anything could be done to obtain their release.

The officer demeaned himself haughtily when Abraham was introduced to his presence, and when he heard the application on behalf of the innocent men who were suffering in prison, he broke out in words of the following import: "You talk of innocent men! I will ask you, whether you yourself have not a choice which of the contending powers shall get the victory? For my part, I believe every man has a choice, and that you also must have one." Abraham had a courage which danger could not daunt, and, believing it was his duty to speak the truth plainly, he boldly said: "Thou hast asked me a close question, and my words may involve my liberty, but I shall give thee a candid answer. When I take into view the conduct of the Americans, and consider how Friends have to suffer under your treatment of them, I sometimes wish that the British might get the better of you; but these wishes and feelings I am liable to as a man. When I gain the state I wish to live in, and which I believe it to be my duty to attain as a Christian, if the turning of my hand would give either party the victory, I would not do it." The officer was affected at the answer, which, perhaps, opened to him a view of a state he had never before thought of. His harshness of manner disappeared, and at that time, and ever afterward, he treated Abraham Gibbons with distinguishing courtesy and respect.

Another meek-spirited man, whom duty made bold and unflinching in this time of trial, was Warner Mifflin, who having been appointed with some others to present a memorial to General Washington, from the Yearly Meeting of Philadelphia, passed across the battle-field at Germantown, among the wounded and dying. In the course of conversation with the General, Warner frankly told him, and no doubt the scene he had just witnessed gave energy to his expressions, "I

am opposed to the Revolution, and to all changes in government which occasion war and bloodshed." Some years after, while Washington was President of the United States, Warner again visited him on an errand of mercy. The President, in reference to their former conversation, asked him on what principle he had been opposed to the Revolution. "On the same principle," said Warner, "that I should be opposed to a change in this government. All that ever was gained by revolutions, is not an adequate compensation to the poor mangled soldier, for the loss of life or limb." Washington paused awhile to consider the position assumed by the philanthropist, and then said to him, "I honor your sentiments; there is more in *that* than mankind have generally considered."

We have seen in the above anecdotes the beneficial influence of speaking the truth in love, without fear or flattery; we will relate an incident occuring during the same period, showing the powerful effect of Christian meekness, which, without verbal reproof, reached to the conscience and subdued the wicked spirit of a backsliding clergyman, who had become a partizan officer.

A company of armed republicans from New Jersey, crossed the river Delaware into Bucks County, Pennsylvania, intent on plundering all the tories they could find. They considered all Friends in that class, because they were opposed to war—and this predatory excursion could only be considered as an intention of robbing them, there being many residing in that neighborhood. The leader of this company had been a Baptist clergyman, who had evidently once known something that would have taught him better than to rob the innocent and unresisting.

William Blakey, a minister of the Society of Friends, residing at Middletown, was well known by repute as a friend of peace, and as the fearless opponent of war. It was to his house, therefore, that this renegade clergyman first led his troops, and commanded them to seize all the horses and wagons, and load upon them as much of the grain as they would contain. William Blakey stood by, a patient, unresisting, uncomplaining beholder of the spoil of his produce, the robbery of his stock. He felt the supporting presence of his Divine Master with him, and he sought for the spirit of supplication wherein he might not only be enabled to ask strength for himself, but to say, "Father, forgive them, they know not what they do." The officer was evidently much disconcerted at the quiet, Christian submission of him he was wronging. He could see no fear nor anger manifested—he could hear no petitions, nor invective, but he saw in William courage, crowned with a Christian spirit, and an evident sense of God's overruling providence, sustaining and supporting amid all. He tried for a time what a domineering, insulting behaviour would effect, evidently wishing to provoke the sufferer to make some sharp or angry rebuke, which might justify him to himself for that which he was doing. Perhaps he wished to proceed to still greater acts of outrage, which he could not do, unless he could feel, or imagine, some provocation.

As William continued calmly to look on the labors of the men, the officer at last became silent, and evidently agitated in mind. He came at last to William, and with a faltering tongue, tremulous with emotion, asked him if he ever prayed. This question was put to one, who, in his quiet resignation to his heavenly Father's will, was living in prayer—and he could answer with a modest assurance, that he had at times been favored with access to the throne of grace; and that he had, on the present occasion, been endeavoring to feel after the spirit of supplication. "Do you ever pray for any one but yourself?" William replied in the affirmative, and his interrogator then said, "I wish you would pray for me. I would not endure the wretchedness I now feel for all you are worth!" By this time the men had secured as much of the grain as the wagons and horses could carry, and were ready to depart, but the officer commanded them to return it all whence they had taken it; and after some serious conversation with William, they all rode off, having done him no injury.

On the 26th day of the Eleventh month, 1783, Eli Yarnall was married to Priscilla Walker, who proved a valuable companion, being a nearly united spiritual sympathizer with him in his journey Zionward. They married, in some sense, as though they married not. For though their love to each other was strong and fervent, yet their love to their Divine Master was above all. In a little more than four weeks after their marriage he left her, his dearest earthly treasure, and went to pay a religious visit to Friends in Maryland and Virginia. The day of his leaving home to enter on his journey, she wrote thus in her diary: "The Lord of heaven who pointed us out for each other, I have a hope and most ardent desire indeed, will in His time safely conduct us to each other's arm's again. Remember, O Lord, him who hath now left his most endeared connections to obey thee. Be pleased to be his companion, and conduct him safe to the bosom of her, who for his sake, believing it be thy will, hath left the hospitable house of her father, wherein thy love has often descendend as the dew of Hermon."

On the next day she writes of "being most affectionately engaged in sympathy with my darling, who, from all others I have chosen, humbly beseeching Almighty God to enable us to walk hand in hand through every trying dispensation, and though outwardly separated, that we may be present in spirit, feeling that that which joined us to together for thy glory, is now separating us for thy praise. Oh, thou most gracious and everlasting Father and fountain of goodness, preserve us in the hollow of thy hand, that so we may not stray so far as to have a single wish contrary to thy will!" Her constant state of close union with her distant husband is noted in her diary, in which she records her thanks to the Lord, who permitted her to feel him in spirit with her as she lay down to rest, and when she awoke in the morning, saying, "Thou withholdest him not from assisting me to sing forth thy evening hymn and morning praise." Other striking instances from her diary might be quoted to show how closely she felt bound to her husband in Christian love and fellowship of spirit.

Eli, who although not a frequent minister, was yet one of the most powerful and favored of his day, felt the aid of her spirit in his gospel labor, and after her death thus wrote of her: "Through the increase of that union which makes male and female one in Christ Jesus, she proved a great strength and confirmation to me in the exercise of the small gift bestowed upon me. Such was the sympathetic travail of her spirit when with me in meetings, that when I have had anything to say, she was generally favored with a sense of the very time wherein I have felt the motion of the Spirit to appear; and also when I have been at neighboring meetings, and she remained at home attending to her lawful concerns, she hath been made a partaker with me in seasons of favor, and a sharer also in more stripped and trying opportunities; which being the Lord's doing, was marvellous in my eyes, and cause of great humiliation and gratitude. I believe few, if any, ever performed the duties of a wife to a husband with more loyalty and upright affection, being desirous of contributing toward my present and eternal happiness to the utmost of her power. An affectionate mother and kind mistress, watching over and encouraging her family, as well as reproving and restraining from things of an evil tendency those under her care. She was a lover and promoter of retirement in the family, some of which opportunities were eminently favored with the overshadowing of Divine goodness and mercy."

At the commencement of her last illness, in 1795, she said she was preserved even from the desire of knowing what way the Lord designed to dispose of her. At times she spoke of the love and mercy of the Lord manifested to her in the overshadowing of his presence while alone in her chamber, saying her sense of his fatherly tenderness was so great, she had no language to set it forth, being at times dumb with admiration of his goodness.

After many sweet and comforting seasons, and dropping many encouraging expressions, on the 10th of Sixth month, in the year just mentioned, she took an affectionate farewell of her family, and quietly and trustfully departed. Eli says, "At which awful season, my mind being gathered into stillness, the language of the apostle was comfortably revived, 'There is, therefore, now no condemnation to them which are in Christ Jesus.' A firm belief that she was enrolled among the blessed and happy number tended much to alleviate my affliction on account of the loss of so valuable and much beloved a companion and a help-meet indeed, whose sympathizing spirit hath been instrumental to strengthen and console my mind under many adverse and trying allotments. Concerning her, I have been enabled to adopt the sentiment of Job, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

At the burial, Eli was strengthened in the renewed feeling of the Lord's mercy, and in the assurance that it is in righteousness he afflicts the children of men, to bear a close testimony, commenting on the text, "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground."

Eli Yarnall continued faithfully obedient to the requirings of his almighty Caretaker and Saviour, and day by day grew in spiritual stature, till he stood as a father in the Truth. He was not frequent in the ministry in his latter years, but was a good example of fervent inward exercise and travail of soul for the arisings of life among those assembled. His spirit was often tendered in silent meetings, and, under a sense of Divine love and regard, tears of grateful thanksgiving would at times flow from him.

An interesting anecdote relating to his Gospel services, and illustrating the true fellowship which exists among those who are rightly called into the solemn work of the ministry, is as follows:

James Simpson, though endowed by his Divine Master with a remarkably baptizing gift in the ministry, was often greatly depressed. On one occasion, after attending a meeting, in the course of a religious visit at Springfield, Delaware County, Pennsylvania, he experienced a season of great discourage-

ment and desertion. Thinking himself unfit for the ministry of the Gospel, and for the service he was then engaged in, he pressed upon his companion the necessity of returning home. To this the Friend objected, saying, that they had appointed a meeting at Providence for the next day, and must attend it. James replied that he thought he could not go to it, and plead to return home. After an afternoon and night of distressing conflict of mind, James arose unrelieved, and bent on leaving the neighborhood at once. His companion, unwilling to take this course, invited him to sit down, and they would try to wait on the Lord for direction and consolation in this time of trial. They had not sat long when James, with a bright countenance and cheerful voice, announced his readiness to attend the meeting, telling his friend, "My Master has been here, and said to me, 'Go, and I will send my servant, Eli Yarnall, and he shall come and pray for thee.'"

On that morning, Eli Yarnall, who lived several miles from Providence, was ploughing one of his fields, when he felt a strong impression to go at once to Providence meeting house. He wondered at this, as it was not the usual meeting-day there, and he had not heard of the appointed meeting. But the call was clear, and he obeyed it. His wife was also surprised, remarking, "It was not meeting-day there, and she could not think what he was going for." He, however went, but did not reach the house until the people had gone into it. Taking his seat in the gallery, the mind of Eli Yarnall was soon brought under religious concern, and he felt it his duty to break the silence by prayer, in which he interceded for his beloved friend, James Simpson, that his faith might be strengthened, and help vouchsafed of the Lord to enable him to prosecute his religious services to the edification of the Church and his own peace and comfort.

James soon afterward arose in a living and awakening Gospel testimony, which had a powerful effect upon the audience, many being greatly affected and contrited into tears.

Toward the close of his life, Eli Yarnall married Thomasine Roberts, a daughter of John Roberts. In his intercourse with his family and in the world, his conduct was marked with Christian circumspection and watchfulness. He was upright in his dealings, honest toward man and toward God, prompt in the fulfillment of his duties, and cheerfully dedicated to attend to all the services the religious Society he belonged to required of him.

In the Seventh month, 1812, being taken unwell, he had a sense that death was drawing near. In the Eighth month, to one visiting him he said, "My dear friend, I believe I am going the way of all flesh. My pain is often very great; but my mind, under the prospect of approaching dissolution, enjoys entire resignation. Indeed, the quiet and peaceful serenity with which I have from day to day since my confinement been favored, even when under excruciating pain, is cause of much thankfulness and admiration." On one occasion, after supplication for preservation, he addressed his two sons, reminding them of visitations immediately and instrumentally, which had been mercifully granted to them. He sought to encourage them to walk in obedience to the Lord's requirings, and to make their Saviour their friend, that He might be their strength and support in after life. Soon afterward he broke forth into a strain of praise and thanksgiving to the Father of mercies for the blessed present assurance of his love, and that the work of his soul's salvation was perfected, and his peace made with God forever. "'Glory to God in the highest, and on earth, peace, good will to men.' Often before now I have been made sensible of the universality of the love of our heavenly Father, and now I feel it flow toward all men. If I die now, give my dear love to all my friends, and tell them I die in peace and unity with all faithful Friends."

At another time he said, "My dependence is on the Lord Almighty, whose blessed will be done. I can say in truth, come, Lord; thy servant is ready. I have not now to suffer the pangs of guilt." Two days after, he said his mind was at peace with God and man, and then added, "The sting of death is sin, and that is taken away." Relieved from severe pain, full of gratitude to his Almighty Helper, he went rejoicing through the dark valley and shadow of death, fully assured that he who sustained him in faith and hope here would crown him with glory hereafter. On the 25th day of the Eighth month, 1812, hope was lost in certainty, and faith in fruition. He was in his sixtieth year.

In perusing the following extract from the writings of one who lived before the time of George Fox, it seemed to me to embrace the sum and substance of the one thing needful. I offer it for insertion in the *Intelligencer*.

D. I.

EXTRACT.

Bulstrode Whitelocke was descended from a good family in Berkshire, and born in the year 1605. He possessed strong mental powers, which were highly improved by education, study and business. He was advanced

to several stations of the greatest trust and importance, both at home and abroad, and acquitted himself in them all to the satisfaction of his employers. Whilst he was ambassador to the court of Sweden he was particularly honored by Queen Christina. In the latter part of his life he withdrew from public affairs, and resided in the country till his death. In his retirement he was visited by a friend, to whom, after making many serious observations, he expressed himself in the following manner: "I have ever thought there has been but one true religion in the world; and that is the work of the Spirit of God in the hearts and souls of men. There have been, indeed, many dispensations of God, suited to his own wise ends, and adapted to the low and uncertain state of man in the world. But the old world had the Spirit of God, for it strove with them; and the new world had the Spirit of God, both Jew and Gentile, and it strives with all; and they who have been led by it have been good people in every dispensation of God to mankind. I myself must say I have felt it from a child, convincing me of my evil and vanity. It has often given me a true measure of this poor world, and some taste of Divine things; and it is my grief that I did not earlier apply my soul to it. I can say, since my retirement from the greatness and hurries of the world, I have felt something of the work and comfort of it; and I am persuaded it is both ready and able to instruct and lead, and preserve those who will humbly and sincerely regard it. So that my religion is the Good Spirit of God in my heart; I mean what that has wrought in me and for me."

For Friends' Intelligencer.

PREPARATION FOR SOCIAL WORSHIP.

The following short article in a church periodical arrested my attention, and as I read and re-read, I thought it might well apply to some of us as Friends, who profess to be a simple people.

"How particular we often are about dressing for church. I fear our bodies often come in for the largest share of attention. With some care of this kind, we have no fault to find. There is nothing commendable in being very negligent of our dress. Neatness and taste deserve to be praised; we may, however, give to this matter undue attention. We may spend too much time at our toilet, and may spend too much money and thought in *mere ornament*. Plainness and simplicity best become those professing godliness.

But what we intended to say is, that there is another kind of preparation we may neglect. The "preparation of the heart, as well as the answer of the tongue, cometh from the Lord." Do we seek to dismiss earthly cares, and crave the Divine blessing? Would we be profited by going to the house of prayer, that blessing must be bestowed upon us. How unimportant is the matter of dress compared with this! What is the body to the soul? Let us seek that it may be arrayed in the Saviour's righteousness, and adorned with the graces of the Holy Spirit."

True, we do not attach any particular sanctity to our meeting-houses, holding that acceptable worship can be performed anywhere or at any time, and that "every house is a house of prayer," still we value social worship, and this "preparation" for it is what arrested my attention. My mind went back to my own childhood. Well do I remember my mother, an humble unobtrusive woman, whose attire was scrupulously neat and plain, but always simple. Her constant habit on First day morning, was to allow herself one-half hour or more to read, before starting for meeting. Memory pictures her now, seated in her accustomed seat by the window, ready, with the exception of her bonnet, which lay on a stand beside her, reading sometimes the Bible, at others, *Friends' Intelligencer*, very frequently in *Friend's Miscellany* or some Friend's journal.

It did not impress me much *then*, but it comes to me *now*, and I can realize the beauty of the habit that was, perhaps, an introduction to her to a season of Spiritual communion that was enjoyed nearly to the close of a long life.

I am not a believer in "the *good old times*," fully persuaded that the world is advancing step by step to a higher standpoint. But yet, as I glance over our assemblies of richly dressed, and in many cases fashionably attired Friends, I query whether any "preparation" has been made except for the body. We have, in the rapid increase of wealth, become so accustomed to luxury that I sometimes fear we do not know in what "moderation and simplicity consist." Let us strive more and more to be a simple people and not suffer ourselves to be led into needless extravagances. There never was a time since the days of George Fox, when there was greater need of bearing out our testimony in this particular. Shall we not then, in our assemblies, give more time to the "preparation," not of the body, but of the mind? So shall we be fitted to realize what is the earnest desire of all, that the Spirit of worship shall so pervade our meetings, that each shall be sensible of the presence of the Most High.

L. H.

To worship rightly is to love each other, each smile a hymn, each kindly deed a prayer.—*Whittier.*

"NOMINATING COMMITTEES."

Editors of The Intelligencer. Respected Friends:—In your last number my attention was arrested by an editorial endorsing the views of a writer in *The* (London) *Friend* in relation to the appointment of committees. I apprehend that those views might answer better in London Yearly Meeting than in ours. They afford to my mind a sad evidence of the declension of Society there from its earlier and better days. The Society in England, perhaps unconsciously to itself, is essentially *aristocratic.* In America the reverse is the case, and no religious society carries out more fully the *democratic* idea than our branch of the Society of Friends. I use the above word in its more extended sense.

Most of us, who are in the practice of attending our Yearly Meeting, know and feel the evils resulting from improper or unguarded nominations. If we were, as we profess to be, led and guided by the Spirit of Truth in our deliberations, I believe we would avoid such nominations, and Friends, when rightly named, would not object to serving on committees. But, alas for the weakness of human nature! we are too much in the practice of making nominations by *sight* more than by *right feeling.* Would not that be the case if we had, as proposed, a nominating committee? The probable result would be that the same Friends would continue to be named year after year for the same services, and those who were suitably qualified, because they were *out of sight,* would be excluded, to the injury of Society. The evil would probably not end there. The experiment of a nominating committee might, for a time, be regarded as a success, and, having done so well, the committee, composed mainly of the same Friends, would be continued from year to year, until, from the servants, they would become the masters.

The history of the Meeting for Sufferings, from its establishment, in the year 1756, up to the year 1827, when it had *literally* become a *Meeting of Sufferings* to the Society, is fraught with deep instruction. That body became an aristocracy, and endeavored to rule with a rod of iron. Its efforts to force a creed upon the Society was one of the main causes of the separation of 1827. No one in 1756 could have anticipated such results, produced in less than a century; neither can we do so in the now apparently harmless appointment of a nominating committee in our Yearly Meeting.

The history of the past contains a warning for the future. Let us then endeavor to learn wisdom by the things we have suffered.

8th mo. 17th, 1873. T. G.

LOCAL INFORMATION.

Shrewsbury Quarterly Meeting, held at Rahway, has just passed. A number of Friends from distant meetings were present; two had minutes. Owing to the severe storm, the meeting of ministers and elders was smaller than usual, but the feeling of love prevailed, and the life-giving presence of our gracious Father was spread over the assembly as a canopy and its quickening influence cheered and gladdened those thus met, and inspired us with renewed faith to press on in the line of individual duty.

The meeting for business was also a season of refreshment. The Master was there and blest the bread that was broken. A little from His hand satisfies.

A meeting for public worship was held on Sixth-day. Many convened. The responsibility of standing as a messenger to the people, was deeply felt by some who were thus engaged, but there was evidence given that they were enabled to divide the word aright. Their exhortations ministered to the needs of those who were there. The flock was watered and gathered home to the true fold, a state of rest and safety.

Those who have received a gift in the ministry, hold the treasure in earthen vessels, and it is well for these to bear in mind that in olden time when the receiving vessels were full, the flowing of the oil was stayed. There is no waste in the divine economy.

8th mo., 17*th,* 1873.

Scraps

FROM UNPUBLISHED LETTERS.

Thy last came to me freighted with a loving, Christian spirit. Thy letters are, it is true, tinged with sorrow; were it not so, we could not be just now, congenial correspondents. I love them because of the similarity of our affliction and our individual acceptance of it. The principal enjoyment of such correspondence would be marred were there not freedom of thought and naturalness of expression. Any other style than that in which thou writes I should not think natural. A bereaved friend lately wrote to me, that "she was so absorbed in the divine will, that she could not grieve." I can better understand thy state of feeling; for I think nature demands our tears and we may weep and still live in condescension to that Higher Power which has a right to control all our affairs, and to take our loved ones to Himself. Perhaps I am too apt to bring passages of Scrip-

ture into view for our mutual comfort, but I think we are designed to be one anothers' helpers—one anothers' joy in the Lord, and when my mind is under a cloud, it is very grateful to me to have a comforting passage or text brought to my remembrance. It helps a little to elevate the thoughts—to raise them above the sorrows of time, and to fix them upon eternal realities.

Time is short. Let us arise and put on strength in the name of the Lord, and go forth to meet Him in the way of His coming. If it be in sorrow, it is that He intends a deeper work of grace in our hearts, and if we consent and close in with it, He will enable us to bring up, even from the bottom of Jordan, living stones of memorial to His praise.

He will have a tried and proved people. Surely thou and I belong to that class. Let us then sometimes rejoice in the midst of tribulations. The Apostle said, "rejoice evermore, and in *everything give thanks.*" Do not let us live always on the shady side, but turn to the Light. Ah, yes! "Arise, shine, for thy Light has come and the glory of the Lord has risen upon thee."

FRIENDS' INTELLIGENCER.

PHILADELPHIA, EIGHTH MONTH 30, 1873.

PRAYER.—Not long ago, the attention of the public was called to the subject of "prayer," by the proposition of an eminent scientist, that its efficacy as a means of procuring temporal blessings should be tested by experiment. Much alarm and some misconception were manifested on the part of pious persons, who regarded the proposition as sacrilegeous. This feeling was only partially allayed, when Prof. Tyndale afterwards explained, that the proposal did not refer to "prayer" in its highest religious sense, (in which he appears to have a reverent belief,) but to that irrational idea of it which ignores the immutability of the laws established by the All-wise Creator of the universe, and expects Him to change these laws at the request of His finite creatures. But whether the proposition was irreverent or not, the discussion produced by it was, we think, calculated to do good. Probably the minds of many thoughtful persons have become clearer on the subject of prayer from having their attention afresh called to its true nature.

If we study the history of "Early Friends," we shall find that it was their especial province to inquire into and expose many of the fallacies and superstitions prevalent in their day. They applied the test of "enlightened reason" not only to the corrupt social customs of society, but to those religious observances which, being based on ignorance of the true character of God, were obstructing the progress of the people in vital religion. These single-minded, earnest men and women were unsparing in their analysis of things as they found them, and bold in their exposure of error, and in testifying to truth as they apprehended it. Such times of sifting, in which truth, either religious or scientific, is measurably separated from error, are eras by which the progress of the human mind can be traced. Although in one sense, the knowledge of scientific truth has nothing to do with our relations to God and duty, since, whether enlightened or ignorant, they that fear him and work righteousness have ever been the accepted ones, yet perhaps few will doubt that every such addition to our knowledge enlarges the sphere of our accountability.

Want of precision in the use of language often leads to obscurity of ideas. Thus the word "prayer" is sometimes used to denote a voluntary *act*, and sometimes a frame of mind. Children are taught to *say their prayers;* and the idea thus gains possession of the mind that the *act* is a duty—something paid to the Supreme Being. Many of us can remember having been taught to say two short prayers before going to sleep, and that, when from drowsiness or other cause, one of these was omitted, there was a sense of unperformed duty. Whether this crude idea of prayer is the only one a little child can comprehend, and whether it best serves the purpose of infusing a sense of accountability to a Supreme Power, we must leave for individual decision. Experience teaches that it is at least no barrier to the formation, in later life, of more exalted and spiritual views in relation to "prayer." It is alluded to as showing the tendency of the immature mind to substitute the act for the feeling. There are rare cases recorded and met with, of devout and consecrated persons in whom native temperament has so blended with divine

grace that like Enoch they may be said to "walk with God," who have experienced a cessation of prayer as a conscious act. Lady Guion, relates that for years she did not pray, for she had nothing to ask for; evidently limiting the word "pray" to *petition*, for in the devout communion enjoyed, the Spirit of thanksgiving must often have arisen.

Vocal prayer in public assemblies appears to differ but little from "ministry." To be effective there must be a *gift*. We have known individuals in whom this *gift of prayer* was conspicuous; baptising the audience into such a reverent sense of the Divine Majesty, as to leave no doubt that the supplicant was commissioned to speak for all. Like some ministry, too, we have vocal prayers that can only be regarded as acts of dedication without other result than the spiritual growth of the person offering them.

Private individual prayer, using the word in the sense of communion with our Heavenly Father, is a subject with which no stranger may intermeddle. It is an element of the religious life and cannot be separated from it. When the fruits of the spirit, and we know what these are, are shown in the daily life, we are bound to infer that they spring from communion in some form or other with the Source of all Good. The mode of that communion will depend somewhat upon early imbibed ideas, and more perhaps upon mental characteristics. We all know persons in whom the religious sentiment takes the form of practical righteousness rather than devotional feeling, and who apprehend God in His attributes rather than conceive of Him as a being. There are others in whom the sentiment of duty is stronger than that of love, and who seldom rise above the condition of servants. In each of these the form of communion differs, while enough of its spirit may be known to keep their hearts true and faithful. Imaginative religious minds realize vividly the *personality* of God and attribute to Him the highest human qualities they can conceive of. To these He is present as a Father, loving and pitying His children and also correcting them. He is sought unto in their troubles. thanked for their blessings, and, fully realizing this conception, the mind rests in it without questioning. Others can only view the Supreme Being in His attributes of Omnipotence and Immensity; to them He is the Creator and Upholder of the universe, but is too far off to be approached; and a *second* Divine being, invested with gentler and more lovable qualities is put in His place as an object of prayer and worship.

There would seem but little practical difference between these two conceptions of the mind, for while one invests the Supreme Being with the most lovable human affections, the other in order to make Jesus a being to whom prayer is addressed, must invest him with the Divine attributes. There is, however, this difference. One object of worship is more easily conceived of, and does less violence to the enlightened intellect than two or more. It was this conception of Oneness that made the early faith of the Israelites, before it became overlaid by ritual and tradition, so grand, so inspiring and so devout. Would the Psalms of David be what they are, "a voice given to the devotions of Christendom," if they were addressed to the "second person of the Trinity?" The mission of Jesus was not surely to substitute the worship of himself for that of his Father. His example and teaching both reveal to us how intimate may be the communion with God of those who do His will, and that only through this medium is He seen as an object of the tenderest love as well as the deepest reverence.

If minds differ in their conceptions of the Supreme Being, their modes of approach to Him must also differ and must be determined by their own experience. If stated seasons of retirement and communion, the utterance of words, or a particular posture of the body, best awaken feelings of devotion, they may be used as aids by individuals, but should not be laid down as rules. We are enjoined to "pray without ceasing;" to "pray continually;" in other words, to have such an habitual sense of the Divine Presence through His Spirit in our hearts as shall leaven our thoughts, words and actions.

MARRIED.

COWGILL—FREEMAN.—On the 21st of Seventh month, 1873, by Friends' ceremony, at the residence

of the bride's mother, Thomas G. Cowgill, of Dover, Delaware, to Mary V. Freeman, of East Hamburg, Erie Co., N. Y.

DIED.

BASSETT.—On the 17th ult., at the residence of her sister, Elizabeth Bassett, at Wilmington, Del., Ruth Bassett, in the 70th year of her age; a member of Wilmington Monthly Meeting.

MAROT.—On the 24th ult., at the residence of her sister, Elizabeth Bassett, in Wilmington, Del., Deborah Marot, in the 81st year of her age; a member of Birmingham Monthly Meeting.

MAROT.—In this city, on Seventh-day, 2d inst., Harriet E., wife of Samuel Marot, and daughter of the late Wm. H. Ellis, in the 39th year of her age; a member of Green street Monthly Meeting.

BALLENGER.—On the 28th of Seventh month, 1873, at the house of Isaac Powell, near Mount Holly, N. J., Grace, widow of Thomas Ballenger, in the 81st year of her age; a member and Elder of Evesham Monthly Meeting. Another valued friend and worthy Elder in the church has been removed from our midst; one whose example, during a long and useful life, is worthy of imitation. With cheerfulness she fulfilled the varied duties devolving on her in the social relations of life, and endured with Christian resignation, her many bereavements and other trials through which she had to pass. She diligently attended meetings twice in the week, and often accompanied ministers in their religious visits, and was a true helpmeet. Her solid deportment and the tenderness of her spirit, gave evidence of her living concern for the prosperity of Zion and the enlargement of her borders; and her remarks to some of her friends gave proof of her desire that there might be an increased zeal in our members, in performing the "reasonable service of assembling together," to "worship the Father in Spirit and in truth."

She loved the precious children and youth, and some of these will long remember their pleasant minglings with her in the "greenness of old age." May these follow the same guide, who will lead them also in "ways of pleasantness, and paths of peace."

She resided with a son, but while on a visit to some grandchildren was prostrated with sickness, and quietly passed away, we have no doubt, into the mansions of rest.

She was impressed for some time with an assurance that her end was near, but had nothing to fear, having her "lamp trimmed, and burning."

CAPRON.—On the morning of the 7th inst., while on a visit to her children in New Britain, Conn., Rosalinda, widow of Orlon Capron, in the 80th year of her age. Her remains were taken to Broadalbin, N. Y., for interment. A large number of her neighbors and friends assembled on First-day, the 10th inst., to pay their tribute of respect to one who had lived a long life of purity and uprightness amongst them. Testimony was borne by a neighbor who remembered her in his childhood, to the cheerfulness and sweetness of her spirit.

THOMAS.—On the 8th of Eighth month, 1873, Anna A. Thomas, daughter of N. Spencer and Hannah Ann Thomas, in the 14th year of her age. Thus early has this sweet child been called away from the warm affection of the family circle. We touch with reverence the memory of her pure, innocent, sprightly disposition which shone forth in all the relations of her beautiful life.

From "Perfect Life."

THE TRUE END OF LIFE.

BY W. E. CHANNING.

(Continued from page 406.)

The great laws of Nature, in their general operations, are, indeed, beneficial; and the more largely they are explored, the more they attest a Good Creator. But who that contemplates the awful powers of the material world, as revealed in tempests, lightnings, earthquakes, volcanoes and wrathful oceans swept by whirlwinds, can think of this earth as having no higher use than to supply man's animal wants? What is a large part of man's existence but a ceaseless struggle with the destructive elements of Nature! What dangerous friends are even her most common gifts! The fire, by which we subdue the minerals and cheer our homes, perpetually threatens us with ruin. We must hem it in with walls of stone and iron, lest conflagration seize upon our dwellings, sweep through our streets, and reduce our whole substance and the gains of generations to ashes in an hour. We must battle even with hosts of insects for our harvests and our fruits, and thus fight an endless strife for daily bread. We talk of Nature as our Friend. Were not her mighty forces meant as plainly to oppose as to befriend us? Does not Nature bear evident marks of being planned to rouse man to heroic energy, by summoning us to conflict? How can one bear even to hear Nature called a "machine," as if it were a mill revolving for man's material uses? Its immense and tremendous energies, its floods of light, its hosts of stars, its unfathomable mysteries; are these meant only to give animal delight? Are they not manifestly designed rather to rouse far-reaching thought, to awaken profound awe, to inspire dauntless courage, and bring us into active concert with a Will infinitely transcending all material forces combined?

How different is the impression which Nature makes upon a thoughtful mind from that of dead "machinery"! In aspects of ineffable beauty and grandeur, it opens before us depth beyond depth, and touches inward springs of joy, gratitude and benevolence, which are as exhaustless as its own overflowing Life. For a Spirit of Power and Love breathes through, blends with, harmonizes and quickens this exquisitely ordered whole, with which we feel our own Spirits to be akin, by affinity and fellowship!

Such is the great lesson taught by Nature. And we may learn the same truth, that man is made for a higher End, when we profoundly study the very City, of which the first impression is that it is a collection of beings brought together for the purpose of ministering to one another's animal life. What a

monument is a City to the immortal energies of the Human Mind; and what a witness to man's Spiritual Destiny! When we gaze around upon its stately structures for public and private use; when we observe how the shapeless rocks, hewn from the quarry, have been reared into edifices of beautiful proportion and imposing grandeur; when we notice the various technical arts which imitate the creative powers of Nature, and elaborate the rude materials into graceful forms adapted to social refinement, can we help feeling that Man is a being, whom the Inspiration of God welcomes to be a Co-Creator with Himself? And when we enter the houses which are so densely crowded together, what do we find? Are they mere contrivances for safety and shelter? Do we not instantly meet with countless provisions for higher tastes than mere animal enjoyment—tastes which belong to Spiritual Beings, who delight to sympathize in beauty, order, and harmony? These pictures on the walls, were they meant merely to gratify the sense of sight by color? Do they not breathe with grace, loveliness, and dignity? Here may be the countenance of one associated in our thoughts with years of unbroken friendship and hopes of a better world. There may be the portrait of some heroic character, or the represented scene of some heroic enterprise, that reminds us how life, and all life's blessings, have been gladly cast away for truth,' for country, and for God. One such picture, in one house, is proof enough of Man's Spiritual Vocation!

But again I ask, what is the End of a human habitation? Is it merely a place wherein fellow-mortals meet to eat, drink and sleep securely beneath a roof? A house is reared to be a HOME,—the centre where a Family may gather into one; to be a serene retreat, where the tenderest affections may find rest; that within its walls love may have a dwelling place, and the charities of life gain ample scope and happiness; that parents and children may there press one another heart to heart; that sorrows and joys may be freely shared in confidence; that troubled spirits may disburden themselves and be blessed with pardon and peace; and, in a word, that the great work of training human beings for the duties of the present life, and the perfection of another, may be begun and carried on. These are the True End of a human dwelling. As we pass through the streets of a City, what a thought of undying interest it is, that within these numberless homes are rich romances of domestic life—hearths, round which are gathered at evening the members of a family scattered by day, husbands and wives, parents and children, brethren and sisters,—the sick and suffering nursed by the strong, the aged waited on by the respectful assiduity of the young,—amidst all the sympathies, labors, hopes, joys, sorrows, of disinterested love! In a City do we behold then only the signs of a being created for bodily and transitory good?

Moreover, among buildings destined for earthly uses, do we not observe churches with spires pointing towards the heavens; schools for the training of the young; public libraries stored with the wisdom of ages, and collections of books which welcome us to communion with sages, legislators, philosophers, historians and poets of all times and lands; museums of science, galleries of art, hospitals, asylums, all bearing witness that Man's End is to be a member of Society, to advance his Race, and to transform Humanity into the Kingdom of God, and thus prepare, by beauty and beneficence on earth, for the higher activities and joys of the Spiritual World?

From this survey of man's animal nature I have shown that the End of Life is *not* mere activity upon the outward world. As a necessary consequence, I proceed to observe, that the great Work of Life is an inward one. Man's true Vocation may be defined to be Spiritual, as distinguished from a merely animal one.

Man has a Spiritual Nature. The Soul is created to look beyond and above all material things. In the Soul we find principles which enable us, and we might say compel us, to discover within Matter itself, the signs of an *infinitely* Higher Being. Is Matter a barrier which the Spirit cannot pass, beyond which all is darkness? How easily it scales this wall. In Nature everywhere it beholds witnesses of Supernatural Power. God! God! is the glorious Idea, that beams in splendor from all creation. In the heavens the Soul beholds an emblem of His Infinity. In the connection and harmony of Nature it recognizes the type of His Unity. The Universe, vast, beautiful, magnificent as it is, cannot content the Soul, but rouses it to more majestic thoughts. The wider view it takes of what is material, the more impatient it becomes of all material bonds. The sublimer the prospects which are opened by the Universe, the more the Spirit is impelled to ascend to a still Sublimer Being. For ever it aspires towards an infinite and Immutable One, as the ground of all finite and mutable existences. It can rest in His Omnipotence alone as the source, centre, sustainer, determiner of all forces.

(To be continued.)

ONE advantage gained by calamities is, to know how to sympathize with others in the like troubles.

For Friends' Intelligencer.

OCEAN REST.

Fiercely and sternly glowed the fervent sun;
The city languished, and the rural shades
Sighed for the autumn breezes. But the
Cool river flowing past our shores, murmured
Sweet praises of the distant sea, to which
Joyful she bore her tribute evermore.
"Come thou with me, oh weary and perplexed,
Take the white winged ship and float away
To the dark-heaving, wondrous, ancient sea.
Sweet breezes course forever o'er the main,
Unvexed by city wall or mountain chain,
And they will fan thee to forgetfulness
Of strife of tongues, harsh judgments cold and stern,
Toil never ceasing, overladen hearts
Thou canst not ease by joining in their moan."

Ancient and staunch, the kindly Norman lay
At anchor by the city of our love;
And we ascended to her shaded decks,
Bade farewell to dear friends, who said "God speed,"
And tranquil, joyful floated toward the sea.
"O strong steam giant, do thy best!" we cried,
"Bear us, all swiftly, far out to the dark
And solemn ocean. We fain would drink of Lethe
And grow, like the great sea, strong and very glad,
Ready for all life's labors, and its cares.
Strong to speak words of gladness and of hope,
Strong to give help to weary laboring ones,
Strong to bear joyously the weight of life.
Strong too, to cast aside the emptied cup,
But patient still to drink the strange fresh draught
The Father proffers in a chalice new."
The south wind fanned our brows with promise sweet;
The rippling river seemed to murmur low
While the strong Norman plowed her tranquil breast,
Casting afar a wavelet to her shores.
As day declined the waters widened out
And the cool ocean breezes brought to us
A message from the great Atlantic waste.
Then drew we closer on the Norman's deck,
And joined in friendly converse, as the sun
Sank down in glory, gilding all the west
And casting streams of gold athwart the bay.
Then to the east horizon turned our eyes,
In glad expectance of the harvest moon.
"She will arise, we know it! Nought but man
Resists the impulse of the Word divine!"
And lo, far out beyond the dancing waves,
Earth's gentle daughter opes the eastern gate
Of heaven, and casts her silvery beams along
Their crests. The distant sails pass glorified
Along the bright horizon, and the stars,
Those diamond sparklers, seem to sink
Farther into the distance, smilingly.
Light, beauty, peace and rythmic harmony
Are on the deep, but we must sleep to-night
And then to-morrow take our Sabbath rest,
Listening to hear thy voice of calm, O sea.
So the kind ocean chaunts a lullaby
And we sink down to find a realm of dreams
More silver-tinted than the moonlit wave.

Morn breaks in beauty o'er the wide expanse,
And we come forth renewed by slumber sweet,
To hail the Sabbath on the dancing sea.
Man's rest is this, but the insensate steam
May toil for man and bear him on his way.
We seat us silent on the shaded deck
And feel the soothing influence of the hour.
Afar are we from all earth's jarring noise,
But wondrous near to Power infinite,
Perfected Beauty, tender, healing Love.
But vast as is our lofty, glorious fane,
No room is here for priest to minister,
No need is here for sounding organ tones;
The sea our priest, the waves, the breeze our choir.
Said one of old, "Though I should take, wanton,
The morning's wing, and dwell afar, afar,
Even to the utmost parts of the great sea,
Thy hand shall lead, thy right hand hold me now
And evermore."

But see the breeze has died,
The billows, slumbrous, sink into a calm;
The speeding Norman cleaves the silvery sheet
And from the bow we gaze down in the deep
And see the glad sea creatures gleam and dart.
The scaly fish, the wierd Medusa strange,
With frail tentacles stretching far behind,
Expanding and contracting fringed disk
Campanulate, sinking and rising oft
And seeming often to reverse his form,
And sink his rising dome into a cap
Reaching up fairy fringes toward the sun,
The little Mother Cary darts along,
Skimming the wave to find the morsel sweet
God furnishes to all his creatures dear.
"Where dwells the little bird?" we question then,
And the wise seaman answers, "On the deep."
We smile and ask no more, but well we know
The brooding mother and the nes ling weak
Must have some resting place secure in marsh
Or reedy shallow, or on rocky height.
When tempests rage and waves like mountains rise,
This little Petrel can their fury brave,
And pipes his glee-like spirit of the storm.
No fear has he of wind, nor bounding wave,
Nor mighty gallant ship, nor mariner.
And canst thou teach us then, this Sabbath eve,
One lesson more of trust and cheerful faith,
E're the bright day of joyance is no more
And we resign us yet again to sleep?
For see, the setting sun even now tinges
With tender glory all the western sea.
Nestling, we gather at the vessel's prow,
And in hushed rapture drink the draught of joy.
Day fades again, and night brings forth her stars,
Those glorious watchmen, those most ancient orbs
Which gleamed and sang together, when our earth
First rose, by Word divine, from chaos dark.
There mounts the winged Pegasus as of old,
And there the greater and the lesser Bear
Guarding the pole. The king Cepheus and
His stately spouse, and captive daughter dear
Are radiant, as when in distant age
The fabled monarch reared his shining throne,
And thus embalmed his story 'mong the stars.
Skimming the sea's dim marge, but soaring high,
Far toward the zenith, brilliant Scorpio curves,
Telling of summer's heat in tropic lands.
Down the bright galaxy's mysterious way
Darts the fair Cygnet with her mystic cross—
Symbol of faith, endurance and of hope.
But the night deepens, and chill ocean winds
Come warning us to find safe refuge warm,
For rest and sleep and dream. To-morrow's sun
Will see us anchored by the city vast,
To hear again man's myriad nonsense noises.
So farewell stars, fair sea, and gentle friends;
The Sabbath day upon the deep is o'er.

Boston, 8th mo., 10th, 1873.

A FIRM faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

From The Chronicle.

THE BESSBROOK TEETOTALLERS.

Facts afford the strongest proof of the truth of theories. Multitudes understand and feel the force of a fact who cannot comprehend the value of a theory. For this matter of intemperance it is the general mind which must be reached if reformation is to be effected, and we have met with no more convincing proof of the inestimable benefit of temperance to the working man than is afforded by the facts we are about to relate.

We derive our account of this remarkable and cheering enterprise, singularly enough, from France, one of whose gifted and benevolent sons was so impressed by the moral and material beauty of it that he was prompted to write out for the benefit of his own country a detailed account of what he saw and so much enjoyed at Bessbrook, and which is published in the Journal Des Economistes, Paris, Feb. 1873.

Bessbrook is a village of some 4,000 inhabitants, all connected with the great linen manufactory. It drives about 2,200 spindles, 500 power, and 60 hand looms, and works up annually, according to our author, $1,000,000 worth of raw material and the very refuse or sweepings of the mill produce $6,000 per annum. It is situated in the northeast of Ireland, about 45 miles from Belfast, on the railroad which connects Dublin with that city. Its population has increased six-fold within the last twelve years. By day and night, says our author, it attracts the attention of the traveller. The mere sight impresses you with an idea of its importance. Two or three miles off you see its high chimneys and colossal buildings.

By night the great mill resembles a palace with beams of brilliant light pouring from its thousand windows. If you are an artist, the landscape affords contours and color worthy of your genius. On the right flows a stream which before its confluence with the Newry-water, puts more wheels in motion than any other water-course of equal length in the country. The road turns and we are at the Bessbrook mills. As one advances other buildings come into view. The village of the water-drinkers overlooks lawns on which children are sporting. The situation is admirable. Moreover the air is not poisoned, as in other manufacturing towns. Here is industrial life without the abominations common to factory life. All breathes health, order, enjoyment. No police is there, for there are no gin shops.

That which at once strikes the stranger is the wonderful appearance of prosperity in the factory and its surroundings. Every house contains three to five rooms, according to the size of the family. Every arrangement needed for health and cleanliness has been made. One of the first buildings one meets is that for the schools. Boys and girls are taught in the daytime, and in the evening adults. That which strikes one most is the remarkable cleanliness of the pupils, girls as well as boys, their great desire to learn and the intelligence they display. At Bessbrook one feels oneself in the presence of a body of masters and mistresses evidently superior. The teaching has no reference to religious denominations.

A few doors from the school is the dispensary. Every one subscribes to a medical club, and the factory contributes liberally. Thus one is sure of a well paid doctor whose services are very inexpensive, even should he visit the house of the sick one. Walking on one reaches the hotel. There is the reading-room, most frequented in the winter. There are a great number of Irish papers and some English. Further on are houses of the hands. Some of these dwellings are truly charming. Here there are also pretty shops. One is that of a co-operative society, another of a dressmaker, who works for the belles, then a meat shop, a bread shop, a sort of bazaar and a post-office. Making a right angle with the principal street, one finds two or three other streets, in which also are some shops. So that the people have no difficulty in spending their savings on the spot. A farm is attached to the factory, It supplies pure milk, a luxury unknown to the great manufacturing centres of England.

There are also small allotments of ground, on which in the evenings of the long summer days the hands work. At the end of the town superior dwellings are constructed. These are the habitations of the principal people. Below these houses a sheet of water, picturesque and useful, turns the water-wheels. On the elevation near the Friends' meeting-house, is the substantial and handsome villa of John G. Richardson, the proprietor. A short distance from the town are built, nearly side by side, the Roman, the Presbyterian and the Episcopal churches. The three are diligently attended, and the people of Bessbrook preserve among themselves peace and concord; the rival sects live without the slighest conflict. Never has the demon alcohol lit the flame of discord and impelled them to deplorable enmities. We have mentioned what there is at Bessbrook; let us see what is yet deficient; there is no ragged school, no beggars' depot, no office for lending on pledge, no lodge for vagabonds, no pawnbroker, establishments which can scarcely live without the support of the whisky shops, the brewer, the distiller, the liquor

dealer; in short, there are no soldiers, no police, no gallows! The reader may now understand why Bessbrook is called the model town. Bessbrook was founded about 25 years ago. A property of some 6,000 acres, belonging to an Irish lord, was offered for sale, John G. Richardson became the owner. He had in view, first, the advantageous investment of disposable capital, and next, the creation of an opportunity for the laboring population to live under better conditions than are usually within their reach. He wished to put them in possession of the best physical and moral development they were capable of.

On this domain and on this site, admirably adapted to so noble an end, Bessbrook is erected. On the estate there exists, as it were providentially, a blue granite, superior to that of Aberdeen. This granite is in great favor in England. The town-hall of Manchester is proof of this. Many of the inhabitants of Bessbrook, not suited for mill work, find employment in the granite quarries. The tetotallers multiply apace at Bessbrook. They have 900 young ones, boys and girls, brought up in total abstinence, who have never tasted alcohol or fermented liquors except perhaps under medical direction.

This juvenile battalion is the hope of the future. It is a small fraction of the Band of Hope, an association well known in all parts of the world. There is also a numerous company of the order of Good Templars, founded in New York in 1851—imported into England in 1868. Occasionally eloquent lecturers on temperance from Dublin amuse the Bessbrookers. Their best lesson is found in the town in which they live. The practice of this virtue increases the love of its precepts and their effects.

So long as the laborer drinks one tries in vain to raise him to a higher level, though he may not drink to intoxication. The laborer who drinks moderately loses the money and time which, if better applied, would place him and his in easy circumstance. At Bessbrook everybody feels and comprehends this. The men and women who come to live here don't like to quit it. From all the surrounding towns they come to this place and great is the joy of those who are admitted. The crowd at the doors proves how great is the popularity of the system.

The wages paid here amount to the yearly sum of $250,000. One of the prominent characteristics of Bessbrook is the expression of sobriety and honesty impressed on all faces. In all the populous parts of the kingdom we hear continually of scandals, rare at Bessbrook. The superior education, the training and the absence of all intoxicating drink contribute largely to this result; yet we know that the first two advantages fail without the last.

At Bessbrook there prevails an amenity of deportments only found among the water-drinkers; the absence of intoxicating liquors seems to render the naturally rude more gentle. At Bessbrook they do not admit one member of a family alone, but the whole; by which means the youth are not left to themselves at the most critical period of life. They work under the eye of their parents, who guide them instead of casting them upon the world without money, morality or trade. In the manufacturing towns, where the system of family labor is not practiced, we know what evil follows. Licentiousness, drunkenness, vagrancy, tell what responsibility rests on those who cause such assemblages of the sexes in factories. At Bessbrook the admitted family lives in one of the houses built for the hands and remunerative work is procured for every one of its members. If the father cannot work in the factory they put him to work on the roads, on the farm, in the quarry, to drive wagons, or to whatever suits his age, his health and his knowledge. They want all capacities, all aptitudes; for at Bessbrook nothing is sent to be done out of town if they can find men, women and children able to do it in the town. All the machinery is driven by six engines, which consume annually 10,000 tons of coal—and by a turbine wheel. In personal appearance, the hands employed at Bessbrook will well bear comparison with those of other places. Undoutedly work is done there which is not healthful. There are rooms in which the heat and dust are not agreeable. Nevertheless men and women look well. Another source of their well-doing exists in the saving banks, which stimulate economy. These institutions are so well used that most of the depositors have accounts varying from $1,500 to $2,000. Richardson is a member of the Society of Friends. His wife has many valuable qualifications for the labors of this enterprise, which she shares with him. They devote a large part of their time to the promotion of Christian life in the factory and in the town; yet every one is allowed to follow the dictates of his own conscience. At Bessbrook one does not see what is so common elsewhere—intelligent workmen lounging about the public way on Sunday morning, the clothes untidy, the beard unshaven, the hair unkempt, the face unwashed, the teeth dirty, a soiled paper projecting from the pocket, a miserable cur at the heels, whose master is longing for the opening of the bar, that he may get his beer or grog. The Sunday at Bessbrook is a busy day. Early in the morning the Catholics go to

mass, and as the hours advance the Protestants of all denominations flock to their respective places of worship. Very few absent themselves; only the sick and their attendants. We are not of those who believe in the millenium and that it has begun at Bessbrook, but we believe we may assert that there are few towns in Ireland where Christian charity is better practiced and where consequently fewer heads are broken than by these teetotallers.

These people think, speak and act free from the mischievous influence of perfidious stimulants; therefore they live in peace and plenty. They have so great an aversion to houses where they sell brandy, gin, whiskey, rum, wine and beer, that the nearest tavern to them is dubbed by them Sebastopol, to indicate the fighting round about it. At Bessbrook there are many evening occupations; among them mother's meetings and other analogous gatherings. Richardson and his wife frequently visit in person the whole domain, not merely for commercial ends, but they visit the people of every age, because each of the visited has temporal rights to be protected and a soul to save. They encourage the slow, shield the innocent, raise the fallen, comfort the sick, help the unfortunate, watch over the widow and the orphan, and confirm the good. To convert sorrow into joy, is one of the highest offices of the worthy. They bear this in mind. Their object is realized in a circle of devout persons of the better class. The happiest results flow from this praiseworthy labor. Bessbrook commercially speaking, must be regarded as a plac of the first importance in the linen trade. The productions of its looms enjoy a wide reputation. They are so reliable that a merchant prince of London said of them lately, "One may buy without looking. They make no cloth of low grade." The English pronounce them unrivalled. They go in quantity to Spain and America. The flax passes through many processes before it becomes the snow white damask of the dinner-table or the delicate tissue for ladies' wear. When one steps across the threshhold of the mill one enters into the presence of a scene of industry truly magical—an apparently endless suite of rooms, filled with wonderful machinery, all working in concert, and only demanding, in most cases, the aid of a child. By gas-light the scene is still more imposing. The motive power is invisible, being placed at a distance, that it may not interfere or be interfered with. One admires the beautiful arrangement and extraordinary beauty of the machines and the evident neatness and comfort of the women and girls. It is the weaving-room. The apartment is large, well ventilated, cheerful and light; but the noise is stunning.

We should never get through were we to attempt the description of all the mysteries of this great room. We will only say that here we see the flax converted into Hollands, tablecloths and napkins. The weaving of the damask is the most interesting. Bessbrook is proud of her damasks and may well be so. The British factories yield nothing more beautiful. Financially Bessbrook is a success, and better still, it raises the working man to a higher moral and social level. It was not a mere commercial enterprise, it was the realization of a belief, which the experiment has shown to be a truth. It proves not only that the workman can do without intoxicating drink, but that he has better health and works better without it. It proves that manufactures may be so conducted as to promote education, the intellectual and physical training of children, the happiness of youth, and the well-being of mature age.

REMEMBER THE LIVING.

Have you ever stood by the grave of one dear to you, and been compelled to remember how much happier you might have made that life which has now passed beyond your reach? Has the hasty or unkind word come back to you, and repeated itself over and over till you would gladly have given a year of your own life to recall it, and make it as if it had never been? Let us remember that those who are now the living may soon be the dead, and beware of adding to the things done that ought not to have been done, the things undone that ought ot have been done.

Many a heart has languished for the tenderness withheld in life, but poured out too late in remorseful and unavailing regret. Let us be tender to our friends while they are with us, nor wait till they are dead to find out their good qualities. Let us bring all possible sweetness and tenderness and truthfulness into all our relations, thus blessing and being blest; let us keep our aims high, our hearts warm, our hands ready to do good. So shall we ally ourselves with heavenly legions, who will fight our battles with the powers of darkness. So shall we, amid the changes of our earthly lot, plant ourselves upon the everlasting foundations, and calmly note how the things of this world fade and pass away, knowing that we have laid up store of the things that endure.—*Celia Burliegh.*

One ought to love society if he wishes to enjoy solitude. It is a social nature that solitude works upon with the most various power. If one is misanthropic, and betakes him to loneliness that he may get away from hateful things, solitude is a silent emptiness to him. —*Zimmermann.*

CIRCULAR MEETINGS.

8th mo. 31st	West Nottingham, Md.
9th mo. 7th	Reading, Pa., 3 P.M.
" "	Abington, Pa., 3 P.M.
" "	Chester, Pa., 3 P.M.
" "	Constantia, N. Y.

FRIENDS' BOARDING HOUSE.

The Managers and Canvassing Committee will meet at Race Street meeting-house on Sixth-day afternoon next, 9th mo. 5th, 1873, at 5 o'clock P. M. It is very desirable there should be a full attendance.

Jos. M. Truman, Jr., *Clerk.*

NOTICE.

A Meeting of the Executive Committee of Baltimore Yearly Meeting First-day School Association, will be held at Gunpowder, First-day, the 7th of 9th mo., 1873, at 3 P.M. It is desirable that as many members as possible be present, as several important matters will require attention; amongst others, a report is to be forwarded and Friends appointed to represent the Association at the Meeting of the General Conference, to be held at Richmond, Ind.

The several schools, or subordinate associations, are requested to send their reports as soon as possible to the Clerk of the Executive Committee, No. 217 West Baltimore St., Baltimore, Md., stating the number of officers, teachers and scholars, and the number that are members of the Society, and the average attendance for the past year; also, the number of books in the library, and any other information that may be of interest.

J. W. Hutchinson,
Clementine A. Jennings,
Clerks of Executive Committee.

ITEMS.

Heavy rains commenced on the 12th inst., and prevailed for thirty-six hours over all portions of the Atlantic coast, the rainfall in some sections having been so great and so sudden as to cause serious damage to property in this city and in other places. Travel on the railroads in Maryland, Delaware, New Jersey and Western New York has been interrupted by inundations, "washes" and land-slides, and considerable damage has been done to the crops in various localities.

New Postal Regulations.—The Postmaster General has issued the following summary of the new regulations which went into force on Tuesday, the 1st of July: Official Regulation: 1. Franking privilege abolished. 2. Postmasters supplied with official stamps. 3. Official stamps must not be used except for official business. 4. Stamp of one department cannot be used for correspondence of another. 5. No matter can pass through the mails free. 6. Postage must be collected on newspapers published in the country where delivered. 7. Exchanges not free. Publishers must pay postage on each exchange received. 8. Postal cards uncalled for are not sent to the dead letter office. 9. Postal cards cannot be sent a second time. 10. Ordinary cards can be transmitted through the mails by affixing one cent stamp, provided the entire message is printed. The address may be written.

Letters—Three cents for each half ounce or fraction thereof. Drop Letters—Where delivered by carriers two cents for each half ounce or fraction thereof. At other offices one cent for each half ounce or fraction thereof. Printed Matter—One cent for each two ounces or fraction thereof. Seeds, bulbs, cuttings, roots, scions, chromos and engravings are classed with printed matter. Merchandise—Two cents for each two ounces or fraction thereof, limited to twelve ounces. When any of the above matter is mailed wholly unpaid and by inadvertence reaches its destination, double rates should be charged and collected.

The Attorney-General decides that no spirituous liquors can be introduced into the Indian country without order of the War Department; also that the jurisdiction of that department is exclusive of all other jurisdictions.

Japan and China have recently been concluding a treaty of commerce and friendship, which attracts considerable attention in the East, and is considered as an important step in Chinese development. The vigor and freshness of Japan's new civilization, backed by the persistency and shrewdness of her people; it is thought will not be long in taking advantage of this treaty to break Chinese seclusion.

Gustavus Rose, the emminent German mineralogist, whose death 7th mo. 22d, at Berlin, has been announced was a native of that city, born 3d mo. 18th, 1798. He graduated at the University of Berlin, and was made Doctor of Philosophy in 1826. He turned his attention to chemistry as applied to mineralogy, and for some time was assistant to Berzelius in his laboratory at Stockholm. He then returned to Berlin and was appointed Curator of the Mineralogical Museum in the University and Assistant Professor of Mineralogy. In 1829, when Humboldt was employed by the Czar to explore Northern Asia, he took Rose and Ehrenberg with him as assistants. Rose described his part in the expedition in his "Journey to the Ural, Altai and the Caspian Sea," published 1837-42. In 1839 he was appointed Professor in the University of Berlin. He also wrote numerous works on mineralogy and a treatise on the elements of crystallography. Gustavus Rose, it may be mentioned, had an elder brother, Henry, highly distinguished for his abilities as a chemist, and who was also a pupil of Berzelius. Henry Rose died 1864.

Coal in Sweden.—The production of coal in Sweden has not increased very rapidly. In 1870, the quantity raised exceeded only by five per cent. the yield of 1866. There is a prospect, however, at present that the production will be greatly increased by the discovery of large fields in the province of Skara, lying in the South of the kingdom, and through which the railroad from Göteborg to Stockholm runs. Experimental borings have been made, and in one case, at a depth of 560 feet, twelve different seams have been found, varying from three to eight feet in thickness. Several companies have been organized to work the new mines. This discovery is of exceeding importance to Sweden, as the export of timber from that country has reached its maximum, and as the demand for charcoal for smelting purposes has made wood very scarce and dear. At present Sweden imports coal from Great Britain, but it is anticipated that she will soon export this fuel to other countries. These coal fields, according to the opinion of eminent geologists, are widely extended.

The addition of a small quantity of glycerine to the oil or fat used for greasing harness or other articles, will promote its pliability and softness, and will prevent its being injuriously affected by the ammonia in the air of stables.—*The Journal.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, NINTH MONTH 6, 1873. No. 28.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

The True End of Life 433
The Quaker Graveyard 436
Summer Recreations 436
Truth and Error 438
Scraps from Unpublished Letters 439
EDITORIAL 440
MARRIAGE 443
OBITUARIES 443
Friendly Items 443
Rich and Poor 444
POETRY:—Niagara 445
Local Information 445
The Brain Worry 446
The King's Friend 447
Notices 448
Items 448

From "Perfect Life."

THE TRUE END OF LIFE.

BY W. E. CHANNING.

(Continued from page 427.)

How signally has God imprinted on us the End of our being in giving us this central impulse towards Himself! Why is it that this grandest thought in the Universe, that the Idea of this PERFECT BEING, dawns on the human mind? If Man were made to find his chief good within the compass of material nature, why does the Infinite Spirit shine upon us throughout all Nature? The Idea of God! Pause for a moment, and apprehend its grandeur. All other science fades into insignificance before its majesty. The treasures of all worlds are poor in contrast. This Idea, brightened and unfolded till it becomes real to us, is as a new Sun kindled within. From it a new Light streams over and through the Universe. By the transforming power of this one Idea, all things become *new.* The Idea of God! It is an exhaustless spring of energy against weakness, of peace amid vicissitude, of courage to do and suffer, of undying hope, of immortal life. The cynic may speak contemptuously of Human Nature; and the contemptible character of the world's ordinary principles, maxims and feelings cannot well be exaggerated. But a being who can think the Thought of God, be he ever so fallen, is by that single power exalted to a Good, beyond all natural good. Plainly such an Idea cannot have been given for no End. It is the seal of a Heavenly Destiny. It is the authentic handwriting of God upon the Soul, revealing that man's true End is a growing likeness in Spirit to Himself.

I proceed to another proof that the Soul was created to look beyond and above all material interests. What is the great *motive* that prompts man to the study of Nature? We know what intense labor has been given to this pursuit. Now what has stirred Man to observe the sky, earth, atmosphere, plants, animals—in a word, all orders of creatures? Why did Newton concentrate his vast intellect upon determining the motions of the Universe? Why did Linnæus expend a life of toil in exploring the animal and vegetable kingdoms? Why have so many naturalists foregone the ease and security of civilized society, and plunged into savage forests, to note the habits of birds and insects, or to discover new minerals and plants? Has the great aim of these natural philosophers been to multiply the means of outward good? No! The unconquerable thirst for knowledge, for wide views, for a comprehension of the Order and Beauty of Creation as a whole:—this it is that has driven them into solitudes and deserts, and compelled them to bend every energy, at cost of utmost sacrifice, to the work of interpreting the secrets of nature. Truth! Truth has been the Divinity they have worshipped. The great men of science, so far

from caring for the body, have cheerfully worn it out in daily and nightly study, have condemned it to exposure, fatigue, suffering, coarse raiment and scanty fare, and have died in poverty, that the Soul might live in the light of Truth. How many such glorious martyrs have left their record in the history of science! What, I repeat, has thus fired the Soul of the natural philosopher? It has been the quenchless desire to penetrate beyond what is visible to hidden Causes, to discover the great Laws which pervade and govern all material movements, to trace out Unity and Harmony in the apparently complex confusion of the Universe. This has been his inspiring aim.

Who does not behold a glorious signature of the End of the Human Soul in this hunger and thirst for Truth? Nor let it be said that I have been speaking of the experience of a few gifted men only, which proves nothing as to the purpose for which the Race was made. The distinctions among classes of men are far less than we suppose. The profoundest philosopher differs in degree only, not in kind, from the most uncultivated boor. Every man, however narrow his sphere, is daily putting forth in that very sphere the faculties which the philosopher exerts in his sublime pursuits. Every man has a love of truth, as Truth. And the zeal with which our lecture-rooms through cities, towns and villages, are weekly thronged by multitudes, not a few of whom have spent the day in manual toil, but who forget fatigue in the reception of new light and in the joy of mental refreshment, is a testimony to the Spiritual End for which the whole race was formed, as well as a cheering omen of the brighter social state which must surely come.

In the preceding remarks we have seen that Mind, in the very study of Matter, looks beyond it, and seeks a Spiritual Good. I next observe that the Human Intellect is not confined to these branches of study, but everywhere manifests a tendency to higher investigations. The greatest minds, in all lands and ages, have given themselves to a profound study of the Spirit itself. And this is another striking proof, that we are created to look above everything outward to a Spiritual End. Vast as has been the amount of thought bestowed upon the material Universe, man's highest energy, through all generations, has been devoted to exploring the world within. The human mind has turned from all things, however wonderful and beautiful abroad, upon itself as the most interesting object of thought. And it has found within itself, in its original powers and affections, in its primitive intuitions and its growing acquirements, in its wonderful union of dependence and freedom, inexhaustible mysteries and problems which ages have failed to solve. The studies of Philosophy bear peculiar testimony to the grandeur of our Spiritual Nature. And they prove that the culture of this Spirit is the great work of life. The Philosopher, in studying the Mind, has found there not merely impressions received through the senses from the ever-changing world around, but immutable Principles which are essential elements of the Mind itself. He has found there Ideas of the Right, of the Good, of the First Cause, of Infinity, of Disinterested Love, of Moral Freedom, of Accountableness—Ideas, which bear on them the stamp of Universality and Eternity, which are not arbitrary, local, transitory conceptions, but which belong essentially to All Intelligent Natures, and bring us into communion with the highest orders of being. Whilst all around man is mutuable, he has found unchangeable elements, convictions of Everlasting Truth in the Human Soul.

The Philosopher, indeed, in studying the Soul, has not only discerned that it is distinguished from the fluctuating forms of matter, by its power of apprehending Immutable Principles. But he has often been led to question whether anything really exists in the Universe, beyond Mind and Spirit; whether matter and the body have any substantial being; whether apparently external nature be not an actual creation of our own thought; or, in other words, whether, in believing in an outward world, we do anything more than ascribe reality to our own conceptions. Thus from the very dawn of Philosophy there have been Schools, which have held that the Material Universe has no existence but in the Mind, that thinks it. I am far from assenting to these speculations. But I recur to them with pleasure, as indicating how readily the Soul passes above matter, and as manifesting man's consciousness of the grandeur of his Spiritual Nature. Let me add, that whilst rejecting this doctrine as a whole, I receive an important part of it as undoubtedly true. I do not say that the world exists in our thoughts *only*. But I do say that it derives its most interesting properties from the Mind which contemplates it. For example, the forms of outward objects have doubtless actual existence; but they owe their Beauty—that mysterious charm—to thoughts and feelings which we blend with them, and of which they are but the reflected image. The very spot which is to one man a Paradise from the holy or happy thoughts, which he has associated with it, may be to another a desert. The glory that crowns the outward world is but a radiance streaming from ourselves. How much of the interest of the creation lies in the marks of Power and Beneficent Design, which appar-

ently pervade it! But power and design are spiritual attributes, made known to us only by what passes within our own minds. So that from the Spirit spring the great Ideas which transform the Universe to us into the Symbol of the Living God. May we not be sure then that the Spirit was made for a Spiritual End, transcending all good which the Universe can bestow?

As another proof of the same doctrine, that man's End is a Spiritual one, let me ask you next to turn your thoughts to a most remarkable tendency of Human Nature. I refer to man's power of conceiving of more Perfect Beauty than exists within the limits of actual experience. Philosophers denote this power by the word Imagination. This term to many suggests a faculty, that exaggerates or distorts reality, that feeds on dreams, and wastes itself on impracticable visions. Were these the true workings of the Imagination, instead of being its excesses, I should still think them indications of a being who has a sublime destiny to fulfill. The reveries of youth, in which so much energy is wasted, are the yearnings of a Spirit made for what it has not found but must forever seek as an Ideal. It is not the proper use of the Imagination, however, to lose itself in dreams. This power, when acting, as it always should act, in unison with the Moral Principle, is a Divine Witness to the Spiritual End of human nature. Imagination passes beyond the transient and the bounded. It delights to bring together, and to blend in just proportion, whatever is lovely in Nature and the Soul. It separates from the elements of good all admixtures of evil and deformity, and thus aspires to the conception of peerless excellence and Perfect Beauty. In the present feeble unfoldings of virtue and greatness in human nature, it recognizes the germs of celestial goodness, and catches glimpses of the angel form which man is one day to wear. Imagination thus exalts and refines whatever it touches. Forever it sees in the visible the type of the Invisible, and in the outward world an image of the Inward, thus bringing them into harmony, and throwing added brightness over both. All things which it looks upon reveal a Being higher than themselves. Perfection! This is the vital air and element in which the Imagination breathes and lives. What a celestial power! What a testimony to the End of our being! Whence comes this tendency in human thought towards the Perfect, if man be not born for a progress which can never end?

This principle of Imagination—this desire for unattained good—this delight in consummate forms of beauty and happiness, is not confined to a favored few. It is the fountain-head of the restless strivings of human life in every department. It is the soul of all great enterprise, though, when disjoined from the moral nature, and impelled by self-will, it may expend itself in destructive schemes of ambition. Above all, Imagination inspires the Poets, whose works have been the solace and encouragement of all nations through all stages of society. I am aware that some persons, when they hear Poetry thus spoken of, by a religious teacher, as one of the signs of man's being created to look above outward things, are tempted to think that he is throwing an air of fiction over reality. They want facts, they say, not fancy. I too prize facts, and am adducing nothing else. It is a fact —who can deny it?—that Poetry exists, and has existed among all people, savage and civilized. Its seeds are sown so plentifully in all human souls, that to overlook the beauty into which they bloom, is to close our eyes upon one of the most ennobling views of human nature. It is a fact, though many seem never to recognize it, that whole books of the Old Testament are Poems, whose sublime strains of piety and prophecy have thrilled and still thrill innumerable hearts. It is a fact, that in all nations religion and patriotism have spoken first in the language of Poetry; and that in most nations, Poetical Genius has been regarded as an Inspiration, and its works have been ranked amongst the most precious bequests of past ages. These are facts, attested by all history. And when we consider that the highest office of Poetry is thus to satisfy the aspirations of the Soul for the Perfect, and to create more attractive and commanding forms of heavenly virtue than meet our eyes, how can we fail to see in it the indication that man is made for a Spiritual End?

(To be concluded.)

Editors of Friend's Intelligencer:

Dear Friends.—I most fully unite with your editorial criticism of my article entitled, "Whither is our influence tending?" and return sincere thanks for your candor in calling attention through it, to the ungrammatical use of the plain language so wide-spread amongst Friends. Although acknowledging myself one of those, having drifted into the customary habit of substituting the objective thee for the nominative thou, I admit that it is wrong; and quite as impossible to parse, as the plural pronoun you in the singular number, or the still more awkward and unmusical will thou? or did thou? instead of *wilt* thou? or *didst* thou? When I think how dignified, refined and beautiful strictly grammatical language is, I can but *wonder* at the universal defiance of its rules existing amongst the well educated of all classes *outside* of our Society as well as within.

My object in quoting the *exact* language of those young people, *word* for *word*, as in one instance I heard it from their own lips, was that it might sound *natural*, and therefore *truthful*, and thus be more effective in reaching them, than if couched in language (however correct) that would present the subject at once as an *imaginary* one, above their reach and beyond their need.

I cordially agree with you that "the *constant* use of thou in the second person instead of thee, would soon do away with the *formality* (and, dread of being conspicuous) which at present seems so great a stumbling block, but on *condition only*, that the verb endings be correspondingly changed so as to make it parsable. For instance, thou knowest, thou see'est, thou believest, instead of thou knows, thou sees, thou believes. The latter (being quite common amongst plain Friends) jars more unpleasantly upon my ears than our young folks' thee knows, thee sees, thee believes, and is *not any* more grammatical.

Could we only be truly consistent with *all* the rules of Lindley Murray I should most heartily rejoice, and endorse the change unreservedly. Truly yours, H. J. W.

For Friends' Intelligencer.

THE QUAKER GRAVEYARD.

Every *real* loss of influence indicates deterioration on the part of the loser. Often, however, it must be admitted, those who are seldom mentioned, or, if spoken of, mentioned in tones of more or less disparagement, exercise a powerful influence in surrounding communities, and even upon the world in general. This may seem to the reader a strange introduction to the little I have to say, when he recurs to the heading. But I hope to make it appear that it is not irrelevant. I believe that the Quaker influence in Pennsylvania is declining, and I think that this declension, like all other things, has a cause. The cause I believe to be a deterioration in character, a mingling with "the world" with a willingness to become like unto it. In bygone generations, even though rejected of men, abused and misrepresented, they yet exercised, through their sterling good sense and their devotion to principle, a powerful influence on the world at large, an influence which has been fully recognized by even so distinguished and impartial a writer as Ralph Waldo Emerson.

We hear from many and various quarters, an outcry against the prevailing pomp and display, extravagance in dress, furniture and equipage, in short, a complaint that people are living in a style that is inconsistent with the simplicity which every well regulated mind not only approves but admires. They who do so, set an example to others which leads the great majority of those who follow it, to live beyond their means, even if they are not doing so themselves.

This tendency to conform to the varying fashions is exhibited by Friends even where one would least of all expect it, at the grave. Members of the Society, have abandoned the plain and unpretentious graveyards where their ancestors have been interred for generations, purchasing burial-plots in the pompous cemeteries, where vulgarity and falsehood vie with each other, and where we often see proofs of an outlay which would save the poor of a large city from suffering for many winters.

Much ridicule has been heaped upon the restriction as to the height of the tombstones in Quaker graveyards, but experience shows that there are many, even among us, who are not yet ready for emancipation from the law.

If Friends had steadily maintained that superiority which they once possessed in culture, manners and principle, instead of thus burying their dead in the pompous fashionable cemeteries, where snobbishness and eccentricity run riot, their example would have exercised a restraining influence upon those outside of the Society, and we should have been spared, to a greater extent at least, the revolting sight of rivalry in the grave.

The quiet and unostentatious Quaker graveyard is, after all, the most becoming, and, therefore, the most beautiful. I do not plead for neglect or indifference in this matter; on the contrary, I regard them as reprehensible, because of the gloomy effects resulting from them upon the mind; but one of the most beautiful burial places I ever saw was one where not a tomb-stone was to be seen, and where nothing indicated the last resting-places of those who had passed away, but the gentle undulations of the turf, covered here and there with the fragrant and wandering thyme, whose blossoms in the summer furnished a perpetual banquet for the murmuring bee. BYBURY.

For Friends' Intelligencer.

SUMMER RECREATIONS.

"Let us hear from you," said my friend Rachel, as we parted, on the evening before we left. What shall I say?

The Keystone State, which we are to cross diagonally, to the bluff shores of Lake Erie, is a living volume, speaking to the eye, whispering to the heart, the unuttered things of the future—written all over with the fulfillment of the prophecies hidden within its lofty summits, its sparkling rivers, and its smiling valleys, that make haste with waving

plumes of ripening harvests to reward the labor of the careful husbandman.

It is midnight before we are fairly started, but the sleeping car, in which we have secured seats, is not yet "made up" for the night. It is radiant with light, cozy and social as a reception room.

We are favored, too, with celebrated travelling companions. We had not expected such a treat, though the papers of our city had announced the fact that two distinguished gentlemen of Philadelphia were about to make an extended tour through the State and up the Lakes to Duluth. Here they sit, right in our midst, one of them accompanied by a son and daughter, both of whom are yet in their teens.

It is near one o'clock before the drawing-room is metamorphosed into sleeping apartments.

This making one's self at home while travelling at the speed of a mile in two minutes, savors more of a romance of the imagination than of an actual verity. That dear old grandmother of ours, who used to j g along in the family gig, perched high in the air, on two enormous wheels, top heavy, and without compunction pitching its occupants into the brambles by the roadside, if the balance were disturbed by an unlucky stump projecting beyond the proper elevation, what would she think, if she could see us, her descendants, calmly disrobing ourselves behind these scanty curtains, and "wrapping the drapery of the couch about us," lying "down to pleasant dreams."

Sleeping, too, in spite of all the clickity-clack of the flying train, the noise and confusion of taking on and leaving off cars at the several junctions with other railroads, and of the still more disagreeable ghost of the last dreadful disaster, that all unbidden will thrust its unwelcome presence before our half-conscious eyes.

It would all seem as unreal as the wonderful tales of "The Arabian Nights," and it is not venturing too much to assume that it would be considered as much a sin of presumption to be visited by Divine displeasure, as if we were to cast ourselves down a precipice, or into the surging ocean. And yet we are so used to it that we scarcely bother our brains with the thought of how helplessly we put ourselves at the mercy of the fire and the steam, either or both of which, by a single careless act or failure to act on the part of an employee, may result in a frightful catastrophe.

I remember distinctly what it is to be thrown from grandmother's gig, with a horse travelling at from six to eight miles an hour, but I crave preservation from the terrible fate of a railroad accident, though in no way reluctant to accept conditions that at any time may produce such a result.

It does indeed look like presumption, when one comes to think seriously about it, to take upon our lips at such times the language of the Psalmist, "I will both lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety," yet thoughts similar to these pious utterances of David arise in the heart of the traveller who in any measure recognizes a dependance upon a Higher Power.

The breakfast provided at Williamsport is bountiful, and if selected from the multiplicity of dishes that are brought in, a good meal may be obtained. Our companions complain; they were not well posted. Sour batter cakes are not to be compared with nice light corn muffins; neither is a tough steak to be mentioned alongside of a juicy, fat mutton chop. *We* take muffins and mutton chops and make an excellent repast, barring the coffee, which is usually very poor at a hotel.

Our train fairly flies along over bridges and up steep grades. We stop at most of the towns and cities on the route, many of which are marvels of quick development, and though but of recent date, are well built and adorned with elegant private residences.

At St. Mary's we see immense coal works, whence soft coal in great abundance is shipped.

Warren, on the Allegheny river, surprises us, it is so handsomely laid out, and has such an air of thrift and comfort. On the hills in the suburbs, we see many beautiful homes.

We watch from the rear of the car the receding mountains, and careen over curves and slip in and out through passes that close up again behind us in a continuous chain. Many of the highest peaks stand out abruptly like giant sugar loaves, their sides covered to the very summit with varying foliage.

Now we pass through a region where the chief industry is lumber,—felling trees and sliding them down the precipitous sides of the mountains into the river,—giving employment to a hardy race whose powers of endurance must be very great. It is no marvel that a picked crew of lumbermen from the upper lakes won all the barge races over the clerks and railroad men of Erie, on the lake last summer.

Saw mills and bark mills with whole acres of logs and sawn timber and cords of bark, are passed.

There are immense tan yards, too, where whole cargoes of raw and dry hides are manipulated into leather, this process being more economical here than transporting the bark to the vicinity of older commercial centres where the hides are mostly carried.

So these tanneries have been established right in the midst of forests of oak and hemlock, and rows upon rows of small dwellings clustered around them. Some of these have a neat and home-like look, but very many have nothing to recommend them to our notice.

It is a hard life at best, and the women and children must endure many privations and suffer from the extreme cold of winter in such frail tenements as these appeared to us to be.

As we look into the quiet flowing waters that sparkle in the sunlight, we remember that though hardly fifty miles from the shores of Lake Erie, these same waters that we cross flow on and on and on till they are lost in the dashing waves of the Gulf of Mexico.

Every important town that we stop at has its own especial industry.

We come into the oil region, pass through Garland, where we are shown immense oil reservoirs. In these the oil is stored and by means of a siphon drawn off into the oil tanks built for the purpose of transportation. We count twenty-six of these tanks in one train. It is said that the oil is conveyed by means of pipes from wells that are many miles distant, to these Garland reservoirs.

Corry has a striking history. Our distinguished statesmen tell many interesting anecdotes connected with its beginning and marvellous growth, and the fabulous prices at which town lots were held.

Late in the afternoon we run into the depot at Erie, having traversed the entire length of the State from Philadelphia to this point in a little over nineteen hours.

The trip has been throughout, a pleasant one, and the interest greatly enhanced by the acquaintances so unexpectedly formed.

They will take a lake steamer on the succeeding day for Detroit; we are glad to know that we can take the same route without going very much out of our proposed course.

"Ah, here you are; we were afraid you would give out coming," is the salutation that greets us as we shake hands with our friends, who are already on board the China, and looking out for us.

Now was being realized a desire of my life, next only to crossing the ocean—I have so longed to ride over the great inland seas of our Continent. This fine steamer makes the entire journey to Duluth on the upper shore of Lake Superior, but we must content ourselves with so much of it as carries us over Lake Erie and through the strait, or river of Detroit as it is now called, to Detroit city.

We secured a comfortable and well-furnished state-room, well supplied with cork life preservers, which we try on, in case we have occasion to use them.

The evening is perfect, just cool enough for a light shawl. We sit on deck until a late hour, enjoying the choice treat that the conversation of intelligent companions affords.

I could not help referring to the prophetic utterances of one of these gentlemen, during the dark days of our late strife. In one of the gloomiest periods of that time, when the stoutest hearts quailed, and many of those whose voices had been full of hope, were wavering, and ready to let the "wayward sisters depart in peace," it was announced that Judge ——— would lecture on this momentous question. The hall was crowded, and the words he uttered thrilled and reanimated the most timid. "We cannot draw any line that can make of us two nations, we are one and indivisible," was the conclusion of his elaborate argument, and each friend of human rights was reassured and encouraged by his words of hope and confidence in the integrity of our Union.

But these jottings, by the way, are extending beyond a proper limit. If they answer the desire of my friend I am content.

L. J. R.

Eighth month 6, 1873.

TRUTH AND ERROR.

Truth and error, as they are essentially opposite in their nature, so the causes to which they are indebted for their perpetuity and triumph are not less so. Whatever retards a spirit of inquiry is favorable to error; whatever promotes it, to truth. But nothing, it will be acknowledged, has a greater tendency to obstruct the exercise of free inquiry, than the spirit and feeling of a party. Let a doctrine, however erroneous, become a party distinction, and it is at once intrenched in interests and attachments which make it extremely difficult for the most powerful artillery of reason to dislodge it. It becomes a point of honor in the leaders of such parties, which is from thence communicated to their followers, to defend and support their respective peculiarities to the last; and, as a natural consequence, to shut their ears against all the pleas and remonstrances by which they are assailed. Even the wisest and best of men are seldom aware how much they are susceptible of this sort of influence; and while the offer of a world would be insufficient to engage them to recant a known truth, or to subscribe an acknowledged error, they are often retained in a willing captivity to prejudices and opinions which have no other support, and which, if they could lose sight of party feelings, they would almost instantly abandon. . . . It is

this alone which has ensured a sort of immortality to those hideous productions of the human mind, the shapeless abortions of night and darkness, which reason, left to itself, would have crushed in the moment of their birth.—*Robert Hall.*

Scraps

FROM UNPUBLISHED LETTERS.

What a climate is ours! On Seventh-day the heat was so oppressive that we could not take our accustomed walk, and the roads were too muddy for riding, so we contented ourselves with quiet indoor enployments. Next morning we awoke to find the thermometer fallen 30 degrees, and after putting on the warmest clothing we had with us, we walked in the sun to get warm! Our walk to meeting was a real pleasure, the atmosphere so cool and bracing, and all nature fresh as if washed and clean dressed for the Sabbath. A mind in health regards existence as a boon, but on such a morning the feeling rises into conscious thankfulness. My thoughts in meeting were unusually centred, that is, I seemed able to some extent to control them. I did not notice the train of thought which led to it, but the passage occurred,

O, let the soul its slumber break;
Arouse its senses, and awake
To see how soon
Life with its pleasures glides away,
And the slow foots eps of decay
Come creeping on.

(I quote from memory.) The question arose, *can* the soul break its slumbers? It is evident it cannot. But it *can arouse* itself at the first hearing of that voice which alone can break the slumber of the spirit. If it turn again to sleep, a louder and yet a louder call may awaken it, but it will have missed the freshness of the morning hours, and some of the strength and cheerfulness that come from *voluntary* activity. The lesson seems to be applicable not only to the *first* awakening of the soul, but all through its experience. It is better to *arouse* at the first call, not at once to go forth and labor but to *make ourselves ready,* that when the time and the occasion present, we may not be found slumbering or "folding of the hands to sleep." I am inclined to think there is not an action connected with our physical being, nor an object or phenomena in the material universe that is not intended to illustrate some spiritual truth. And the storehouse is inexhaustible. The more familiar objects in nature have for we know not how many ages been so used. The teachings of the blessed Jesus are full of them, and how beautiful and forcible they are. "If God clothes the lilies in so much beauty, shall He not much more clothe you, O ye of little faith?" We are told to "*consider* the lilies of the field *how* they grow!" And how do they grow? Simply by obeying (unconsciously, as we suppose,) the law of their nature; imbibing from the earth, the air and the sun the elements of growth and beauty. And should not we too grow, if we obeyed the law of our being? But instead of considering this that we may understand it, we "toil and spin" and clothe ourselves, but are not arrayed in beauty "like one of these." Though in this allusion the blessed Jesus may have intended to teach his disciples only a lesson of faith in regard to the supply of their bodily wants, inasmuch as they had left their outward employments to accompany him, yet its highest meaning is a spiritual one. Often while engaged in some of my household employments, I have thought of the homely or rather home-like comparisons used by Jesus to illustrate spiritual truth. The sweeping of the house, the washing of the inside of the cup and the plate, in doing which the outside becomes clean without effort; how they have carried me to the humble home at Nazareth—so humble that its household duties were participated in by all its inmates. A halo of glory has been thrown around the "cross" of Jesus, and the word has been adopted into our language as a symbol of self-sacrifice; but when shall we learn to estimate the beauty of that life in all its details? How it would transform the pleasure-seeking, fashion-following, idly-busy world! Yet something of the transformation must come before it *can* be appreciated.

I don't know whether I mentioned the First-day school which is held here at the close of the meeting. We have always remained to attend it, and have been much interested. I noticed the fact how a change, even the simple one from a silent meeting to a First-day school, relieves the feeling of weariness in the children. I found myself analyzing the elements of such a school to detect the agency for good in this the simplest one of its kind. There is something in the feeling of possession, and to the children this was *their* school. As they answered to their names, they felt incorporated as a part of it. The repeating of their little texts is encouraged but not enforced, so that when courage is gained to repeat a few words, it is felt to be a voluntary act of duty, strengthening the will toward good. The chapter from the Bible, read at the commencement, has been appropriate and simple. Nearly

every one remains for the school, but some merely as lookers on. There is a proposition to divide these into adult classes, each consisting of three or four or more. They have a class of adults, but it is often small, and when J. M. Bromall, its leader, is absent (who, though not in membership, is much interested), seems to need a guiding spirit. We did not sit with the juvenile classes, but with the adult, and were pleased with the practical teaching of J. M. B. The young people appear gentle and intelligent, though they seemed backward at speaking, but this will, no doubt, be overcome in time. At the close yesterday, one of the young men read a discourse on "Integrity," in which the author comments in a forcible manner on the great lack of this and the kindred virtue, "Truthfulness" in the present day. May not the state of things he deplores be owing to the fact that a certain form of belief and certain outward observances have been regarded as of higher importance than *mere morality*. Not that any one says so in that many words, but that has been the tendency of laying so much stress on theological belief.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 6, 1873.

A Rural Home.—Apart from the exciting and often improbable "plot" which makes works of fiction so absorbing to those whose tastes have become vitiated, much of the interest of these works depends on minute delineations of character, and descriptions of natural scenery and places of abode. If "biography" were always written with felicity of style, and, while strictly adhering to truth included the last three requisites, it would compete successfully with works of fiction. Minute description, and more especially the seizing on those points which bring objects vividly before us, gives to them, however mean and humble in themselves, the charm of a picture, and agreeably varies a serious and instructive narrative.

While it is in the power of many who do not avail themselves of it, to command some degree of simplicity and retirement even in large cities, and true and noble men and women are reared amid their bustle and excitement, yet those are peculiarly blest whose childhood and early youth have been passed amid country scenes. Happy they who have the means of procuring for their children true refinement and culture amid simple rural surroundings. These thoughts were suggested by reading the "Private Memoirs of B. and E. Seebohm, edited by their sons," now being published in *Friends' Review*. We extract the greater part of what appeared in No. 1, present volume of the *Review*, not doubting that our readers will think with us, that fact may be made as interesting as fiction.

"In 1835 our father purchased a little farm of about eighteen acres, a mile and a half from Bradford. The house was an old farmhouse, to which the former owner (W. Maud) had added a library and dining-room, and which thenceforth was dignified with the name of 'Horton Grange.' It was situate on Legrams lane, then a country road, running along the ridge between two parallel valleys, at the head of one of which was the populous village of Horton, and at the head of the other the village of Thornton. Down each of these valleys ran the rough channel of a Yorkshire beck, sometimes a torrent, at other times almost dry. The half dozen fields composing the farm formed a square, on the south east slope between Legrams lane at the top of the ridge, and the beck at the bottom of the Horton valley, and the farm was divided into two portions by another lane, which ran from Legrams lane, past the back of the house, down to the beck.

"This lane was for the most part walled in on each side by the rough unmortared stone walls common in the sandstone districts of Yorkshire, with occasional bits of thorn hedge. Early in the morning might be seen the hand-loom-weaver trudging along with his beam on his shoulder, and bundle of long straight sticks. And if you looked again half an hour afterwards these latter would be stuck at intervals into the chinks of the wall, and his long warp carefully stretched over them its whole length, so that the threads in the warp might lie side by side, and, passing through a wide 'sley' or comb, be wound in their proper places on to the beam. The wool-comber also might often be seen trudging along with his bag of wool on his head, his paper cap or hat and oil can in his hand, and sometimes his combs, 'each in the other locked'; or the lads from the neighboring villages, after worktime, would be bowling flat round stones down the narrow lane, which, gathering velocity as they ran down the hill, would strike against the wall and come to an untimely stop, or succeed in rattling down the last steep bit into the beck. The lane itself came to an end in the beck, or rather died out into a footpath, which ran up

the opposite side of the little valley on stepping stones up the bed of a tributary of the beck. The foot-path up the deeply worn channel, sometimes almost subterranean, being ten or twelve feet below the fields on either side, and the thorn bushes sometimes meeting overhead, was called 'Toby Lane' There was a local tradition that Cromwell or General Fairfax had led his Ironsides down it to raise the siege of Bradford. Toby Lane led to the hamlet of Little Horton; and up above this, on the ridge of the next range of high ground, was the populous village of Great Horton; whilst up above Horton again was Beacon Hill, at the head of the great Bradford valley, with its extensive view over the surrounding county.

"The little hamlet and villages were inhabited by the numerous 'hands' employed in the worsted mills, and by a still larger class of handloom-weavers and wool combers, whose fate it was to be slowly supplanted by the machinery with which they found it even then hard to compete. When we went with our mother up to Little Horton, on an errand of kindness to some one sick or in want, we heard the familiar rattle of the shuttles as we passed the windows of the cottages, and saw the handlooms, like four-post bedsteads, filling up the little rooms in which the weavers worked, while stretched across the ceiling the oatcake was strung up in long rows and the bacon hung from the great hooks in the beams. The old women still had their spinning wheels, and in the plate rack of most cottages were at least some well-polished pewter dishes. There was much distress sometimes among the handloom-weavers, and woolcombers, ending more than once in Chartist riots. On one occasion, when there were riots in Bradford, and the military were brought out to put them down and keep order, a company of some score or two of men out of work, armed with sticks, and bent on pulling the plug out of the boiler of a neighboring mill, came into the yard at Horton Grange demanding bread; and it was a distressing sight to see how, when loaves of bread were thrown to them out of the kitchen window, so eager were they in their hunger to grasp them, that they were literally torn to pieces, and the very crumbs scraped up from the ground. They were at times almost driven into lawlessness by positive hunger during that transition period when they were still struggling in unequal competition with machinery. But for the most part, underneath a rough independent exterior, there was a kindly heart; and even in the midst of poverty a hospitable welcome was given to the visitor. If it were Christmas time, or near it, the plate of 'parkin' or of plumcake and cheese was sure to be brought out and offered to us, when we called with our mother.

"There was an old woman of more than eighty, known as 'Old Molly,' who, in the poverty of her old age, was allowed a refuge in the one storied cottage at the gates of the Horton Grange yard. She was a good woman, and would sit over her solitary fireplace, smoking her pipe, and reading, with the aid of her spectacles, a large printed Testament; or she would be cheerily at work at her spinning-wheel on a summer day at the door of her cottage, while on the rack at the back of her room glittered a grand display of the brightest pewter dishes. With what genuine hospitality did this old lady, when Christmas came round, in her broad Yorkshire dialect and independent manner, in spite of her poverty, offer the visitor her plate of plumcake and cheese!

"Our father was exceedingly fond of his home and all the simple interests which grew up around it. He was fond of the Yorkshire character—its independence and broad Saxon dialect. He liked his rough honest neighbor who owned two or three cottages at the bottom of the field all the better because he stuck to his own, and would not sell them; and that though but a little shopkeeper, selling a few loaves and tobacco pipes, he met him on equal terms with a plain 'Benjamin,' and without any 'Sir' or 'Mr' or tip of the hat.

"It was our father's delight, during the intervals between his long absences from home, to make alterations and improvements in the garden; and often would he spend the afternoon or summer evening in planning new walks, planting clumps of evergreen shrubs, cutting out gaps in the trees, or laying out the flower-beds after designs in 'Loudon's Suburban Gardener.'

"Simple and homely and altogether unpretentious as Horton Grange always was—the large 'grass plat' full of daisies, and the grass in the middle often left to grow for the horses; the trees and shrubs, such only as could bear the rigor of a Yorkshire winter; rockwork covered with ferns and heath, and clumps of 'London Pride' and 'Eve's Cushion;' the monthly roses and periploca, trained up the south side of the house—homely and wild as it was, the place had its own peculiar attractions. It cannot be told how much it contributed to the healthy enjoyment of a most happy childhood. Each nook and corner and tree had its own associations. The pair of oak trees in the field in front of the house, in whose hollow trunks there was sure to be a robin's nest; the great willows in the next field, out of the twigs of which we used to make whistles; the oak tree in the lower corner of the kitchen garden, where we used

to sit and read, perched up in what we called our 'arm-chair,' after a similar tree described in Miss Edgeworth's 'Harry and Lucy;' the plantations, so full of birds' nests duly robbed of an egg each morning for our 'collection;' the climbs up the tall poplars to the magpies' nests, to the consternation of the old birds, bringing down an egg or two in our mouths; the wicker-cage on the 'grass plat,' in which the young magpies, when almost fledged, were put to prevent their being stolen, while the old birds fed and protected them from marauding cats—all these things, and many more will ever live in our recollections of Horton Grange. Above all, the beck was the delight of us boys. We had our little ship named the *Friedensthal*, after the place of our father's birth; and every little bay and pool and rapid and bridge, and every little rill or spring which trickled into it had its name to us. There was hardly a day when our feet and pinafores were not wetted in our attempts to dam up the beck, or to catch the fish from under its stones. It was the boundary of the property; and here we bartered for birds' eggs with the village lads, who used to come with their tin cans on their heads to get water from the clear little chalybeate springs which were dammed up along the side of the stream.

"Our father was as pleased as we were with the objects of interest in natural history which were always turning up, and encouraged us to keep a record of them, which we regularly did. He would watch the habits of the magpies year by year; how they chose a sheltered position for their nest if the season was going to be stormy, and more exposed if it was going to be fine. He would take his garden chair and set it opposite a wasp's nest, of which there were several in the garden each summer, watch the wasps fly away in the direction of the bottom of the garden, trace them to an old decaying fence, off which they peeled little rolls of wood, and after that to the beck for water, until he had unravelled the mysteries of their trade, and could tell us whence came the grey paper like material which, little by little, they unrolled on to their nest. Or he would watch the carder bees, whose nests we sometimes transferred to an inverted flower pot. And when he came back from his journeys he would bring home the little wild pinks from Cheddar Rocks, or the beautiful little *primulu farinosa* and favorite ferns from the limestone districts of Settle and Clapham, and plant them on the rockery.

"When our father had anything pressing upon his mind, as he often had in those days, he would silently pace up and down the garden walls, pricking them over with the marks of his stick, and as often as not was followed by his faithful dog 'Crab.' This terrier, as the name implies, was not always of the most amiable disposition, but he was a faithful and sagacious house dog. Our father was fond of telling an anecdote about him when uncomplimentary remarks were made upon him. He used to watch his master go round at night bolting the doors before he would coil himself upon the mat to sleep. But one night he had gone to bed without going this nightly round. The dog was uneasy and could not settle himself to sleep, and at length realizing what had happened, moaned and howled till his master appeared upon the stairs, and recollecting his omission, went the usual round. After which poor 'Crab' went quietly to his mat and disturbed the house no more.

"We have mentioned our father's fondness for outdoor objects and pursuits; we must not omit to mention also that he had a great turn for mechanics, and when at home, would often spend an afternoon or evening in the loft over the stable—a room once fitted up for a ragged school of our mother's, and afterwards used as a workshop. And often did we, when let loose from lessons, follow him up the rough wooden staircase, to rummage amongst the cogwheels, and pulleys, and ends and ends of things in the great tool-box, or to turn the great wheel which drove his lathe—his lameness preventing his frequent use of the treadle.

"This fondness of our father for mechanics he took pains to extend to us. Joyce's 'Scientific Dialogues' and Miss Edgeworth's 'Harry and Lucy' were our favorite books; and when school was over our schoolroom was almost daily turned into a workshop—tobacco pipes stuck into the fire to melt our lead, and skewers made red hot to burn holes in wood instead of gimlets. Then we were encouraged to make little books on mechanics, hydrostatics, and pneumatics, with diagrams to explain the working of all the various kinds of pumps or of the steam-engine, or whatever it might be. All this came out of our father's fondness for mechanics; and when we brought our little models or books to show him he would pat us on the shoulder, and quote the quaint Yorkshire saying, 'Yes, truly, the ingenuity of man is great! My son has made a scopperil!'"*

"**Scopperil.*—A plaything with children, being a bone button with a hole in it, through which a piece of wood or quill is put for the purpose of spinning like a tetotum; hence, metaphorically, a nimble child. Kennet has 'a scoppering or scopperell, a little sort of spinning top for boys to set up between the middle finger and thumb.' The term occurs in a MS. Dictionary dated 1540.—*Halliwell, 'Dictionary of Archaic and Provincial Words.'*"

MARRIED.

MACY—BROWNING.—On Fourth-day the 27th of Eighth month, 1873, under the care of Hudson Monthly Meeting, at the residence of the bride's brother, near Chatham Village, N. Y., Aaron C. Macy of Hudson, N. Y., to Eunice, daughter of the late Jeremiah and Martha Browning.

DIED.

WILLIAMS.—On the 17th of Fifth month, 1873, Susan N., wife of John Williams, in the 54th year of her age; a beloved minister of Spruce Street Monthly and Particular Meeting, Phila.

By those who knew and loved this dear Friend, her loss will be deeply felt and her loving counsel greatly missed. For many years she bore with unmurmuring patience very severe suffering, yet was ever willing, when she felt it was required, to leave her home in the service of Truth. Last autumn she felt an obligation to attend Centre Quarterly Meeting and the meetings composing it. On being queried with, if in her weak condition she was able for the hard journey, she replied, "My dear Master bids me go, and He has a right to the service, and I am willing to spend and be spent. If this should be my last work (which I feel sometimes it will) have I any cause to murmur? No! His will be done." It did prove to be her last work. Strength was given for the service till near the close of her mission, when she seemed exhausted, and with great difficulty reached her home. After wearisome months of suffering she passed away to receive her reward of "well done." "She hath done what she could." May her mantle fall on some in the morning of life and they be constrained to "Go and do likewise."

HAINES.—On the 4th of Eighth mo, 1873, Susan, wife of Granville S. Haines, in the 54th year of her age; a member of Pipe Creek Monthly Meeting.

ALLEN.—On the 20th of Eighth month, 1873, at Deal, N. J., Elizabeth W., wife of Abner Allen, in the 57th year of her age; a member of Shrewsbury Monthly Meeting, N. J.

For Friends' Intelligencer.

FRIENDLY ITEMS.

Miami Quarterly Meeting was held at Waynesville, Ohio, Eighth mo. 9th, and was thought to be the largest for a long time.

In the meeting for worship preceding the business, Wm. R. Woolman, Elihu Durfee, Ann Packer and James W. Haines were exercised in the ministry apparently to the satisfaction of the meeting, which was quiet and attentive.

Being the Quarter last preceding the Yearly Meeting, all the queries were answered, and according to the reports showed a favorable condition of Society. During the consideration of these much counsel was given by exercised Friends, and in the women's meeting the subject of moderation was especially urged by two ministering Friends.

Ann Packer returned the minute granted her to attend Genessee Yearly Meeting; Robert F. Furnas, the one he received to attend the meetings within the limits of Ohio Yearly Meeting, and James W. Haines his minute to attend Philadelphia Yearly Meeting and meetings within the limits of Baltimore Yearly Meeting. All informing that these visits had been accomplished to the satisfaction and peace of their own minds. Elihu Durfee, a minister, produced a minute granted him by Cincinnati Monthly Meeting, to attend Ohio Yearly Meeting and some of the meetings constituting it; which was endorsed by the Quarter.

The committee on circular meetings made a satisfactory report, having held 21 appointed meetings, and attended four meetings held at the regular time and place, making 25 in the course of the year. They were continued with the addition of a few names.

The school committee have given attention the past year, and were continued.

They had found that whilst district schools were encouraged, it was impossible to have Monthly Meeting schools. Often many of the directors and teachers are members, which some think obviates the need of separate schools.

The committee to consider a change in the time of holding the Quarterly Meetings reported adversely.

In the evening the Quarterly First-day school meeting was held and pretty well attended. The different schools reported the interest in the cause unabated. An interesting discussion arose as to the best means of keeping up the interest of young men after arriving at an age when many seem careless and not disposed to attend schools—participated in by Davis Furnas, Elihu Durfee, Wm. R. Woolman, Robert F. Furnas and two "Orthodox" Friends, who were present. The meeting closed under a very pleasant feeling.

The public religious meeting on First-day was crowded. The fore part of the meeting was occupied by Mary Elliott and Thomas Belford, two "Orthodox" Friends who had asked permission to sit with Friends; after which Elihu Durfee gave an impressive discourse, followed by Ann Packer in a short communication. James W. Haines appeared in supplication and the meeting closed.

In the afternoon, Elihu Durfee had an appointed meeting at Centreville, about nine miles distant, where a few persons seem drawn toward Friends.

The committee were to visit Wilmington, Ohio, on the 13th inst. to ascertain how many were willing to sustain a meeting.

Within this Quarterly Meeting are 7 recorded ministers and 11 who more or less frequently speak.

The First-day school at Cincinnati has reached an average of about 40 children and adults; the life and interest being generally

well maintained. Our informant states, "I believe that our little meeting has been preserved through the instrumentality of our school The attendance at First-day meetings have been trebled, where otherwise I believe it would have declined if not entirely ceased."

Lydia H. Price, of West Chester had an appointed meeting in Dickey's Hall, Oxford borough, on 8th inst. The notice being short the attendance was not large. She attended West Grove on 10 h inst. Darlington Hoopes, of West Chester attended Homeville Meeting on First-day morning, 10th inst., and one in Oxford Hall in the afternoon. He had also a large meeting at Buckingham, Bucks Co., a few weeks since, which was very satisfactory.

Robert M. Croasdale, of Fallsington, and Elizabeth Plummer, of Newtown, (Bucks Co.,) have held several meetings on First-day afternoons, in school houses and other places to general satisfaction.

Wrightstown Monthly Meeting was held Eighth mo. 6 h. The 1st, 2d and 3d Queries were read, and the answers, as usual, showed great declension in the attendance of meetings, particularly on Fourth days. A committee was appointed some months ago to bring forward the names of those who have removed without applying for certificates, and they have reported several, for whom certificates were accordingly prepared.

Flushing, L. I., Meeting is very small; including children it has but 67 members; most of these are very negligent in attending. They have no ministry, and very seldom any visits from ministers. Elizabeth M. Matthews, of Baltimore, was recently at their meeting in the prosecution of her religious visit.

The proposition of joining this meeting to New York or Westbury has already been discussed.

Pine Grove Meeting house Md., has been thoroughly repaired and fitted up and now looks very neat and becoming. It is hoped that its members will appreciate it by a more regular attendance.

J. M. T.

From the Economy of Human Life.

RICH AND POOR.

The man to whom God hath given riches, and blessed with a mind to employ them aright, is peculiarly favored, and highly distinguished

He looketh on his wealth with pleasure, because it affordeth him the means to do good.

He seeketh out objects of compassion: he enquireth into their wants; he relieveth with judgment, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched, and the laborer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor of his neighborhood, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune; he rejoiceth therefor in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief nor distress can make impression upon it.

But the curse of iniquity pursueth him: he liveth in continual fear; the anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him for the calamities he has brought upon others.

O what are the miseries of poverty, in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice; for he hath many reasons.

He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers.

He is not embarrassed with a train of dependants, nor teased with the clamors of solicitation.

Debarred from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea, far more delicious than the richest draughts of the luxurious.

His labor preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger.

He limiteth his desires with humility, and the calm of contentment is sweeter to his soul than all the acquirements of wealth and grandeur.

Let not the rich, therefore, presume on his riches; nor the poor, in his poverty, yield to his despondence; for the providence of God dispenseth happiness to them both.

ROBERT DODSLEY.

FRANKLIN says, "I have been apt to think there never has been, nor ever will be, any such a thing as a good war or a bad peace."

NIAGARA.

BY THE AUTHOR OF "ALDORNERE, A PENNSYLVANIA IDYLL."

Far-stretching in the morning beams,
And blazing in the golden gleams,
The mingling of a thousand streams.

And trembling, many-hued among
Thy shifting mists, the rainbow, hung
Before thee, o'er thy gulf is flung.

Over thy wave of clearest green
That falls forever down serene,
Then foams into the whitest sheen,

Its gauzy veil the mist-film throws
Through which the shimmering sunlight glows,
Down to thy deep of watery snows.

The avalanche, from mountain height,
Sweeps, trembling in its awful might,
And, clothed in mantle, dim and white,

Slow-gathering in its downward sweep,
Into some gulf's unfathomed deep,
With wild and long and fearful leap,

Down, down into the abysmal mist,
Whose mysteries mortal never wist,
No eye hath seen, nor ear may list.

And silence all the air doth fill,
Save of some moorland-bird the trill,
Or trickling of the mountain rill.

But, ever-changing, thou dost pour,
Yet still the same, with solemn roar,
O'er thy dim cliff, forever-more!

And, standing on thy shore, I seem
As one who, in a silent dream,
Or launched on some mysterious stream,

Is borne, *from whence* he knows not, hither,
And, with vast sweep, is hurried thither,
He knows not why, he knows not whither.

While through my brain, in sounding rhyme,
All thoughts, eternal and sublime,
Course slow,—the Universe, and Time,

And endless change—that ceaselessly
Hymns of Eternity through thee,
And I enter into Infinity.

For Friends' Intelligencer.

LOCAL INFORMATION.

From two communications kindly forwarded, the following account of Fairfax Quarterly Meeting is derived:

It was held on Second-day, 8th mo. 18th, at Goose Creek, Louden Co., Va.; Select Meeting Seventhday preceding. Notwithstanding the weather was exceedingly unpropitious, raining on the several days of its sitting, there was a large gathering of members from the several Monthly Meetings, and some from other meetings—the large house being filled, and the sessions were interesting. Abel A. Hull and wife, from Little Falls Monthly Meeting, Md., were in attendance with a minute to attend this Quarter, and some of the meetings composing it. John and Mary B. Needles, of Baltimore, were also in attendance.

Samuel M. Janney and Jesse Hoge, both Ministers, produced minutes from Goose Creek Monthly Meeting, setting them at liberty to attend Ohio and Indiana Yearly Meetings and to attend and appoint some meetings within their limits. These concerns were united with, and their minutes endorsed, and a minute was also granted to James M. Walker, an Elder of Fairfax Monthly Meeting, as companion for Samuel M. Janney.

Wm. B. Steer, an esteemed Elder of Fairfax Monthly Meeting, will also accompany the Friends, but his concern arose too late to obtain a minute.

Samuel Townsend, of Baltimore, expects to attend Indiana Yearly Meeting, passing through Canada and Michigan.

The Queries were all read, and summaries forwarded to the Yearly Meeting. Most of them answered quite affirmatively, except as to the attendance of meetings near the middle of the week, which all the reports say are much neglected.

"This is not only the case with us, but is universal throughout the Society, and yet no practical effort is being made anywhere to remedy the difficulty. True, there is *preaching* enough on the subject, which is to my mind very much like saying, 'Be ye warmed and clothed while we withhold the necessary means." Should not the Society make trial of some other arrangement for the mid week meetings if it is necessary they should be held? Would it not be well to try the experiment of holding them at another time in the day, say in the afternoon, which men in cities say would suit them much better? and it certainly would suit the women Friends better. This lameness has been apparent for over 150 years, and certainly it is time to do more than talk towards a remedy."

The Indulged Meeting on First-day at Alexandria has been discontinued from the second First-day in Seventh month to the first First-day in Tenth month, inclusive, on account of the absence of some of the Friends from the city.

At Goose Creek, although many of the elders have been removed, their sons have come forward and taken up the work. Great improvements have been made in this neighborhood. All the barns and mills of Friends destroyed during the war have been rebuilt on larger and better plans; the roads are much better than formerly, and the railroad from Washington is completed to the vicinity. They have a cheese-factory and a butter-factory recently established, both doing a prosperous business, and have gone largely into grazing.

Jos. A. Dugdale, a Minister of Prairie

Grove Monthly Meeting, Iowa, expects to attend Baltimore Yearly Meeting, and has obtained a minute to visit in Eastern Pennsylvania and New Jersey; also to visit the Penitentiaries. Accompanied by his wife, they will leave soon after their Quarterly Meeting (9th mo. 15th), and, travelling in their own conveyance, will visit the meetings on their route.

The proposition for a new Yearly Meeting still claims attention, and may come before Indiana and Baltimore Yearly Meetings at their next sessions.

It is well that Friends move in this weighty concern with caution, waiting to be led by the Divine Master, who is the only safe leader of His people.

The meetings composing Hudson Monthly Meeting are very small; that at Ghent, N. Y., since the organization of their First-day School has been well attended and with much interest. A number not members attend the school and meeting, and Friends are encouraged to persevere.

The following anecdote is forwarded by a Friend in New York State:

"I will mention that a few days since at a funeral here, I mentioned after the funeral to the minister who attended from a distance, that I thought Friends erred in sending for somebody to speak, not being satisfied without having a funeral sermon. He replied, he that morning received a telegram desiring him to attend this funeral—the person being a stranger to him, and it being very inconvenient to attend, he wrote a reply that he could not go; but on taking it to the office he could not put it in, and found his peace could only be attained by writing another, saying he would attend."

Byberry Monthly Meeting (Philadelphia) has purchased additional ground for the extension of its grave-yard and meeting grounds. Some of the shedding has been rebuilt, and other improvements made. Watson Tomlinson, the only recorded Minister belonging to this meeting, has been on a religious visit within Western Quarter.

J. M. T.

Nine Partners Quarterly Meeting was held at Quaker Hill, N. Y., on Eighth month 5th and 6th. The attendance was good. No ministers with minutes in attendance, but Isaac Hicks, from Westbury, and Esther Haviland, from Purchase, were present, and held forth their testimony for the Truth, as delivered to them.

A memorial from Oblong Monthly Meeting concerning our lately deceased Friend, Martha Irish, was read.

At one of our late meetings, some talk was had on the subject of doing away with the meeting held the day after our Quarterly Meeting, sometimes called the Youth's Meeting. The proposition struck some of us with alarm. It looks as if the only excuse for it would be a saving of time. We sometimes see this in hurrying through the business of the meeting. Now, we do not come together for the purpose of saving time, but we profess to meet for the purpose of serving and worshipping God, and giving Him the homage that is His due.

If we are our Divine Master's faithful servants, we shall want to do more instead of less for Him.

In my opinion the movement is a sign of weakness. I fear it is an advance of the enemy, who would thus take away our strength, and we would give up, little by little, till all would be lost.

I am satisfied the Lord will not want such poor, faint-hearted people as we should be. But oh, He does want, and this poor, careless and heartless world does need a people who will serve Him with full purpose of heart, who humbly strive to dwell near Him, whose greatest joy is to do His will, and who love Him above all else. Such could hold forth the inviting language, "Come, seek the Lord, for He is good, and His mercy endureth forever." "His ways are ways of pleasantness, and all His paths are paths of peace."

The state of society is very discouraging in many places amongst us. Our people are too lukewarm in attending to the interests of those precious testimonies that our forefathers prized more highly than their natural lives.

Many of us hold our religion too lightly—as a thing of little account, well enough in its way, but we are not alive to the vital importance of true religion—a religion pure and undefiled before God the Father. We are not enough in earnest about it, we do not act as if we felt it and believed in it.

Let us know that He whom we serve is the living God, and that He is truly *our* God, that He is able to save, and that He will never forsake those who put their trust in Him. We need faith in His infinite goodness and power, believing there is none other in Heaven or on earth to save or bless; and even in affliction we could say with Job, "Though He slay me, yet will I trust in Him."

E.

THE BRAIN WORRY.

Many of us pray to be delivered from sudden death, and do we worry ourselves into it? If we do, can we help it? To most of us it is not given to choose our lives, to avoid the rough places, to gently shoulder to one

side disagreeable facts. We must climb over the rocks though they hurt us sore, and the difficulties, however they may annoy us, must be met with brain fret and wear until they are conquered, or we have passed them. They are as real, living and annoying as any tangible ache or pain could be; as bruising and irritating as the peas in the shoes of the pilgrims of old. Nervous health is one thing, and moral health, and purely physical health is quite another and different thing. Calm and steady mental work is conducive to long life; but nervous emotion, mental work that is a constant urging, and, at the same time, is an unhanging of the even tenor of the mind, eats away the brain faster than any mental labor, no matter how hard, that is systematic. As men do not really die of heart disease as often as supposed, but of apoplexy or congestion of the lungs, so they do not die of brain work, but brain worry.—*London Times.*

THE KING'S FRIEND.

We are a gay party, summering among the hills. New comers into the little boarding house, where we, by reason of prior possession, hold a kind of sway, are apt to fare hardly at our hands, unless they come up to our standard. We are not exacting in the matter of clothes; we are liberal on creeds; but we have our shibboleths. And, though we do not drown unlucky Ephraimites whose tongues make bad work with S's, I fear we are not quite kind to them; they never stay long, and so we go on having it much our own way.

Week before last a man appeared at dinner, of whom our good little landlady said, deprecatingly, that he would stay only a few days. She knew by instinct that his presence would not be agreeable to us. He was not in the least an intrusive person; on the contrary, there was a sort of mute appeal to our humanity in the very extent of his quiet inoffensiveness; but his whole atmosphere was utterly uninteresting.

He was untrained in manner, awkwardly ill at ease in the table routine; and altogether, it was so uncomfortable to make any attempt to include him in our circle that in a few days he was ignored by every one to a degree which was neither courteous nor Christian.

In all families there is a leader. Ours is a charming and brilliant married woman, whose ready wit and never-failing spirits make her the best of centres for a country party of pleasure-seekers. Her keen sense of humor had not been able entirely to spare this unfortunate man, whose attitudes and movements were certainly at times almost irresistible.

But one morning such a change was apparent in her manner toward him that we all looked up in surprise. No more gracious and gentle greeting could she have given him if he had been a prince of royal line. Our astonishment almost passed bounds when we heard her continue with a kindly inquiry after his health, and undeterred by his evident readiness to launch into detailed symptoms, listen to him with the most respectful attention. Under the influence of this new and sweet recognition his plain and common face kindled into something almost manly and individual. He had never before been so spoken to by a well-bred and beautiful woman.

We were sobered, in spite of ourselves, by an indefinable something in her manner; and it was with subdued whispers that we crowded around her on the piazza, and begged to know what it all meant. It was a rare thing to see Mrs. ——— hesitate for a reply. The color rose in her face, and, with a half-nervous attempt at a smile, she finally said, "Well, girls, I suppose you will laugh at me; but the truth is, I heard this man say his prayers this morning. You know his room is next to mine, and there is a great crack in the door. I heard him praying, this morning, for ten minutes just before breakfast; and I never heard such tones in my life. I don't pretend to be religious; but I must own it was a wonderful thing to hear a man talking with God as he did. And when I saw him at table, I felt as if I were looking in the face of some one who had just come out of the presence of the King of Kings, and had the very air of Heaven about him. I can't help what the rest of you do or say; *I* shall always have the same feeling whenever I see him."

There was a magic earnestness in her tone and look which we all felt, and which some of us will never forget.

During the remainder of his stay with us, the untutored, uninteresting stupid man knew no lack of friendly courtesy at our hands. We were the better for his homely presence; unawares he ministered unto us. When we knew that he came directly from speaking to the Master, to speak to us, we felt that he was greater than we, and we remembered that it is written, "If any man serve me, him will my Father honor."—*From "Bits of Talk, by H. H."*

THE cares and anxieties of business cannot be successfully hidden from the eye of love; and the knowledge of trouble without acquaintance with its causes and extent, is more injurious to the happiness of the family circle, than the full acquaintance with the particulars of business disasters, which perfect confidence would give.

PHILADELPHIA FIRST-DAY SCHOOL UNION.

This organization will hold its first meeting this season at Race Street Meeting-house on Sixth-day evening next, 12th inst., at half-past 7 o'clock. Attendance of Friends generally invited.

BENJ. HALLOWELL, JR., } *Clerks.*
ANNE CALEY, }

FIRST-DAY SCHOOL GENERAL CONFERENCE will commence its sessions at Friends' Meeting-house, Richmond, Indiana, on Seventh-day evening, 9th month 27, at 7 o'clock. Reports, with names of delegates appointed by the Associations, should be sent to the care of Anna M. Starr, Richmond, Ind., and the attendance of Friends' generally is invited. It is expected that satisfactory arrangements will be perfected in reference to tickets for those attending Indiana Yearly Meeting so as to be announced in next week's *Intelligencer*.

JOS. TRUMAN, Jr., } *Clerks.*
ANNA M. STARR, }

The Executive Committee will meet in basement of same building at 3 o'clock, same afternoon. Full attendance desirable.

LOUISA J. ROBERTS, *Clerk.*

Mutual Aid Association of Friends will meet on Sixth-day evening, 9th mo. 12, at 8 o'clock, in Race Street Monthly Meeting Room.

ALFRED MOORE, *Secretary.*

LIBRARY ASSOCIATION OF FRIENDS.

Committee of Management will meet in the Library Room on Fourth day evening 10th inst., at 8 o'clock. J. M. ELLIS, *Clerk.*

ITEMS.

ANOTHER general storm prevailed on the evening of the 20th ult. It was very heavy in Delaware, and caused great damage along the line of the Chesapeake and Delaware Canal. There were breaks at Kirkwood, Chesapeake City, and other places, the most serious being at Kirkwood, where the breach is said to be four hundred feet wide and forty deep. About 100 canal boats and other vessels were stranded at St. George's. Considerable damage was done to the Delaware Railroad, preventing the moving of peach trains, but through the active efforts of the company the trains were again running on the 28th.

ON the morning of the 24th of last month the coast of Nova Scotia was swept by the severest storm known there for years, and on Sunday and Sunday night a portion of England was visited by a storm of "unprecedented severity." Making allowance for the four hours of time between the two localities, the two storms were almost coincident. Whether this was an accidental correspondence in point of time of two separate storms of extraordinary destructiveness two thousand miles apart, or whether they were both on the periphery of an enormous cyclone spanning the North Atlantic, is a "probability" or possibility that lies outside of the range of the observatories of our Signal Bureau.

EIGHTEEN physicians have signed a communication addressed to the school-board of Cincinnati, giving their opinion that gymnastics in the schools are injurious, causing disorders of the nerves and heart.

MR. HENRY RICHARD, achieving a success not often vouchsaved to private members of the House of Commons, has carried his motion for an address to the Crown, praying that steps may be taken in favor of the settlement of international disputes by arbitration. . . . . .

The picture which Mr. Richard drew of the enormous annual expenditure to which the nations of Europe submit is only too true, and he would be a benefactor of mankind, worthy of immortal renown, who could show those nations that their safety may be insured without the pressure of these frightful burdens. 1,163 Petitions, with 207,320 signatures, have been presented to Parliament this session (up to July 22, 1873,) in support of Mr. Richard's motion in favor of International Arbitration. These petitions represent many million persons when it is remembered that a considerable proportion of them are signed by one person acting as chairman for each of the numerous large meetings held upon the question.—*The* (*London*) *Daily News July*, 10.

THE FUR TRADE OF ALASKA.—Mr. Bendell who is familiar with the territory of Alaska, states that the fur trade of that country is of such an importance and of such a magnitude that all other resources are insignificant when compared with it. The furs brought annually into the market are worth, not thousands, but millions of dollars, and it is safe to assume that their value exceeds the fur produce of the rest of North America and Siberia combined. By far the most of these furs are exported to England, whence they are distributed throughout the world, a large portion being re-imported into the United States in a manufactured condition, forcing us to pay a duty of 40 per cent. on one of our own products. Of all the wealth in furs which Alaska annually produces, over one-half is furnished by those two small islands in the Behring Sea which has been leased to the Alaska Commercial Company. St. Paul and St. George are each inhabited by about 300 Aleuts, who have attained a state of civilization but little inferior to that of the lower classes of the country, and who under the management of the present company, enjoy an unusual prosperity. The company pays them-$40,000 per annum as wages, furnishes them with everything needed at San Francisco prices, supports schools, erects comfortable buildings for them, and even has a physican to care for their health. There are killed at St. George and St. Paul 100,000 fur seal every year, according to stipulation in the lease, which are worth in London about $10 each, making the season's catch worth $1,000,000—the price having advanced several hundred per cent. during the last four years. The Government receives as taxes and lease about $300,000 annually. Beside the agents and employes of the company, there are Government officers at the island, whose duty it is to see that the conditions of the lease are observed. No out-sider is allowed to land except by special permission.—*Ex. Paper.*

THE Japanese students now in this country are about three hundred in number, some having been sent here by the Government, and others at their own expense. They are patient, inquiring and hard-working students, and in some instances have injured their health by over-application. The chief trouble consists in failure of the eyesight, and several have been under medical treatment for this malady. Six of the Japanese were sent here at the expense of a company at Osaka, and have been living at various points of the country for two years. Five of them, however, have been ordered to return home, and next week they will start from New York city for San Francisco, and thence by steamer to Yeddo.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, NINTH MONTH 13, 1873. No. 29.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Strattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport 449
The True End of Life 453
Wise and Ignorant 454
Local Information 455
EDITORIAL 456
OBITUARIES 457
Summer Recreations, No. 2 457
Winnebago Indians 459
An Incident from the Studies of Penikese 459
POETRY:—From "My Namesake." 460
Nantucket—The Island in the Sea 461
A Marvel of the Sea 463
Notices 464
Items 464

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

She "being dead yet speaketh."

Elizabeth Newport was born in the city of Philadelphia, on the 19th of 2d month, 1796. Her parents, James and Margaret Ellison, were members of the Society of Friends. They had four children, John B., Elizabeth, William C., and Martha B. Ellison.

Margaret Ellison, the mother of E. Newport, was the great grand-daughter of John Rodman, an Englishman who lived in Barbadoes, but who with his brother Thomas settled in Rhode Island in 1683. John was a minister of the Society of Friends, having been convinced of its principles through the preaching of George Fox. *

The mind of E. N. in very early life was made sensible of divine visitations, to which, in writing to a Friend many years after, she thus refers: "At the early age of five or six years, I was so forcibly impressed with the

* The following account of the courage of John Rodman, recorded by his daughter and copied from the original manuscript, was found among the papers of E. N.:

"My dear father, John Rodman, lived at Block Island, N. E., of which he owned a large part. At the time of the war in 1690, a French privateer anchored in the harbor. J. R. and several of the inhabitants were at the public landing when the ship sent her boat ashore with a few hands, one being an Englishman.

"They requested a pilot into Rhode Island. Some of the people went on board, of whom the Captain inquired the strength of the Island.

"Soon afterward, the ship's boats were manned, and the men well armed took all that were at the harbor, prisoners. Next morning my father was permitted to go to his house under guard, to see what had become of his family. He found several of the inhabitants, both men and women, gathered there. After some time, a number of the privateers collected together, and one of the crew, a Maltese or Mulatto, with a drawn sword in his hand, ordered all the men up stairs. They complied except my father. He was asked why he did not go. He said one prison was as good as another to him, but, (pointing to us) he added, that is my wife and those are my children, and I will not leave them. With hard threats they made a flourish with their swords as if they would kill him, but after a warm debate among themselves, they granted him his family. Then a neighbor wanted to go with us. My father told the men he believed her to be an honest woman, and her husband was not on the Island, therefore he would not leave her, if they killed him. With a demonstration of rage and disappointment, as if nothing but death would satisfy them, they consented that she should also go. But after this, was the greatest trial how to release those who had been left by their husbands and fathers. At last he told them that he would leave none of the women, and if they would, they might kill him, and he bared his breast with undaunted resolution. One of the gang made a pass at him which another parried. Then one of them ran to the door and shot a fat hog and ordered my father to dress it, (as a stratagem to get rid of him.) He told them he had never done such a thing in his life, but the men up stairs could do it. Finding they had not the power to execute their base designs, the supposed prisoners were called down stairs, and thus it ended."

love of my heavenly Father, that I earnestly desired that He would take me out of the world rather than that I should live to offend Him." According to her mother's testimony, she "was always an obedient and loving child." Her countenance even in childhood wore the pensive hue for which it was remarkable through life.

She was educated at the boarding school of her uncle Eli Hillis, at Wilmington, Delaware. Her sedate and quiet manner was an example to her school-mates, by whom she was beloved. Some of these are still living, and hold in grateful remembrance the influence which she exerted over them at that important period of their lives. When about fifteen years of age, she became a teacher in her uncle's school, and won, in no ordinary degree, the love of the pupils.

Subsequently she became a member of her aunt Edmund's family, who resided in Alexandria, Va. Her relatives were Baptists by profession and were desirous that Elizabeth should attend their religious meetings with them. She went a few times, but not finding the spiritual food she required, she preferred attending the meeting of her own Society, although it was comparatively small, and she was obliged to go alone. Here, under the ministry of Edward Stabler, her religious convictions were confirmed.

She sought retirement and obtained the strength she needed in seasons of quiet, when her spirit was brought into close communion with the Divine Mind

By nature she was reticent and peculiarly sensitive, and shrank from public notice, but she had at times a foreshadowing of a service, which would be required of her if she was faithful to the manifestations of duty. She was surrounded by those who mingled with the fashionable world and conformed to its customs; but she could not be persuaded to use what are termed "compliments," although the refusal to do so sometimes subjected her to ridicule. She was told by her acquaintances that they wished she would cease saying *thee* and *thou* and talk like the rest of them. At one time she accepted an invitation to a public entertainment without knowing the character of it. Upon arriving there she entreated her friends to take her home, feeling herself entirely out of place in a theatre.

After a few months had elapsed, the desire to be near her mother induced her to return to her native city. Soon afterward, she accepted the position of principal in a public school, called the "Model School," which was conducted upon the Lancasterian system.

By her self-control and gentle yet firm discipline, she gave entire satisfaction to the "directors," who acknowledged her influence for good over the children, by whom she was greatly beloved. Her health becoming increasingly delicate, she was obliged to resign her responsible position, much to the regret of both teachers and scholars. The following letters are descriptive of the estimation in which she was held by one connected with the school.

Model School, May 26th, 1820.

Dear Sir:—It is with extreme concern I acquaint you that Miss Ellison's health is such that she is not able to perform the arduous duties of her station in the school. Her situation is very delicate, if not dangerous, and I think prudence requires that she should not persist *any longer* in making exertions here, beyond her strength, which may be attended with serious affliction to her friends.

Her management of this school, and also of the Adelphi school, fully shows how eminently qualified she is for a teacher; and it is a matter of grief to me that she must necessarily relinquish a place which she has filled with so much credit to herself, and so much to the advantage of the girls under her care. I believe they will all cry when she leaves them, and I feel myself more than half inclined to bear them company. She is certainly one of the most excellent of the earth; and a life so precious should by all means be cherished. You will therefore see the necessity of appointing a person to succeed her as early as convenient. I am most respectfully, your obedient servant, John Ely.

To Roberts Vaux, Esq., *President of the Board of Control of Public Schools.*

Model School, May 26th, 1820.

Much esteemed Friend:—I received your note of this morning, and painful as the thought is to me of your leaving the school, I have nevertheless complied with your request, which, as you see, is nothing less than to solicit the removal, from near me, of a very dear friend. The enclosed copy will show how I have executed my commission. If I have said more than you authorized me to say, I must beg leave to observe, justice requires that I should thus far bear testimony to your merit, which from long acquaintance I know to be such as cannot fail to be gratifying to your friends; you will therefore, I presume, impute it to the only true motive. However seriously we shall all regret your absence from this school, as I am persuaded it will be for your good, I can say nothing against your determination. With the greatest respect and esteem I must subscribe myself your friend, most sincerely,

John Ely.

To Miss Eliza Ellison.

The health of our Friend, after she gave up teaching, gradually improved, though she

never became physically strong. In the year 1820, she and Jesse W. Newport were married at Friends' Meeting-house on Green street. In the 11th month following, a certificate of removal was granted them to Philadelphia Monthly Meeting, of which they were members until 5th month 20th, 1824, when they were again united in membership with Friends of Green street Monthly Meeting.

Of their eight children two died when young. The circumstances attending the removal of one of them, a beautiful child of twenty-two months, were remarkable. In the spring of 1826, the house caught fire one night, and the two little children were taken to a neighbor's for safety, and put in bed with the children. It subsequently proved that these children had measles, though unknown at that time to the parents. Elizabeth's mother, who was very ill at the time, died in a few days after the fire. The night after the funeral, as E. N. was sitting by the cradle of her child, she heard this language as audibly as if spoken by a human voice, and it seemed as if it might have been that of her mother: "Fear not Eliza, another and a greater trial awaits thee: this night two weeks thy little Margaret shall be taken from thee." The child being apparently in perfect health, it made a deep impression upon her mind, and she went to her sister's room and told her what she had heard. The next day her little daughter was taken sick with measles, and died as she had been foretold.

Under the affliction of the double bereavment, she thus wrote to a relative. "I have been supported at times even to my astonishment, but nature will and must feel! The cup that has been given me to drink is bitter! but it is necessary for me to turn from the endearments that press upon my recollection, and seek for strength in looking beyond them to the enjoyments of which the loved ones now fully partake."

E. Newport was a *practical* woman. She attended to the details of her household with discipline and economy. As a wife and mother her ministrations were affectionate and tender; and her example in self-denial, patience and forbearance was worthy of imitation. Amid varied trials she was a true help-meet to her husband. Her considerations for his comfort and for the happiness of those around her, often occasioned her, *apparently*, to lose sight of her own share of trouble, which with her sensitive and sympathetic nature must have been keenly felt. By her faith and trust in the Source whence strength is derived, she was not only sustained herself, but was abilitated to bear others up in seasons of discouragement. Her father-in law, who had been a member of the family since her marriage, was often heard to say, "Eliza is a wonderful woman practically as well as spiritually." About the first of the year 1829, she appeared in public as a minister, a service for which she had long been under the preparing Hand. Of her exercises at this time, she thus wrote to her brother, W. C. Ellison:

PHILADELPHIA, 1 mo. 25th, 1829.

My dear brother:—Hast thou supposed my silence has proceeded from a want of sisterly affection? No, I am assured not! I have wished much to write to thee, but "the way did not seem to open." Dear brother, this day week in a public meeting I was made willing to appear as a fool for His sake who has ransomed my soul, and "plucked my feet out of the miry clay," and "put a new song in my mouth," and in a measure "established my goings." I never before spent such a week as the last. Words fail to give thee an idea of the quiet, peaceful enjoyment I have experienced. Thanks are due alone to the dear Father who has promised that He will never forsake those who trust in Him. He has indeed marvellously sustained me! Mountains of obstacles have been removed, and I have known him to be strength in weakness; blessed be His holy name! Last Fourth-day morning I felt, at times, as if I could not bear the weight of a grasshopper, and through anguish of spirit it was made clear to me beyond a doubt, that I must go to Cherry street Meeting. I went, and was abilitated to do all that I was commanded to do. He is not a hard Master my precious brother! On Fifth-day, in our Monthly Meeting, my spirit was bowed under the offering of a vocal supplication; and again, this afternoon, I had to give utterance to the exercise which was clearly presented. But what anguish and bitterness of soul did it seem necessary I should pass through ere I was made willing to appear as a fool before the people. The divine promises are yea and amen forever! and I have faith to believe that as I hold fast to the shield which has been anointed, I shall be preserved to the end.

In that near and dear tie that binds us together as children of the same dear parents, I remain thy tenderly attached sister,

E. N.

Her gift was a peculiar one, but it was exercised in simplicity. She was frequently led to address individual states. A Friend in attendance at Green street Meeting, in the Tenth month of 1830, thus wrote: "Our dear Eliza sweetly addressed a state similar to my own. She spoke of the necessity of thankfulness even when the singing of birds was not heard in our borders. She said the life of a Christian is one of fluctuations. That we

ought not to expect nor to wish always to abound, but rather be ready to thank Him who sometimes poured into our cup the oil and the wine, and sometimes in His infinite wisdom saw meet to strip us of every comfort."

The same Friend, under date of 3d month, 1831, says: "Again I heard E. N., in their (Green street) Monthly Meeting. She began with the query 'can these dry bones live?' In the first meeting, she had thought the language applied to herself, but it still lived with her. She felt that the Power by which Lazarus was raised, was both able and willing to say 'Loose him and let him go.' How impressive were her words touching even this flinty heart of mine! and I was ready to conclude that to me it belonged. Dear child! may she be enabled to keep close to that arm that has through much tribulation brought her thus far on her journey heavenward."

From the records of Green street Monthly Meeting, it appears that her ministerial gift was acknowledged by that meeting the 21st of 4th month, 1831. As her gift enlarged she was remarkable for her prophetic vision and discernment of character. This occasioned her seasons of deep humiliation, but as she was faithful to what was required of her she experienced the fulfilment of the promise "as thy day so shall thy strength be."

In the Fifth month of 1832, she obtained a minute to attend New York Yearly Meeting. She was accompanied by Sarah Noble, a member of Green street Monthly Meeting.

During this visit, in a letter to her husband, she says: "These are seasons of trial and deep proving. May I stand firm as with my feet in the bottom of Jordan! I have again and again been baptised unto death, and yet have been able to 'wash and anoint.' There are times when the captive spirit is made to rejoice, and there is a liberty felt to enjoy the Society of my Friends; then again, there is a seal placed upon my lips and the way is closed; but my desire is to be able to adopt the language, 'Thy will, not mine be done.' The company of Sarah Noble is grateful to me. Our dear little babe keeps well and is good. My Friends James Haviland and wife are truly kind and I feel at home in their house."

Letters from E. N. to Sarah O. Pierce.

Sixth Month 10th, 1832.

My dear S.—I have just closed a letter to James and Phebe Haviland, and weary as I am, I can scarcely say why I attempt to write to thee this evening. I am alone, and although not bereft of all consolation, the spring is so low and I am so faint, that there seems to be no strength left to draw water from thence, and yet no real satisfaction in anything short of it. In these seasons of extreme strippedness I feel the necessity of being disrobed of all self-adornings—of waiting as at wisdom's gate, endeavoring to know a daily dependence upon the divine Source for knowledge without looking backward or forward—to the right or the left.—Oh! for patience to hold out to the end—for faith to believe in God, for strength to trust in Him and for submission to yield all unto Him! Why, my Friend, should I write thus to thee? because it is somewhat relieving and nothing forbids it. I should like to answer dear J. Comly's note, received before I left home, but there is no qualification for it at present. I feel him as one toward whom I am no longer bound to manifest reserve, and I wish I was worthy of his love in the same proportion.

Thy letter was received, for which I am grateful. Thou must not rate thyself too low. There is a possibilitity of being too poor as well as too rich—too much depressed as well as too much exalted. Thou had nothing to do with the depression thou noticed. I felt that morning, in a very powerful and peculiar manner, the necessity of watchfulness, and it all arose from the want of strictly waiting in patience upon the Divine Mind.

It is not worth while to trouble thee with my conflicts of feeling, suffice it to say that mine is a tribulated path, rendered more so for want of a perfect resignation, both as regards outward concerns and my spiritual food; that I be content with a crumb, or to wait in a state of perfect nothingness all the days of my appointment. I have verified in my experience that I am not to "live by bread alone, but by every word that proceeds out of the mouth of God." My increasingly beloved friend, desire for me a firm footing upon that rock, against which the storms and tempests beat in vain.

Thy sincerely attached friend,

E. Newport.

Another.

At the time the tidings of thy illness reached me, my dear S., my mind was wrapt in thought of thee—was busy in retrospective view. There was a sense of endearment and also a feeling of sympathy for which I could not account. It is wonderful what in the infinitude of time and space, the mind, that active yet incomprehensible *something*, can take in! That however the frail tenement may suffer, yet the soul can wing its flight to realms of bliss where distress and pain cannot enter, and there hold communion with the Spirits of the just made perfect and have a foretaste of the full fruition of happiness that shall be known when these earthly tenements shall be consigned to their mother earth, and God the Father of love shall welcome us to

"a house not made with hands, eternal in the heavens."

Have just returned from evening meeting, where there was gathered a vast multitude. A Peaslee was lengthy in testimony, and John Jackson spoke for half an hour. After him, one of our own members followed, and the predominate feeling with me was, what cannot faithfulness do! it surely wonders can perform! by it the simplest gift is made to bud and blossom even as the rose. . . .

From a sense of a lack of qualification to write of latter time, I have entered into an investigation to see if it resulted from supineness; but I am satisfied that, however desolate at seasons the heart may feel, there is cherished therein a pure flow of affectionate feeling toward those esteemed as dear friends. Tell L. S. that I often think of her, and she is of the number toward whom love has not waxed cold.

(To be continued.)

From "Perfect Life."

THE TRUE END OF LIFE.

BY W. E. CHANNING.

(Concluded from page 345.)

I proceed to another view, giving complete confirmation to this truth of man's Spiritual Destiny. Let me ask you to consider what form of human character it is, that our nature impels us to regard with the most fervent admiration? What peculiarly excites our reverence for our fellow-beings? Whose are the names which we pronounce in terms of the most affectionate homage? Who are the men in whom Human Nature seems to be manifested in its brightest glory, who appear best to have fulfilled its End? In answering these questions, we shall find that the individuals, who have left enduring traces of themselves in the memories and hearts of their fellows, and who are thought of with a spontaneous overflow of love and honor, are those who have made the greatest sacrifices of outward good for inward principle, for truth, humanity, religion, patriotism and freedom. It is not to those who have labored for the body, but to those who have offered it up in virtuous toil, or martyrdom; it is not to those who have accumulated outward good, but to those who have parted with it most freely; not to those who have watched over and kept their lives, but to those who have cheerfully given them away; that the tribute of reverence and joyful commemmoration has been paid. In dramas, romances, histories and biographies, the Heroic Sufferer for principle and generous affection wins the love of all uncorrupted hearts.

Contempt of all outward things, which come in competition with duty, fulfils the ideal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself, is essential to the elevation of Human Nature, is no illusion of ardent youth, nor outburst of blind enthusiasm. It does not yield to growing wisdom. It is confirmed by all experience. It is sanctioned by conscience—that universal and eternal law-giver—whose chief dictate is, that everything must be yielded up for the Right. What a testimony have we here, that we were created to look above and beyond animal existence! Whilst we are impelled by urgent desires and needs to labor for outward means of good, yet our highest love and admiration are given to those who joyfully renounce them all. For such we rear our stateliest monuments. Wisdom, Genius, and the People's heart preserve and hallow the memory of such Heroes. In history and song, in painting and sculpture, we keep alive their names and images. Even superstition, in treasuring up the relics of Martyrs, as endowed with miraculous power, is a witness to the glory of renouncing the body, and consecrating it to the cause of Truth and Right. Are we not surely made then to look above all outward things, and seek a Spiritual End?

I shall adduce but one proof more of man's Spiritual Vocation. It is found in the principle of Faith that aspires after an Immortal Life. I call this Faith a natural principle, not only because it has been manifested through all nations, and is co-existent with the human race, but because it has its root in all man's highest faculties and affections. Faith in Immortality is but the supreme form of foresight and of hope. Who does not exercise these principles every hour? But what is there to bound their range within the future of this world? Have not hope and foresight an innate energy, impelling them towards Eternity, which cannot be arrested by the tomb? Faith in the Future Life is natural; for it springs necessarily from the very Ideas of God and Duty—Ideas the most congenial and native to the soul! The Perfection of God, His Eternal Power and Goodness, in proportion as they become real to us, give birth to the assured hope of receiving a higher life from His hand than the present; and the consciousness of Duty necessarily awakens an anticipation of equitable retribution, and of continued progress for all seekers of virtue. It is impossible that a being, capable of these great thoughts, should be pent up within a perishable body, or limited in development to this brief life. Accordingly there is a deep want in our nature, to which no change of outward circumstance brings relief; that increases with civilization, refinement, knowledge and our power over the

natural world; that adds imeasurably to the weight of disappointment and calamity; that cries out for and unweariedly seeks a higher mode of being. To many men, indeed, the Future Life becomes so real and so near, as to destroy their interest in the present. The actual life fades before the light of Immortality, as tapers pale before the sun. Faith becomes too vivid to allow a just concern for the events of this transient world. Is not a being, gifted with such foresight and sublime power of hope, manifestly created to live and work, and forever aspire towards a Spiritual End?

The doctrine of this discourse is no barren speculation, but a practical truth, bearing directly on active life, and affecting our whole happiness here and hereafter. It seems to need a specially earnest exposition at the present day, not because it is denied, but because it is thrown out of sight in the vehemence of worldly pursuits. In every age some element of our nature is brought out disproportionately, and exerts too exclusive a control. At present the Material Principle is unfolded with such augmented power, that the true balance between man's Spiritual and Animal nature is disturbed, if not destroyed. We have arrived at a period of civilization when man's mastery over outward forces begins to be understood. This knowledge of the laws of the material world has received mighty impulses and practical applications, never conceived of before. Consequently the prospect of physical comfort and enjoyment, once confined to the few, is now thrown open to all. Unhappily, no proportionate new light has been cast upon the capacities and energies of the Spirit. The true doctrine seems to be dying out—that man's elevation and happiness consist and can be found only in strength of Soul, in clear conceptions and deep convictions of Everlasting Truth, in calm reliance upon God and Duty, in stern resolve of cleaving to the Right, in self-possession under every change, in self-conquest amidst all temptation, in energy to do or suffer whatever may be imposed by Conscience, in disinterested and fearless self-consecration to whatever good work we may be appointed by Providence.

This Spiritual Dominion, this Kingdom of Heaven within the Soul, alone endures, alone gives dignity and peace. And yet with what scepticism, indifference, and even scorn, is such a doctrine heard in this age of materialism, of machinery and of proud trust in man's dominion over nature! Still, let the true doctrine be preached in full confidence that what is so confirmed by the attestations of conscience, in all ages, cannot but find response. Man's Spiritual Nature is no dream of theologians to vanish before t light of Natural Science. It is the grand Reality on earth. Everything here but t Soul of Man is a passing shadow. The on enduring Substance is within. When sha we awake to the sublime greatness, the peril the accountableness, and the glorious des nies of the Immortal Soul? O! for a voi of power to arouse the Human Spirit fro its death in life of animality, to quicken with a fit consciousness of its own nature, t lift it to an adequate comprehension of th purposes for which the sublime thoughts God, of Duty, of Disinterested Love, Heaven, are opened within! In what a vai show we walk, while we toil without ceasin for the perishable, and remain blind an dead to the Everlasting, the Perfect and th Divine!

From the Economy of Human Life.

WISE AND IGNORANT.

The gifts of the understanding are th treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endued thee with wisdom? hath he enlightened thy mind with the knowledge of truth? communicate it to the ignorant, for their instruction; communicate it to the wise, for thine own improvement.

True wisdom is less presuming than folly. The fool is obstinate, and doubteth not; he knoweth all things but his own ignorance.

The pride of emptiness is an abomination; and to talk much is the foolishness of folly.

Nevertheless, it is the part of wisdom to bear impertinence with patience, and to pity absurdity.

Yet be not puffed up with thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboreth in vain for his own approbation: but the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he sees at the bottom: he bringeth them up, and showeth them as pearls; and with the applause of his brethren delighteth he himself.

He boasteth attainments in things that are of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly; and shame and disappointment are the reward of his labor.

But the wise man cultivates his mind with knowledge: the improvement of arts is his delight, and their utility to the public crowneth him with honor.

Nevertheless the attainment of virtue he

accounteth as the highest learning; and the science of happiness is the study of his life.

ROBERT DODSLEY.

For Friends' Intelligencer.

LOCAL INFORMATION.

At Birmingham Monthly Meeting, Pa., on 8th mo. 30th, Lydia H. Price, an approved Minister of Westchester, obtained a minute to attend Indiana Yearly Meeting.

Burlington Quarterly Meeting was held at Mount Holly, N. J., 8th mo. 26th, and was very large and thought to be an unusually impressive and interesting one.

Thomas Foulke, a Minister of New York Monthly Meeting, Rachel C. Tilton, a Minister, and Mellis S. Tilton, an Elder of Shrewsbury Monthly Meeting, N. J., were present with minutes.

Elizabeth Plummer, of Newtown, Pa., Mary S. Lippincott, of Moorestown, N. J., Anne S. Clothier and Louisa A. Evans, of Philadelphia, recorded Ministers, were also in attendance.

The three Queries were read and answered, and the meeting was profitably exercised during their consideration on the important subjects embraced therein. A concern was feelingly expressed in regard to the attendance and maintenance of our small meetings.

Allusion was made to the remarkable change since the days of our early Friends in this respect,—then, notwithstanding the persecution against them for the performance of this duty, *it was almost impossible to prevent the holding of their meetings.* When the parents were imprisoned the children felt bound to keep them up. *Now*, although no governmental influence interferes, and no opposition stands in the way, there is so much lukewarmness and indifference; and the question was pressed, *Why is it so? and have not Friends something more to do in this respect than they have been doing?* On the subject of Love and Unity our aged Friend Charles Stokes made some excellent impressive remarks; feeling that it might be the last Quarterly Meeting he should ever attend, he desired to give expression to his feelings on this important subject. A heavenly feeling pervaded the Meeting, under which it was favored to close.

New York Monthly Meeting has changed the time of gathering at Twenty seventh St. Meeting-house to 11 o'clock First-day morning and 7½ in the evening, and on Fifth-day changed from morning to evening at 7½ o'clock.

Fall Creek Monthly Meeting has indulged a meeting at Pendleton, Ind., on First day, at 3 o'clock P.M.

A few Friends living at Indianapolis meet at the residence of Abner Pope, 76 St. Clair Street, on First-day at 10½ o'clock A.M., and it is probable an indulged meeting will soon be established there.

The Friends of Blue River Monthly Meeting consider that their First-day School has done much good, but of late there is so much to draw off that it is not quite so large, many as formerly being drawn aside by the lo here and lo there. It now averages 35.

In 12th mo., 1872, Abraham Bundy, a valued member of this meeting, deceased. He was an Elder and constant in his attendance at meetings until prevented by his sickness, which was long and tedious, but borne with Christian fortitude to the last. His loss is deeply felt by Friends and the community in which he resided. He was in his 73d year.

A Friend, in speaking of Miami Quarterly Meeting, says: "It was well attended, and was felt to be a favored season. The business was transacted in a feeling of harmony and brotherly-love. We were reminded that at perhaps no time for a number of years had unity, both of feeling and action, been so prevalent throughout the limits of the Quarterly Meeting as at the present. The subject of temperance and the use of tobacco claimed considerable attention."

The Circular Meetings held during the year "all had been favored seasons." During the sittings of the meeting we experienced an outpouring of the Spirit. The following, in addition to those mentioned in a former account, were engaged in the ministry: Aaron Packer, Robert Hatton, Nathan B. Branson, William Savery Bedford, Dinah Furnas, Rhoda Hockett, and Elizabeth M. Warner.

On First-day, 8th mo. 17th, at 4 o'clock P. M., the Quarterly Meeting's Committee held the first Circular Meeting of the year at Oakland, Greene Co., a branch of Green Plain Monthly Meeting. It was largely attended by Friends and others. Living testimonies were borne to the reaching of the witness in others not in the habit of attending our meetings, and some, I believe, for the first time were made to acknowledge the Truth as presented to them.

The committee attended their regular morning meeting, and a meeting for the youth was held at 7½ P.M. All were felt to be seasons of Divine favor. During the course of the meetings, Robert Hatton, Rhoda Hockett, James W. Haines, Robert F. Furnas and George Barrett were engaged in the ministry.

The Indulged Meeting at Hopewell, about 15 miles south of Waynesville, which was revived about 3 years since, "is now a fine growing meeting; a proof that our ministry is gathering and not scattering."

Roaring Creek Monthly Meeting was held 8th mo. 16th at Shamokin, Pa. Harriet E. Stockly and Elizabeth M. Cooper of Philadelphia, and Reuben and Sarah Wilson, of Fishing Creek meeting, were present very acceptably. Much good counsel and advice were given. The next day the Circular Meetings at Roaring Creek and Catawissa were held; the same Friends were in attendance. The meetings were well attended and much favored.

Meetings are not now held regularly at either place.

At Roaring Creek there was once a large settlement of Friends, but the spirit of emigration caused many to remove to Canada and Ohio, and others deceased. A few energetic members, who reside four or five miles distant, hold a First-day meeting at a private house.

The houses at Roaring Creek and Catawissa are ancient log buildings, warmed in winter by old-fashioned ten plate stoves.

The first was built in 1796, and is very pleasantly situated in what was once a beautiful grove, but a storm a few years ago blew down the greater number of the trees. In the grave-yard repose a by-gone generation, many of the graves being entirely obliterated.

Catawissa meeting house is situated in a retired part of the town, surrounded by stately oaks. The grounds are a resort for the towns people who like to retire to this shady spot.

Catawissa Monthly Meeting was established in 1796.

At the close of the late Bucks Quarterly Meeting interested members from ten First-day Schools met, to consider the propriety of organizing a First-day School Union. They concluded to hold a convention at Newtown meeting-house 10th mo. 9th, at 2½ o'clock, to be composed of the Executive Committees of all the First-day Schools. They will condense the reports into one, to be forwarded to the Association. J. M. T.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 13, 1873.

VACATION.—In large and crowded cities, especially in a climate where almost torrid heat prevails during a part of the Summer, the closing of schools and general relaxation of business matters seem a necessity. Some of us can remember when the school vacation was of two weeks duration. But it was looked forward to with as much pleasure, and, judging by the health of the school children of that day, was as salutary as the vacation of four times that length now. But our city was then of moderate size; many of its now closely built streets were then rural districts, and cultivated fields with post and rail fences and shady woods, were accessible in less than an hour's walk. There was space for children to play near their own homes, unobstructed by police or throngs of passers by. Even little *girls* played and romped in those days; their feet unfettered by high-heeled boots, and the simple dress allowing free motion to all parts of the body.

But it was not to bewail the "good old times," or to find fault with the length of school vacations that we took up the pen. Under present conditions the vacation is none too long; and the teachers need it as much if not more than the children.

It is thought by many physiologists that a total cessation from labor, either of brain or muscle, for a considerable time and a sudden resumption of it is not so conducive to health as short intervals of rest and relaxation. The recurrence of the night for sleep, and the time-honored Seventh-day of rest, seem to favor this idea. But until we can manage to combine more of leisure and recreation with our work, we shall probably need long vacations, especially in overgrown and over crowded cities.

But a vacation need not be a season of idleness and vacuity, even when passed at places of public resort. "Absence of occupation is not rest." While enjoying new scenes and objects, and social intercourse with those around us, it is well to adhere somewhat to our home habits in the distribution of our time, that we may not forget duty in the listless enjoyment of leisure. The reading for a short portion of each day, in retirement of some work requiring serious thought, an openness to occasions of usefulness to others, either in work or the imparting of information, and an adherence to home habits of simplicity and temperance in food, will not detract from the value of a vacation as a restorative, and home and accustomed work will be returned to with renewed energy instead of the wearisome unwillingness with which it is often taken up after a season of idleness and vacuity.

The regulation of social intercourse with those we meet in public places, is also important. While this should always be kindly and pleasant, it need not lead, as is too often the case, to foolish conformity or the laying aside of our own individuality. Resolutely to adhere to our own accustomed language, manners and dress, in a word—to be *ourselves at our best*—will not fail in time to command respect, and if accompanied with gentleness and affability, extorts commendation even from the vain and frivolous. Several years ago, a young woman at a fashionable watering place, was arranging herself the morning after her arrival in a dress of neat but inexpensive material, such as she was accustomed to wear at home in the morning. Her companion discouraged her doing so, assuring her that such dresses were not worn at the "Shore," and that she would excite remark. She, however, pleasantly adhered to her resolution, and made her appearance at breakfast in her accustomed dress. But instead of being censured she was approved for her independence, and the " fashion " she had set was adopted by many who had not the independence to be the first to do a sensible thing.

DIED.

ATKINSON.—Suddenly in Kansas City on the 24th of 3d mo., 1873, of spotted fever, Lewis Atkinson, son of Edmund and Ann L. Atkinson, in the 21st year of his age; his remains were interred from Friends' Meeting-house, in Wrightstown, Pa. Thus, at a time unlooked for, was a young man of unusual promise called away from the beautiful things of earth to a higher and more glorious inheritance in heaven.

DILLWORTH.—At her residence in Vermont, Fulton County, Ill., Mary Dillworth, in the 76th year of her age; a member of Plainfield Particular and Clear Creek Monthly Meetings, Putnam County, Illinois.

KIRK.—Suddenly on the 4th of 6th mo., 1873, at her home in Meigsville, Morgan County, O., Eliza Ann Kirk, widow of Augustus Kirk, in the 78th year of her age; she died as she had lived, peaceful and happy.

PICKERING.—At the residence of his son Curtis J. Pickering, Fulton County, Illinois, on the 7th of First mouth, Abel Pickering, in the 81st year of his age; an esteemed Minister of the Society of Friends, formerly of Ohio.

SWIGGETT.—At the residence of her son-in-law, near Dublin, Henry County, Indiana, on the 16th of Eighth month, 1873, Euphemia Swiggett, wife of the late Solomon Swiggett, in the 80th year of her age; a member and Elder of Milford Monthly Meeting. This dear sufferer made a calm and peaceful close, her disease being cancer of the face, which she bore with patience and Christian resignation, and expressed that she felt nothing in her way. She desired that everything connected with her funeral should be plain and simple, according to Friends' principles.

WILDMAN.—On the 15th of Eighth month, 1873, at his residence, in Middletown, Bucks County, Pa., James Wildman, in the 73d year of his age; a member of Middletown Monthly Meeting.

TWINING.—Suddenly, on the 21st of Eighth month, 1873, at her residence in Newtown, Pa., Alice W. Twining, aged 70 years; a member of Makefield Monthly Meeting.

For Friends' Intelligencer.

SUMMER RECREATIONS.

NO. 2.

We leave our state-room early and join our friends, who are already out enjoying the splendor of the morning. The lake is very smooth and aglow with the brightness of sunrise; we are nearing its western extremity and are among the numerous islands that lie upon its bosom like a cluster of emeralds.

We are impressed with the vastness of this inland sea, though we know it to be much smaller than either of the three great bodies of water which lie beyond and which constitute part of the chain, whose outlet is through Niagara Falls into Lake Ontario, thence by the St. Lawrence, pouring a volume of fresh water into the Atlantic Ocean.

Owing to the irregular depth and general shallowness of Lake Erie, it is conceded to be the most dangerous, and in a storm its waves are more dreaded than the ocean itself.

It is hardly possible for anything to exceed in beauty the entrance of Detroit river and its shores and Islands.

Gros Isle divides the channel; it is a long narrow strip, containing, among other objects of interest, a Block house, the remains of part of the line of fortifications erected by the French in the early settlement of Canada, and which extended from the St. Lawrence through the heart of the wilderness, as it then was, to the shores of the Gulf of Mexico at New Orleans. The river on the American side has never been improved, and is not navigable. By treaty stipulations, the channel on the Canadian side is free, so all the travel and commerce of the lakes are carried on at this point, through foreign waters. These British shores bear a marked contrast to the busy, bustling scenes witnessed among their more active neighbors. They are very pretty though, in their primitive simplicity; low farm houses, embowered in trees, are seen at intervals; they have the appearance of coolness and comfort as summer residences only, with no attempt at modern architectural beauty or convenience.

We pass some old earthworks, and see what is left of Fort Malden, where American

prisoners were confined in the war of 1812. The solitary building which now marks its site, is of brick, very solid and substantial looking, and is used as an Insane hospital.

The "Canadian Southern" railroad crosses near this place; a large steamer lies at the wharf waiting to convey passengers to the American side.

There is much said about the loose manner in which our Legislators granted the right of way to this corporation across our waters.

The city of Detroit as we approach presents a river front of great length, and its wharves and warehouses indicate much commercial activity.

Windsor, a Canadian city directly opposite, shows thrift and enterprise above any thing we have yet seen on that side; a spark, caught probably from the Yankees over the river.

Here we part company with our pleasant travelling companions, to the regret of all, as expressed by them, and *felt*, as well as expressed, by ourselves. The elder gentleman, now in his eightieth year, is the finest type of manhood in the fullness of age that I ever met; his profile is faultless, it could not have been more beautiful in the palmiest days of early manhood; and when to the unusual vigor of person, are added the stores of a cultivated mind, and the polished manners of a well-bred gentleman of the old school, I feel pardoned for this acknowledgement of the pleasure that his conversation and society have afforded us.

It is past noon when we reach the wharf and make our way up the rather steep ascent into this handsome city. We are surprised to see such broad, well-paved avenues, and immense warehouses and stores. It is a marvel how so much apparent wealth has accumulated so rapidly, and yet the history of Detroit dates back to the time of the French occupancy. Half a century ago it had a population of twenty-five hundred, and was famous for its fine Romish church and extended river front. Doubtless very much of its present prosperity is the result of the increased facilities for lake traffic, and the erection of immense iron foundries and other industries growing out of the commercial intercourse with the upper lakes.

We are recommended to the Biddle House, which is kept on temperance principles, and find pleasant quarters. The dining hall is said to be one of the finest in this country. It is lighted from the ceiling and is beautifully frescoed. The hotel is large, additions having recently been made; a part of it looks old enough to have been the house that was occupied by Major Biddle, and originally belonged to General Hull, whose unfortunate surrender cast a cloud over his name that has never been removed. We have until tomorrow morning to look about us, and are anxious to make the most of our time.

Leaving the hotel, we saunter up the avenue on which it stands. It is mainly a business street and has many fine stores and spacious warerooms. We come to a large open space where we see a market house, very like the structures that block a few of our streets at home. In the centre of this square, if we may so call it, stands the monument which Michigan has erected to the memory of her sons who fell in the recent bloody conflict. It is a square column resting on a broad granite base and surmounted by a female figure bearing a shield, which we presume is to represent Liberty. Large medalions of bronze in bas-relief ornament each face of the column, and are finely executed likenesses of Lincoln, Grant, Farragut, and Sherman. At each corner of the shaft stands a full sized figure of a man, also in bronze, dressed in the uniform of the several portions of our military service. These statues are valuable as works of art.

Opposite the monument, we see the new Court House. It is a large and beautiful structure, surrounded by a handsome lawn, with fountains and flowers, the whole enclosed by an iron railing, as is the monument also. Turning into one of the streets that radiate from this common centre, we find the dwellings to be very unlike, many of them frame structures and set back from the street with stables and outbuildings in the rear, and surrounded by shade and fruit trees, vines and other shrubbery; very many large brick mansions and costly stone palaces are mixed up with the rambling one story-and-a-half houses of the early settlers. The bricks used are not so pretty and smooth looking as our Philadelphia Pressed Brick Manufacturers turn out, and they soon become dingy; a large part of these are painted in light colors. We think the painters must have been very busy of late, so many of the houses look fresh and new. These wide avenues and suburban retreats right in the heart of the city have a charming effect, which is not a little enhanced by the want of regularity and uniformity in the dwellings, and the scrupulous neatness and order that we see everywhere. We pass many very grand churches with lofty spires. It being First-day, we inquire at the hotel if there is any Friend's Meeting held in the city; nobody has ever heard of their being one. What a pity that so large a place as Detroit should be without the simple house of worship in which Friends are wont to gather; doubtless there are many among her population whose names are recorded in the books of the Society as having a birth-right therein.

A Congregational Unitarian Church near by attracts us, but it is not open for worship, and we have no desire to seek elsewhere, though the bells from several spires are noisily reminding the passer-by that the hour of evening service has arrived. We have walked through many of the finest streets of Detroit, prefering that to a ride in the street cars, of which there appear to be several lines, and at an early hour are tired enough to retire and sleep soundly until morning.

The windows of our room overlook the river, though it is probably two squares from the hotel to the water. Ferry boats are going and coming at short intervals across to Windsor and back again.

We take passage on the Jay Cooke at nine o'clock for Put-in Bay. Our course is down the river to the lake again, and thence across its south-western extremity in the direction of Sandusky, for which place the steamer is bound, stopping at the islands lying in this part of the lake, and distant at the nearest point about ten miles from the main land. The weather is delightful, and we enjoy the ride down the river quite as much as when we came up. L. J. R.

WINNEBAGO INDIANS.

Visit of Commissioner Smith to their Reservation.

The Commissioner of Indian affairs returned from his visit to the Winnebago Reservation Wednesday night, and speaks in the highest terms of the state of civilization to which the Indians have been brought. He expresses himself unable to account for the prevalent tone of the Nebraska press on the "Quaker Policy," if the Santee and Winnebago Agencies afford any fair sample of what is actually being accomplished for the Indians in the State.

In many respects the Winnebagoes are more advanced than the Santees; they have a much more favorable location in their Reservation, more land cultivated, better houses, and more children in school. Nearly 2,000 acres in corn and wheat, all owned and worked by individual Indians except 350 acres cultivated by the Agent. Seventy five frame houses, with five rooms each, have been built at a cost of $635 each. They are sided and paper-lined, painted, plastered and wainscoted, and stand on a brick foundation. Probably the best built Indian houses in the country. Other Indians for whom the Agent could not build for want of funds, have put up comfortable log houses, until there is no family on the reservation without a shelter and a home, except the Wisconsin Winnebagoes, who are just coming in. These straggling members of the tribe have come with great reluctance from Wisconsin. When the Commissioner met them in council a few weeks since, they referred to the hardships of a previous removal, and declared that to be taken from their home would be certain death to them all; but, among the 80 who were persuaded to come, there are no murmurings or fears now. It is expected that five or six hundred more will follow to Nebraska. The land is allotted and patented in 80 acre tracts to families, the title not being alienable. Three day-schools are in successful operation. A fine brick building, capable of receiving 80 boarding pupils, will be ready for the Industrial School. The Indians are to be supplied with cattle and wagons and farm implements. The beef ration is discontinued, except to the new comers, and the flour ration will cease when the present supply is exhausted. The Indians are to be thrown upon their own resources for subsistence, the help afforded by the Government hereafter taking the form of education, farm implements and stock. The government of the tribe, which is already largely elective, is coming steadily and rapidly to the republican form. Chiefs are elected annually. The twelve mounted policemen, who are kept on duty and paid by the funds of the tribe, and the log jail with its two convicts tried and imprisoned for horse stealing, should not be omitted from this sketch of Indian civilization.

In the judgment of the Commissioner, this present hopeful condition of the Winnebagoes is due largely to three causes: First, and necessarily, their reservation is favorable. It is such a country as an industrious white man would thrive in. Second, the funds of the tribe have been sufficient to meet the demands; and third, and best of all, the Agent, Howard White, is a fit man to be an Indian agent, and he has called kindred spirits to his aid in the Government employés.—*Sioux City Journal.*

AN INCIDENT FROM THE STUDIES OF PENIKESE.

On Saturday, the 26th of July, while one of the students in the laboratory was dissecting a skate, he found in the body of the fish an egg. Now this may seem a matter of very small consequence, especially if he has walked along the beach and noticed how frequently the curious shell which incloses this egg may be seen. It certainly seemed quite an indifferent matter to the student, and when he took his tray up to the professor to exhibit his discovery, he had very little idea of the sensation he was about to cause. An exclamation from Dr. Wilder, to whom it was first shown, brought forward Professor Agassiz, and the

excessive astonishment and satisfaction which he manifested, immediately called around him a wondering circle of ladies and gentlemen.

Professor Agassiz was interested in the egg, and we in him, and it seemed quite worth our while to observe him, as he studied it. Beaming and sparkling with delight he surprised us by saying, "No human eye, so far as is recorded, has ever seen what we now see, an egg in the body of the skate. I have been looking for thirty years for this very thing." He seemed as happy and as nervous as an inexperienced young maiden with an unexpected love letter. When he began to trim away the flesh so as to show the egg in its bed to better advantage, his hand trembled so that he could hardly use it. But more was to come. As he was carefully, slowly clipping away the fleshy covering there came a sudden, a very expressive "Ah-h-h," and the words, "Truly, here are two of them; how beautiful they are; the sight of those two eggs alone would pay me for my whole summer's work;" and then, with a soft, happy, boyish whistle he went on with the dissecting to make it ready for the drawing master.

When it was drawn, showing both eggs entire in the shells, it was brought down for a second dissection, preparatory to a second drawing. On removing the upper part of one of the shells there appeared a very pretty egg somewhat like a hen's egg, with this difference: The yolk was pink instead of yellow, and about half as large as the yolk of a hen's egg. Its general appearance, including the germinative vesicle, suggested the idea of some large bird's egg. At this the professor's feeling and the interest of the observing students reached its climax. "Before it is moved," said he, "I must take a good look at it, lest something happen to it." "Ah!" continued he, "it is a splendid sight; it is the most beautiful specimen I ever saw. Now, Dr. Wilder, raise it out of the water; stop! give me a look at it in the air before it goes into the alcohol. Yes, there is the blastoderm perfect. Now carefully lower it into the alcohol;" then a long, fond, happy look before the utterance, evidently with intense feeling and apparently with perfect sincerity, of the following words: "I would not take two thousand dollars for that rare specimen. No human eye but ours has ever seen it. I would not exchange it for the Madonna of Raphael. Come, Mr. Hawkins, draw this beautiful thing once more." A. B. M.
—*Exchange Paper.*

Soul Freedom, or the right to worship God as we please, is an inherent disposition in every heart; but we are not always willing to concede this right to others.

FROM "MY NAMESAKE."

BY J. G. WHITTIER.

* * * * * *

And thou, dear child! in riper days
When asked the reason of thy name,
Shalt answer: "One 'twere vain to praise
Or censure bore the same.

"Some blamed him, some believed him good—
The truth lay, doubtless, 'twixt the two—
He reconciled as best he could
Old faith and fancies new.

"In him the grave and playful mixed,
And Wisdom held with Folly truce,
And Nature compromised betwixt
Good fellow and recluse

"He loved his friends, forgave his foes,
And, if his words were harsh at times,
He spared his fellow-men—his blows
Fell only on their crimes.

"He loved the good and wise, but found
His human heart to all akin
Who met him on the common ground
Of suffering and of sin.

"Whate'er his neighbor might endure,
Of pain or grief, his own became;
For all the ills he could not cure
He held himself to blame.

"His good was mainly an intent,
His evil not of forethought done;
The work he wrought was rarely meant
Or finished as begun.

"Ill served his tides of feeling strong
To turn the common mills of use,
And over restless wings of song
His birthright garb hung loose.

"His eye was Beauty's powerless slave,
And his the ear which Discord pains;
Few guessed beneath his aspect grave
What passions strove in chains.

"He had his share of care and pain,
No holiday was life to him;
Still in the heir-loom cup we drain,
The bitter drop will swim.

"Yet Heaven was kind, and here a bird
And there a flower beguiled his way—
And cool, in summer noons, he heard
The fountains plash and play.

"On all his sad or restless moods
The patient peace of Nature stole;
The quiet of the fields and woods
Sank deep into his soul.

"He worshipped as his fathers did,
And kept the faith of childish days—
And howso'er he strayed or slid,
He loved the good old ways.

"The simple tastes, the kindly traits,
The tranquil air, and gentle speech,
The silence of the soul, that waits
For more than man to teach.

"The cant of party, school and sect,
Provoked at times his honest scorn,
And Folly, in its gray respect,
He tossed on Satire's horn.

"But still his heart was full of awe
And reverence for all sacred things;
And, brooding over form and law,
He saw the Spirit's wings.

"Life's mystery wrapped him like a cloud!
He heard far voices mock his own,

The sweep of wings unseen, the loud,
Long roll of waves unknown.

"The arrows of his straining sight
Fell quenched in darkness; priest and sage,
Like lost guides calling left and right,
Perplexed his doubtful age.

"Like childhood, listening for the sound
Of its dropped pebbles in the well,
All vainly down the dark profound
His brief-lined plummet fell.

"So, scattering flowers with pious pains
On old beliefs, of later creeds,
Which claimed a place in Truth's domains,
He asked the title-deeds.

"He saw the old-time's groves and shrines
In the long distance fair and dim,
And heard, like sound of far-off pines,
The century-mellowed hymn!

"He dared not mock the Dervish whirl,
The Brahmin's rite, the Lama's spell;
God knew the heart: Devotion's pearl
Might sanctify the shell.

"While others trod the altar stairs,
He faltered like the publican;
And, while they praised as saints, his prayers
Were those of sinful man.

"For, awed by Sinai's Mount of Law,
The trembling faith alone sufficed,
That, through its cloud and flame, he saw
The sweet, sad face of Christ!

"And, listening with his forehead bowed,
Heard the Divine compassion fill
The pauses of the trump and cloud
With whispers small and still.

"The words he spake, the thoughts he penned,
Are mortal as his hand and brain;
But, if they served the Master's end,
He has not lived in vain!"

Heaven make thee better than thy name,
Child of my friends! For thee I crave
What riches never bought, nor fame
To mortal longing gave.

I pray the prayer of Plato old:
God make thee beautiful within,
And let thine eyes the good behold
In everything save sin!

Imagination held in check,
To serve, not rule, thy posied mind;
Thy Reason, at the frown or beck
Of Conscience, loose or bind.

No dreamer thou, but real all—
Strong manhood crowning vigorous youth;
Life made by duty epical
And rythmic with the truth.

So shall that life the fruitage yield
Which trees of healing only give,
And green-leafed in the Eternal field
Of God forever live!

Correspondence of the Chronicle, Germantown.

NANTUCKET—THE ISLAND IN THE SEA.

We left Wood's Hole on the steamer Island Home," facing a stiff northeastern ale, that pitched and tossed our boat up and own like a cockle shell. We had over one undred and fifty passengers on board, most f whom were suddenly called to the side of ie boat to settle their accounts in a rather recipitous manner. It was so rough that no one but an old salt could keep his feet and walk the decks, and yet our little party was exempt from the distressing sea sickness that afflicted most of the passengers.

As we passed around Brant's point and entered the bay, the town of Nantucket opened before us, having the appearance of a large city, with its antique houses spread around the circular head of the bay. Most of the houses are of frame with their sides shingled to the ground, quite a number of them having been erected more than a century, seeming to convey to the eye of an observer the last expiring remains of a well spent life. Since the formation of the sand bar in the harbor, and the decline of the whaling trade, most of the business has left the place and the population has dwindled down from eight or ten thousand to less than four thousand inhabitants, yet still retaining many of the habits and customs of "the times gone by."

A large portion of the inhabitants were on the dock awaiting the arrival of the boat, which is here the great exciting event of the day. A town crier, who is stationed in the tower of a church, watches for the first appearance of the boat in the far distance, which is duly announced by a blast from his tin horn, and again when she rounds the light-house at Brant's Point, and the citizens pour forth to welcome her arrival.

Quaint little Nantucket! How shall I describe thee? how convey to others the impression made upon my mind as I landed upon thy hospitable shore? A city with the appearance of having been finished centuries ago, and once more awakening to activity and life—its time worn houses and crowded streets, which run hither and thither as if looking for something they can never find—with here and there a modern dwelling, sandwiched between two ancient frames that seem to bid defiance to the march of improvement that is slowly encroaching upon their ancient domain.

In former days the Quaker element was largely in the ascendant, and still gives a quiet tone to the whole place. The Coffins and the Macy's, the Hussey's, the Starbucks and Folgers yet remain the most prominent among the people, and are considered the aristocracy. Many of their branches reach to distant cities, and may be found among the merchant princes of New York, Boston and Philadelphia, and some of them were pioneers in distant California. Here, too, that great champion of freedom and emancipation, Lucretia Mott, first drew her breath, who, after a life-long warfare in battling for the right,

"Hath lived to hail the day
When she could hear the shout of freedom
As their shackles fell away."

Speaking of Quakers, I this morning attended a meeting of what is termed the Wilbur portion of the Society of Friends. Everything was in keeping with the Antiquity of Nantucket. They seem to have stood still whilst the world was marching on. Their unpainted benches stood stark and stiff as if bidding defiance to the encroachments of modern innovations. It would seem as though a branch or portion of the congregation gathered by George Fox or his immediate followers, had been lopped from the parent branch and become crystallized or rather petrified in this far off Island of the sea, to remain forever a living monument of that quaint sect, which, eschewing the frivolous vanities of the world, have ever borne unfailing testimony against oppression, and have ever stood up for the sacred right of worshipping their Heavenly Father according to the dictates of their own consciences. Here yet remained a little remnant in their primitive simplicity. A solemn silence reigned. There did not seem to be a motion of the head, nor the stir of a foot, as they sat with downcast eyes, with their plain silk bonnets and broad brimmed beaver hats, as calm and serene as a company of saints on the eve of translation. Not an eye seemed to wink, not even a cough was heard, and a change of foot from one knee to the other was enough to arouse the whole congregation. When the meeting closed I took a long breath and coughed aloud for relief. And yet I am glad I was there, for I verily believe there was not one of the members present, judging from the benevolent expression that rested in quiet repose upon each countenance, but what would extend a helping hand to suffering humanity in whatever form it might be found.

The pleasure boat "Dauntless," built and commanded by Captain Burdett, is quite an institution and much prized by the visitors to Nantucket. The sail to the cliff is delightful and the temperature here the most delightful I have ever enjoyed along the Atlantic coast. In half an hour we had rounded Brant's Point lighthouse and landed at the bathing shore. Here we found a cluster of bath houses similar to those erected at Atlantic City; and for the sum of fifteen cents were furnished with a room in which to change our dress, which included the wringing out of the clothes when coming from the bath.

There is no surf, out the bathing is very fine; the water is very warm and perfectly safe—a paradise for children where they can wade and splash about in the water without fear. To me it was a glorious sight,

> For at sixty years old I am oft beguiled
> By the merry shout of a sinless child.

At the top of the cliff an artist from New York, Eastman Johnson, has converted a old dwelling into a studio and taken up hi summer residence.

Many who do not like this tame bathin go to the south shore, about two miles fror the town, where they can have a fine rollin surf; and which when the wind is from th southeast is fully equal to Atlantic City.

The ride to the south shore is a great nov elty to any one who has recently left the gree fields and closely shaven lawns of Germar town. There is no particular road laid out but after leaving the town a wide-spread moo opens before you, with deep ruts worn appar ently by ages of travel, and from which it i very difficult to emerge when another vehicl is approaching. This moor is covered witl stunted bayberry bushes. lichen and clump of autter moss resembling patches of heather reminding one of the moors of Scotland, s graphically described by Scott. Acres o pines have been planted across these moor with a view to return the forests that origi nally covered the island and which were s ruthlessly destroyed by the first settlers, bu the rude blasts of winter are too severe, and their stunted and decrepid appearance give evidence of their early decay.

We reached the south shore yesterday afternoon, just in time to see the fishing dorie coming in through the surf loaded with blue fish—splendid fellows weighing from eight t ten pounds apiece, the largest of which w purchased for twenty-five cents, making a full meal for a family of ten persons—these dories bring in from one to two hundred, and find ready sale at this season, when the boarding houses are all filled with strangers from all parts of the United States.

Although there are many strangers here yet the worriment and anxiety, the dress and foibles of fashionable life, the parvenurs and shoddy with their glittering diamonds and baubles have never reached these shores Happy Nantucket! long may she be exempt from the glittering anxieties and cares that linger around our fashionable watering places destroying with their poisonous influence all that is natural and true. Long may the primitive simplicity and social intercourse that now exist in this far off island of the sea continue to lure to its haven of rest the way-worn traveller who seeks its shelter, spent and weary with the battle of life.

B. J. L.

"When our cup runs over, we let others drink the drops that fall, but not a drop from within the rim, and call it charity; when the crumbs are swept from our table, we think it generous to let the dogs eat them, as if that were charity which permits others to have

what we cannot keep; which says to Ruth, "Glean after the young men," but forgets to say to the young men "Let fall also some of the handfuls of purpose for her."

From the Public Ledger.

A MARVEL OF THE SEA.

Scientific investigations, carefully conducted, not only correct popular errors, but frequently set right the more learned mistakes of the past. That curious, though common article, the "sponge," has been popularly, though not scientifically, regarded as a vegetable, which adheres by its mass to rocks or marshy places on the seacoast, or to the stormy beds of the sea. If the sponge divers were scientific explorers, they could have corrected a part of this erroneous assumption long ago; but it has required deep-sea explorations by scientific men, and subsequent careful observation and experiment to place the sponge properly before the world. And the latest and best supported opinion is that it is not vegetable, but animal, or the product of congeries of animals, of the lowest grade to be sure, but quite as wonderful as the highest. A mass of sponge represents a sort of "federal union" of the lowest order of animal life. The first thing which one notices in a sponge just bought, unless it be of the very finest description, and therefore well cleaned, is that it contains more or less *sand*. The reason of this is that it has been buried in the earth, to decompose a certain gelatinous substance or slime, with which, when fresh brought from the water, it is filled and covered. This slime or gelatinous matter is, however, the animal, or series of animals of which what is known as "sponge" was the skeleton. The "constitutional question" whether a *living* sponge is one animal or a hundred, or tens of thousands, is as difficult of solution as some points in politics. But as nothing imminent or important is dependent upon the settlement of the question, the naturalists may be left to study it out, while the Ledger presents the most interesting facts which scientific men consider as ascertained. We draw the leading statements from a paper by Rev. Samuel Lockwood, in the current number of the "Popular Science Monthly."

The article which we call sponge is, in fact, the skeleton of the sponge, animal or animals. The *flesh*, of which we have already spoken, is called by naturalists *sar code*, or flesh without tissue, and this flesh or pulp is kept in place by small joints, or spiculer, or needles attached to the skeleton. In this spongy flesh are pores, through which water enters for the nourishment of the sponge flesh, and for the building up of the sponge skeleton. Sponges draw their substance from the water of the ocean, and may be divided into three principal classes. The toilet sponge builds with a horny substance; another class selects lime, and a third—the most remarkable of all—takes from the sea silex, which is the material of glass. Only the first of these is an article of commerce. The other two are curious—the "glass-sponge" eminently so. To return to the phenomena common to all sponges. The cells which we find in a piece of sponge are, while the tenement is yet inhabited, furnished each with a single *cilium*, or a long hair-shaped filament or lash. All these lashes, while the animal lives, are usually in vigorous motion. This motion opens the pores to let the outside water *in*, and forces that which has already entered into the passages by which it finds its way *out*. In this route—as food in the human body is converted into blood, and deposits the elements of the human structure—water builds up the spongy skeleton and fills up the sponge-flesh. The wonderful process of sponge "digestion" assimilates what is wanted, and the rest is thrown out at the larger apertures which may be observed in any ordinary sponge. With great care specimens of living sponge have been secured and examined. The expelled water is seen issuing from the surfaces, through which it is expelled depleted of its horn or lime or glass. Truly it would seem that the lowest forms of life furnish the most wonderful themes which can exercise the reasoning powers of man, the highest order of creation.

The "glass-plant," "glass-coral," "glass rope," or glass-sponge," (for it has received all these names and more) has been under scientific examination for about forty years. A general characteristic of this remarkable object is that it has one large mass, and from this mass threads or pendants extend sometimes in one brush, or rope, sometimes in several. It may be observed in passing that the lime and glass sponges are in part composed of the same substance as the common sponge. The "glass rope" was once erroneously supposed to float in water, the sponge mass being fast to some object. It is now ascertained that the "rope" *anchors* the sponge. The fibres or long threads push down into mud, and spread out like a brush. Some varieties have at the ends of these threads hooks like a grapnel, or anchor.

Exploration adds specimen upon specimen of these beautiful objects to the cabinets of the scientific. It is useless to attempt a description, since no words can convey without engravings a just idea of them, and in the prodigality of nature new forms and peculiarities are continually discovered. Human

ingenuity can never compete with the appearance of this "woven glass," elaborated in the deep sea amid thousands of other wonders. No thinking man or woman can take in hand this common toilet appliance without a thought of the wonders its history would contain if it could but be fully read.

"FRUIT is the thing, and that man who lives in the love of God and charity shows by his fruit that he has the right faith for him. That is valuable believing, that makes right living. I believe that, as a formative power, certain beliefs are better than others; but if the goodness is evolved, that is the main thing. There is a difference in roads, but if you get home at last, that is the use of all roads."

IT is a good plan never to owe anybody more than you are able to pay, and allow no one to owe you more than you are able to lose.

INDIANA YEARLY MEETING.

Arrangements have been made with the Baltimore and Ohio Railroad to convey Friends from Philadelphia to Richmond, Ind., and return from the Yearly Meeting. For particulars apply to D. L. Gibson, 700 Chestnut Street; Asahel Troth, 13 South Water Street; Clement M. Biddle, 513 Commerce Street; J. M. Truman, Jr., 717 Willow Street, Philadelphia.

If those proposing to go will immediately notify Asahel Troth, an arrangement can doubtless be made for them to be in company in the same cars, adding much to the pleasantness of the journey.

CIRCULAR MEETINGS.

9th mo.	14th	Warrington, Md., 3 P.M.
"	"	Salem, N. J., 11 A.M.
"	"	Mill Creek, Del., 3 P.M.
"	21st	Merion, Pa., 3 P.M.
"	"	Whitemarsh, Pa., 10 A.M.
"	"	Gwynedd, Pa., 3 P.M.
"	28th	Wheatland, N. Y., 3 P.M.
"	"	Octorara, Md., 3 P.M.
"	"	Centredale, Iowa, 3 P.M.
"	"	Unionville, Pa., 3 P.M.

PHILADELPHIA QUARTERLY MEETING.

Circular Meeting Committee will meet on Sixth-day afternoon next, 9th mo. 19th, at 4 o'clock, at Race St. Full attendance desirable.

WM. EYRE, *Clerk.*

ITEMS.

WITH an average production of 900,000 postal cards per day, the Morgan Envelope Company are rapidly gaining on the orders, which are now only 9,000,000 ahead, and expect to catch up by October 1st. From present appearances, the demand for cards for the first year, ending May 1st, 1874, will be from 200,000,000 to 250,000,000—more than double what was expected. In order to keep the authorities at Washington posted as to the exact quality of the work, a sample sheet is forwarded every day to the third assistant postmaster-general. A duplicate sheet is also filed and laid away in the special agent's office at the factory.—*Boston Weekly Times.*

A SOCIAL ALMANAC.—William R. Bailey Walke F.S.S., of Manchester, has undertaken the prepar tion of a "Social Almanac," which the Co-oper tive Printing Society (of Manchester) are to brir out for 1874. By terming it a *Social* Almanac meant that the lines in the calendar for every da shall not be filled up as usual mainly with dates r lating to kings, battles, or conquerors, but with tho referring to events memorable for their social inte est; especially remembering many noble Englis men, whose lives and deeds, wrought in the fields industry and progress, have been of priceless valu to our race.—*Herald of Peace.*

THE smallest sized sewing silk manufacture measures about two thousand two hundred yard or over one and one-fourth mile to the ounc Even in the construction of this variety, sometime from two hundred to four hundred fibres of the ma terial, as originally spun by the silk-worm, are re quired. These little vermiform artists which pro duce this beautiful material do not spin threads o uniform size. The smallest fibre of silk, as wrough by the worm into the exquisite structure of its co coon, is so infinitely minute that every ounce of th manufactured thread is supposed to contain nearl four thousand miles of this floss-like strand, an the puny animal sometimes elaborates a fibre o such marvellous tenuity that less than four pound of the thread, avoirdupois, would reach round th world.—*Late Paper.*

To make tracing-paper out of any kind of white paper, moisten the paper with benzine and it will make it temporally transparent. A design can then be readily transferred. The benzine will evaporate and, after a time, the paper will resume its normal condition.

GLASS FIBRES AND FABRICS.—"As brittle as glass," has become proverbial, but under the light of modern scientific discovery, glass will become an emblem of elasticity and softness. Prolonged experiments have led to a discovery of a compound glass, which affords threads surpassing in fineness even the single cocoon fibres, and apparently as soft and elastic as silk. This substance has been applied to a variety of uses, but on account of the skill required in the workman, and the fatiguing character of the labor, especially to the eyes, the articles may as yet be classed as curiosities. When felted, it forms excellent material for chemical filters. It is adapted to figures for brocades, &c., and to the manufacture of clothing, ornaments, furniture covers, curtains, carpets, lace, collars, &c., and can be used in knitting and embroidering. It is claimed that the articles have a silken-like softness, and feel like the finest woolen, while they are warmer than the latter and exceedingly light. They are comparatively free from mechanical wear, and are not affected by light, heat, moisture nor acids, and, by reason of their incombustibility, are peculiarly adapted to ladies' garments.

LACE MAKING.—A good lace-maker in England gains a shilling a day and her dinner, working ten hours steadily. In Belgium the girls work an hour longer, and their average receipts are five francs a week and board. In France the work is done by the piece. But it is an unhealthful and uncertain industry, subject to great viscissitudes, dependent on the fickleness of fashion, exacting in its demands, and making such requisitions often upon the nervous system and the eyes as to invite both paralysis and blindness. In olden time it often suffered from sumptuary laws, made almost invariably on account of the jealousy of the high-born.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, NINTH MONTH 20, 1873. No. 30.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport 465
Rise and Decline of Religions 468
Susan E. Nicholson 469
Old Records 470
Masters and Servants 470
Local Information 471
Preparatory Trial 472
EDITORIAL 472
OBITUARIES 472
Revision of the Bible 473
Nantucket, No. 2 475
Rules for Doing Good 476
POETRY:—Treasures in Heaven—Prayer for Guidance—Rejoicing in God 476
Egyptian Summer and Second Spring 477
Review of the Weather, etc 478
Notices 480
Items 480

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 453.)

E. N. visited the families of Abington Monthly Meeting in 1835, with a minute of unity from her own Monthly Meeting. The only record of this visit at command, is an allusion to it, taken from a letter to her family, in which she says, "We have met with great kindness; my faith has been put to the test, but Truth has gained the ascendency, and in some instances in a remarkable manner. We visit eight or ten families in a day, and my physical strength holds out. I have already realized hard things to be made easy, and bitter things sweet. May I ever bear in mind that He who has been strength in weakness will ever be the same if faith fail not."

In 1836 a minute was granted her by Green Street Monthly Meeting, to visit Meetings and Friends within the limits of Ohio and Indiana Yearly Meetings. Sarah O. Peirce (now S. O. Plummer) and Ezekiel Tyson accompanied her. In a recent letter from the former to a daughter of E. N., the following condensed account of that journey is given:

RICHMOND, 9th mo. 23d, 1872.

Dear M.—My impressions of thy dear mother's labors throughout that arduous journey are, that they were deeply heart-searching, and calculated to awaken the slumberer, to arouse the lukewarm and to bring conviction to the erring.

The first meeting we attended was the Quarterly Meeting at Salem, Ohio, held on Seventh-day, in which she was engaged in a lengthy living testimony. At the close of the meeting, agreeably to her request, information was given that on the next day a meeting would be held in that house for the people of the town who were not in the habit of attending any place of worship. It was a large gathering, and here was verified a prophetic remark of a minister in allusion to thy mother's prospect, while the subject was claiming the attention of the Quarterly Meeting. It was on this wise: "There will be seasons of public service when thou wilt feel the need of having as it were 'a face of *brass*'"—with more of the same import. Men sat opposite her, who with looks of scorn and derision appeared to be determined, for a time, to face her down; but ere long their heads were bowed under the powerful testimony and affecting appeal made to their higher nature. The subject of intemperance was impressively dwelt upon, and its horrors forcibly portrayed! One individual beyond middle age was solemnly admonished to abandon it at once. At the close of the meeting a man between fifty and sixty years of age left the house, and taking a bottle from his pocket, emptied the contents upon the ground. He then returned and made his way through the crowd, and taking thy

mother's hand in both of his, with the tears running down his cheeks, he thanked her warmly for the message delivered to him, adding, "it was all for me, and with the help of God I will never taste another drop."

On another occasion a meeting had been appointed some miles ahead, whither we went without a pilot. On our way, not noticing the fording place over quite a broad stream, we came to a very dilapidated bridge. Ezekiel Tyson stopped the horses, remarking, the bridge looked unsafe. He then walked through it, and upon returning asked what we should do. Thy mother replied, "Be quiet a little while." After a few moments of stillness she said, "If Sarah is willing to risk it I am. I feel as if we can cross in safety." I replied, "I rely on *thy faith*," and we did cross it in safety.

The evening after the close of Ohio Yearly Meeting there was a large company at the house of the friend with whom we had been staying. Sometime after supper the stream of social converse ceased to flow, and the minds of several ministers appeared to be under exercise. At the request of thy mother the young people were looked for, but they were not found. Several communications were offered by other friends, and about 10 o'clock a number of persons took their leave, while others retired; but thy mother kept her seat, feeling no liberty to move. Near 11 o'clock the young people returned, and then the pent up exercise found utterance in a solemn admonition and warning, expressive of a painful foresight of the life of one of the young women, unless there was an immediate and firm resistance of a besetting temptation. It was a remarkable and favored season, but one deeply trying to thy mother's sensitive nature. These young people followed us from meeting to meeting for a number of miles. At one time, a friend joined our little company, and remained with us about three days, piloting us from place to place. His presence was oppressive to us and we made an effort to induce him to go home. At the time of the appointed meeting in his neighborhood we went directly to the meeting-house. Before going into meeting thy mother said to me, with great earnestness, "Do not accept an invitation to that man's house, I do not wish to go there." "Nor I neither," I replied, thinking at the same time that she would see that we would have to go, though I said nothing like it to her. After meeting, the first remark thy mother made to me was, "Oh! Sarah, we must go to that man's house and stay all night without any invitation."

She soon saw that the situation of his family demanded his constant attention, and she was at once introduced into an agonizing exercise.

After tea the family with great difficulty were collected, endeavors being made by all of them to prevent thy mother from speaking; but she was emboldened to raise her voice while this very man was talking. She made an effort to suppress the utterance of hard things, but she found her peace consisted in telling him that which was revealed, and the transgressing nature in him was searchingly and closely addressed.

She was informed, after our return home, that circumstances had developed which gave sure evidence that her impressions were *all correct.*

Thy dear mother's friend,

SARAH O. PLUMMER.

Letters written by our friend while prosecuting this western journey, as well as at other times when absent from home on religious visits, furnish evidence that notwithstanding the trying nature of the services to which she was frequently called, she was not unmindful of her beloved family from whom it was her lot to be often separated.

The following extracts are expressive of the yearnings of her maternal heart, and also of her faith that those whom she had left for her "Master's sake" would be cared for, though deprived of her immediate care and oversight.

WAYNESVILLE, 9th mo. 24th, 1836.

My Dear J.—I have been sadly disappointed in not hearing from you in this place! How are the dear little ones? Oh! the mother's heart goes out to them with deep yearning love. I try to be as cheerful as possible. I left you *all* in the hands of the dear Father.

We attended an appointed meeting at Elk on Sixth-day. It was a trying time. How the riches and glory of this world shut out the precious life! Toward the close of the meeting a little life seemed to "bubble up." On Seventh-day I was scarcely able to sit up, but it was a precious meeting.

On First-day at Richmond it was different. Oh! what wading! Surely it was a time never to be forgotten. After meeting a peaceful serenity clothed my mind. A friend who I believe shared my exercise and felt the state of the meeting, said, "What greater evidence can be given than that some of us could put our hands on the heads of those addressed." Ezekiel and Sarah are excellent companions.

RICHMOND, INDIANA, 1836.

Truly the mother's care and anxieties have increased tenfold since the winter commenced, but I have striven hard against them. I think we shall enjoy home when we get together again. It was a bitter cup I had to partake of when I found that we would be separated longer than we had expected. The roads have been very bad. Our pilot, a Friend who was one of the earliest settlers in the country,

said, they were worse than he had ever before known them. The extreme point of our journey was sixty miles from Richmond, at Fall Creek, where we had a season of heavenly enjoyment. There is a precious little flock there. From thence we went to another little settlement of Friends, where although there were a number of goodly ones, yet we had a laborious meeting on account of the departure of some from the blessed principle of light and life. Our next meeting was held in a Friend's house, where there was close service. From thence we travelled to another settlement of Friends, had a meeting in a new private house and dined with the friends afterward. Then we returned to Berlin, where live many valuable Friends. Here I found a mixture of the bitter and sweet. The exercises both public and private were beyond expression. Joseph Plummer went with us through all and shared the labor. He is a valuable friend. I have desired at times that this cup might pass from me, but thus it is! 21st, later. No mistake, we are now on our way home! We left Richmond with peaceful minds.

Letter to M. Hilles from E. Newport.

WAYNESVILLE, 9th mo. 23d, 1836.

I can not enter into the particular account of meetings. Our time has been occupied, and peace of mind has been the result. Have had three in Methodist meeting-houses, and one in the Court House at Hillsborough, from which I was favored to return with the answer of peace, though I went forth weeping and with fear and trembling. I have had a dread of those meetings because here the mouth has been opened and the tongue loosened to speak of "faith and doctrine," which are the 'chief corner-stone" of some men's belief. I have proven that the Lord remains to be strength in weakness.

An addition by S. O. Pierce.

I have taken the pen to say that dear E. wrote the preceding, when on account of physical infirmities she ought to have sought repose. The maternal interest and solicitude shou expresses for her, induces me to think that some little account of her from another would not be unacceptable, which must be my apology for this freedom; and I know not that I can better convey the ideas I wish to, than by quoting a passage from a letter I received this evening from Samuel Myers (formerly of Washington) now of New Lisbon. He is a minister much esteemed. He was with us at many meetings and was as a father or brother to us. He says: "I have conversed very little on any of the subjects connected with Elizabeth's visit to this country, yet from circumstances that have come to my knowledge, and from my own feelings, I believe I have a further confirmation, if any were needed, which to me were not, of the correctness of her ministry. I see and feel abundant evidence of its being life to the living, and 'as bread cast upon the waters will be found after many days,' strengthening many minds and encouraging them in obedience to every manifestation of duty. My prayer is that those who have been so powerfully revisited through her instrumentality may be found faithful, and that she may be encouraged to bear up under the great weight of depression which she suffers to come upon her, and place her confidence in the protection of her Divine Master, who I have not a shadow of doubt, will sustain her under all her trials until the work assigned her is finished." To this I may add, that I have been comforted with the clear evidence both external and internal which has been afforded, that there are many who could feelingly subscribe to the above testimony, and I know of none who would dissent therefrom. Had I room I might narrate several incidents that would be confirming. Please think of and remember us as travellers who need the sympathy and prayers of their friends.

S. O. PIERCE.

Letter to M. Hilles from E. N.

WAYNESVILLE, 9th mo. 27th, 1836.

My Dear Aunt.—My last letter was not satisfactory for two reasons. One was that my mind was too much depressed for my own profit, and I have ever found that when this was given way to, it unfits for social commingling of any kind. I came here too much under the influence of fear, yet I trust it has been a profitable season to me, inasmuch as I have been renewedly confirmed that all who desire to be found faithful must stand upon their own footing—must be impressed with the necessity of keeping the eye single and of retiring within and waiting upon their own gift in order that the will or mind of Truth may be manifested, and its dictates be obeyed in child-like simplicity. The meeting for Ministers and Elders commenced at 11 o'clock on Seventh-day; it was an interesting occasion, much excellent counsel being given. It appeared that there had been a mistake about the time of convening; some came at 10 o'clock and others at 11 o'clock. The discussion about it went far enough, but ended well. Dear H. P. Wilson told G. Hatton, after meeting, that she was glad she was right even if he was wrong. I have been with Hannah considerably and think her an example of humility and resignation. We did not enter upon the state of society on Seventh-day morning, but adjourned until 3 o'clock on First-day afternoon. Some friends objected to this time as being unsuitable, and hoped it might be avoided in future. One gave as a reason

that some might be sent to neighboring meetings and they would be straightened. G. H. said that when Friends came to meeting, they came to attend to the business of it without regard to days. The meeting was an exercising but a very instructive one. A committee was appointed to visit the select subordinate meetings, then adjourned to meet on Fourth-day morning. Owing to indisposition I was obliged to leave in half an hour. This has been a good Yearly Meeting; there are many concerned friends, but expression is too much confined to a few. On Fifth-day we had a session five hours long; the meeting was interesting and I did not experience as much physical exhaustion as on some previous occasions. George Hatton paid a visit to women's meeting and was very powerful in testimony. There were many short communications that were impressive and expressive of a concern that the Light Within might be our guiding star. It was a searching time in which I had my share of exercise. The epistles which have been received were excellent. A committee has been appointed to gather up the fragments for subordinate meetings. I think the Yearly Meeting will close to-morrow. After all other labor was finished I found it my duty cheerfully to submit to the appointment of a meeting at Waynesville. Thou mayest suppose that in the midst of so many valiants it is particularly trying. I would *willingly* attend a meeting appointed by another. Letters from home have not reached us, which has been a great disappointment, but we have had renewed cause to feel that we are in our right places, and as we have labored for resignation it has been mercifully granted. We had a close and exercising sitting in a Friend's family last evening. Ruth Pyle, Hannah P. Wilson and others, dined there, but many left before supper. Heavenly peace was the reward and that is worth purchasing at any cost! My dear aunt, desire for me, thy unworthy child, a steady course of obedience, with a single eye unto Him whom I desire to serve, so that when permitted to return to my beloved family and home, I may be more faithful in the performance of all duties, social, relative and religious. My love to Cousin C. I have felt much on hearing of her indisposition, and the desire accompanies the feeling of sympathy, that what she is passing through may teach her the instability of all earthly hopes and where to look for wisdom and instruction. It is only as this lesson is perfectly learned and cheerfully applied that peace is known. She, however, is aware of all this. For my Cousin E. I have been also led to desire that she may purchase the precious boon, though at the price of all her beloveds. "Buy the truth and sell it not," and if, my dear, thou art obliged to relinquish all, turn not away sorrowfully; thou wilt be rewarded, for eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive those glorious things which are in store for those who love the appearing of the blessed son and see of the Father, and are willing to receive him in the way of his coming. The love and sympathy of our friends is cordial to us.

With love, thy E. N.

(To be continued.)

RISE AND DECLINE OF RELIGIONS.

To the Editors of Friend's Intelligencer:—

One of your correspondents says, "The state of society is very discouraging in many places amongst us. Our people are too luke warm in attending to the interests of those precious testimonies that our forefathers prized more highly than their natural lives.'

Two truths are stated in the above quotation from No. 28 of your paper, containing their own answer, and plainly illustrating the invariable action of cause and effect,—verifying the truth of the Scriptural saying "That the letter killeth, but the Spirit giveth life,—and, "that we cannot put new wine into old bottles, lest both be destroyed." These are but the reiteration of the principles of Truth, old as the creation, and ruling and governing the spiritual realm, as inflexibly as the laws governing the material world.

As we refer to the earliest history of man, and trace the rise and progress of religious thought down to the present time, we find the various nations of the earth rising and falling in spirituality, greatness, knowledge and power, in exact ratio to their acceptance of the Spirit of Life, or their reliance and faith in the dead letter bequeathed them by their ancestors.

We find recorded of ancient Egypt, that in the days of her glory and power, she had a great king named Osiris, who was specially gifted or inspired of God to ordain laws for her government, and who awakened in the people a thirst after knowledge of the living God. During his administration the nation made vast strides in the knowledge of the laws of the universe,—employing arts, said to be now lost, but which in some respects we have not yet surpassed, and having a knowledge of astronomy, of the movements of the heavenly bodies, and a nomenclature which we still use, while her religious ceremonies have, in a greater or lesser degree, pervaded the world to this day. Egypt was the grand centre of civilization, toward which the world turned, and from whence wise men sought that wisdom and that wonderful knowledge, both human and Divine, that should reveal to them the secret of life, and give them

the power of ministering unto their fellow-men. In these palmy days, Egypt was, as it were, a great fountain, pouring forth mighty streams, bearing with them the collected wisdom of the age. But Osiris died; and as time passed on, he was gradually lifted from the ranks of humanity, and deified as a God, his sayings being collected together as a code of laws, which, finally, became the nation's rule of life and action, until they lost all spiritual life, and sank into the lowest depths of darkness and idolatry.

So, too, in Persia, we find Zoroaster arousing the benighted people from the depths of superstition, declaring that "they could not serve two masters!" and giving praise unto the living God, until the nation was aroused from its lethargy, filled or inspired with the Spirit of Life—of Truth, and became a shining light in that darkened age, reflecting its power, glory and wisdom on the surrounding world. The great law-giver finally died; his laws and sayings became crystallized into fixed, dead forms, while he, too, was lifted up and worshipped, until the worship of the living God was obscured in the deification of the dead man; the nation paying the penalty of its departure from the laws of the living God, by going down into gross idolatry, degradation and death, from a once living power.

Again, in India, we find Gotama, declining his prospective throne, and clad in the garb of the mendicant, going forth in search of Truth, emancipating himself from all worldly cares, and "practicing self-denial," until "he killed the senses;" that is, brought the animal, carnal passions into subjection to the spiritual, until his spiritual preceptions were opened, and he could in his "silent moods of meditation" commune with the eternal Spirit within, opening unto him Nirvana—Heaven. Going forth armed with the "sword of the Spirit," he broke the spirit of ancient caste, recalled the nation from its idolatrous, superstitious worship of Brahm, declared all men equal,—teaching that He whose joy is God, and doeth good, is among the best knowers of God,"—He, the Perfect, is the great Lord,"—"He leadeth men to righteousness, that they may find unsullied peace,"—"the wise who see Him within themselves—theirs is everlasting peace." Inspired with the love of God and man, we read of his arousing the people, until the nation arose and broke the shackles binding them, and became free and powerful, rising to the heights of majesty and wisdom, and "Learning so to live as to be worthy of death,"

> "That every incarnation of the soul
> In other realms, and worlds, and firmaments
> Shall be more pure and high."

He, too, died, and was deified as Buddah, the enlightened, bequeathing his three thousand proverbs to the millions who became his followers or disciples, and who abjured as he abjured, the mythologies, superstitions and traditions of the past, that they might be born again into a higher and better life. But becomming attached to and worshippers of the Buddah's proverbs and sayings rather than the eternal Spirit, through the "mood of meditation within," they, too, gradually turned away from the living Light into a state of gross darkness and idolatry, ruled by a priesthood who kept them in the greatest ignorance, that they might preserve their despotic sway. Thus the various nations of the earth rose and fell through the vast cycles of time, as the alons, avatars or incarnations of the Deity manifested themselves, with miracles, signs and wonders, as recorded, to recall the people from unrighteousness to righteousness, from darkness into light, from death unto life, through the revelation of the All-manifest within." As the living sayings, forms and manifestations of the Spirit were gradually crystallized, the Life and Light slowly faded away, or, rather, was obscured by the departure from a dependance on the living God, until the sun, moon, planets, stars, and man himself, were deified and worshipped as Gods; and a vast multitude of priests raised up to sustain and interpret the mysteries of the Godhead,—acting as intercessors, and offering up sacrifices to appease the wrath of the offended deities, that poor lost man might be saved from destruction and death. Idolatry reigned supreme; man being so debased as even to worship the beasts of the field and the monsters of the deep.

From this benighted condition, we find it recorded that the Lord called Abraham from his country, his kindred, and his father's house, that he might become a follower and worshipper of the one true God, and beget a nation which should bow down to no graven image, nor have any other gods before Jehovah. Thus living, the Jews became a great nation, until turning their faces from Elohim they sank down into Egyptian darkness and bondage, became slaves to their hard taskmasters, until from the depth of their afflictions they cried out unto the living God for deliverance.

(To be continued.)

For Friends' Intelligencer.

SUSAN G. NICHOLSON.

In the unexpected removal of Susan G. Nicholson, not only her bereaved family, but also those with whom she mingled in religious fellowship have sustained a great loss.

For many years she was a member of Green Street Monthly Meeting, Philadelphia,

and for several years an Elder. The earnest travail of her meek and quiet spirit was truly helpful to those upon whom the burden of the word rested. She was zealous in the performance of every known duty and cherished every testimony held by the Society of Friends as one convinced of their truth. One of her chief characteristics was simplicity, not only of manner and dress, but in her enjoyments also, this was manifest. Books and flowers were her constant companions. Her carefully copied selections from the former, and her care of the latter, proved how much she enjoyed them.

Her ministrations to the poor and afflicted were unremitting, bearing their burdens as her own, and her presence in the sick room was often sought for and highly appreciated! May those who have been blessed with such a precious example live in conformity with one of her favorite mottoes. "He mourns the dead who lives as they desired."

For Friends' Intelligencer.

OLD RECORDS.

I have in my possession an old folio *manuscript*, which is either the original or a copy of the minutes or Discipline of the Yearly Meeting of Friends in London, commencing with the establishment of the *First Yearly* Meeting of Friends.

The book evidently came from England, was written at different times, and in a variety of hand-writing, is very old, and worn. It was given to me to be placed among the Society records in a fire-proof, built for the purpose in the city of Baltimore.

There are many things recorded in this book in connection with the establishment of the Yearly Meeting in the year 1672, and afterwards, which may be interesting to Friends.

The establishment of the Yearly Meeting was ten years previous to Wm. Penn's treaty with the Indians at Philadelphia, upon his first visit to this country, and the same year that George Fox made his first visit here, landing in Maryland, and travelling through the wilderness to New England.

C. Gillingham.

Woodlawn, 8th mo. 17, 1873.

EXTRACT FROM THE MEMORANDUM BOOK.

"1672. Agreed that one or two of each county that are concerned in the Publick service of the Truth in each respective County do come up to this Meeting, once a year, to be chosen or elected by the Quarterly Meetings of each County respectively for that purpose, and the publick Labourers to be here in the same week, on the Second Day, at even, at farthest.

That for the better ordering, managing and regulating of the publick affairs of Friends relating to the Truth and the service thereof there be a General Meeting of Friends held at *London* once a year in the week called Witsunweek to consist of six Friends for the city of London, Three for the city of Bristol, Two for the town of Colchester and one or two from each county in England and Wales to be chosen at their respective Quarterly Meetings next preceding the said week called Witsunweek and to be in London on the 2d day of that week. As many Friends that labor in the Truth as have freedom thereto may be present at the said meeting.

Mothers except such as are nominated by the Quarterly Meetings are desired to forbear coming to the said General Meeting except such friends as they when met together shall see meet to admit.

The said Yearly Meeting of Representatives to continue till further order.

1673. Agreed that the General Meeting consisting of Two Friends from each Quarterly Meeting about publick business appointed the 29th of the 3d mo., 1672 till further order be discontinued till Friends in God's wisdom shall see further occasion. That the General Meetings of Friends who labor in the work of the Ministry do continue as formerly appointed.

1677. Then agreed that the Yearly Meeting of one or two from each county as formerly agreed upon at a General Meeting in London upon the 29th of the 3d month, 1672, appointed yearly to meet about the publick affairs of Friends sometime in the week called Whitsunweek until further order and afterwards agreed to be discontinued from the 21st of the 3d month, 1673 till Friends in God's wisdom shall see a further occasion for it, Be again revived and begin this time Twelve month and that there friends to advise about the continuance thereof as they in God's wisdom shall see occasion."

It appears from the record here alluded to that Friends in those days were very active with their testimonies for Truth, and as early as the year 1691 there were 151 Monthly Meetings in England and Wales.

(To be continued.)

From the Economy of Human Life.

MASTERS AND SERVANTS.

Repine not, O man, at the state of servitude: it is the appointment of God, and hath many advantages; it removeth thee from the cares and solicitudes of life.

The honor of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient, therefore, under the reproofs of thy master; and, when he rebuketh thee

answer not again. The silence of thy resignation shall not be forgotten.

Be studious of his interests, be diligent in his affairs, and faithful to the trust which he reposeth in thee.

Thy time and thy labor belong unto him. Defraud him not therefore, for he payeth thee for them.

And thou who art a master, be just to thy servant, if thou expecteth from him fidelity; and reasonable in thy commands, if thou expecteth a ready obedience.

The spirit of a man is in him; severity and rigor may create fear, but can never command his love.

Mix kindness with reproof, and reason with authority: so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from the motive of gratitude; he shall obey thee cheerfully from the principle of love: and fail not thou, in return, to give his diligence and fidelity their proper reward.

ROBERT DODSLEY.

For Friends' Intelligencer.

LOCAL INFORMATION.

At Falls Monthly Meeting, Pa., held on 6th inst., Louisa A. Wright, an approved minister, and her husband Mark Wright, obtained minutes to visit and appoint meetings in New York State, mainly within the limits of Genesee Yearly Meeting. There are three recorded ministers belonging to this meeting.

At a recent Monthly Meeting at the same place, an appropriation from its treasury was made in aid of the First-day school held there.

Amawalk Monthly Meeting, N. Y., has three recorded ministers (men), and three men and one woman not yet recorded, and two not members but affilliated with Friends, who at times have something to offer.

Maple Grove Indiana Meeting has one acknowledged woman minister and three men, who more or less frequently speak in meetings for worship.

The Circular Meeting at Haverford, on 17th ult., was well attended, and a favored opportunity. Elizabeth M. Matthews of Baltimore, accompanied by John and Mary Haines of Moorestown and John Parrish of Woodbury, N. J., with Amos J. Peaslee as companion, were present. These Friends had been at Merion in the morning and most of them attended an appointed meeting at Radnor next day.

Those exercised in the ministry at the Haverford Meeting were John J. White of Philadelphia, John Parrish, Elizabeth M. Matthews, Asahel Troth of Camden, N. J., John Haines, Mary Haines, Anne S. Clothier, Caleb Clothier and a prayer by John Parrish near the close.

The language to the Church at Laodicea was revived and applied to the condition of Christendom generally, and it was thought that the remedy consisted in individual faithfulness to manifested duty, then instead of being lukewarm we would advance in the Lord's work.

The command was also revived, "remember the Sabbath Day to keep it Holy." This day as said the blessed Jesus, was made for man, and whilst others have made too much of it, we perhaps have erred in not observing it sufficiently.

Our religious meetings were also intended for our benefit and it was given as the result of experience, that where the young from competition in business have exerted themselves to get ahead in the world and have felt wearied, and for that reason remained at home on First-day—these were not rested thoroughly by this absence from religious meetings, the mind being still kept on the things of the world and business cares. Friends were therefore encouraged to withdraw their minds from worldly things and meet with their Friends in these religious opportunities.

The young were also addressed and encouraged to faithfulness.

The impressive solemnity which covered the meeting was alluded to by a brother who quoted "How pleasant it is for brethren to dwell together in unity."

Twelve members of the committee were in attendance.

The Circular Meeting at Reading, on the 7th inst., was a satisfactory one, although owing to the neglect of the Committee to attend some of the previous ones not so general a notice was given and consequently it was not as large as on some former occasions.

John Parrish and Amos J. Peaslee were in attendance, also Darlington Hoopes of West Chester, who has a minute for extensive religious service. The two ministering Friends had much service in the meeting, and it closed under a solemn covering in which the voice of supplication was heard. These Friends were at Maiden Creek Meeting in the morning. At the morning meeting at Reading, Samuel E. Griscom and Anne S. Clothier had acceptable service. Seven of the Committee were in attendance.

James W. Haines laid before Miami Monthly Meeting on the 27th ult., a concern to visit some of the meetings and scattered members of Indiana Yearly Meeting, and also to attend Prairie Grove Quarterly Meeting, with which unity was expressed and a minute granted.

A First-day School has been started at Byberry, Pa. A Conference on that subject is to be held at Marlboro Meeting House.

J. M. T.

PREPARATORY TRIAL.

It is no uncommon thing for those who are to be employed in great and important services in the cause of God and truth, to be themselves the subjects of fiery trial, that they be more fitted for their work. Luther, at a certain time, was violently harrassed and afflicted with temptation; insomuch that his heart was rent with anguish, and tears streamed from his eyes, and his breath was spent in sighing. Amidst these pangs of distress, a person accosted him with the following words: "My son, why dost thou mourn? Dost thou not know that God hath commanded thee to believe?" "When I heard that word *command*," says the zealous reformer, "It prevailed more on my heart than all that I heard, or read, or thought on before." He acknowledged that he did not understand some Scriptures till he was in affliction; and that he was never employed in any new thing but that he was beset with some temptation, or visited with a fit of sickness; and it was because God's effectual grace *accompanied* the command that he was enabled to obey it and reap the blessing.—*The Episcopalian.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 20, 1873.

NEW INDIAN AGENT.—Charles H. Roberts of Salem, N. J., who was nominated by the Committee of Philadelphia Yearly Meeting, has been appointed by the government, Agent for the Indians of the Great Nemaha Agency, in place of Thomas Lightfoot, resigned. The latter friend has occupied that position for the last four years to the satisfaction of all concerned. He and his wife, Mary Lightfoot, have done much to improve the condition of the Indians among whom they lived, and we trust their example and influence may be of practical and lasting benefit.

PAGES FROM THE LIFE OF THE APOSTLE PAUL. By William and Elizabeth Bennett. London: Samuel Harris & Co.; S. W. Partridge & Co. 1873. (Pp. 370.) Wehave received the above from our friend E. Bennett, and as far as we have read we are much pleased with it. In addition to the chief incidents, travels and characteristics of the great Apostle to the Gentiles, it contains an "Analysis of the Epistles, and a comprehensive and informing "sketch of the Jews." This treatise was revised and enlarged by William Bennett, whose death was noticed in our paper a few months since, but, to quote from the work, "it has not been permitted that he, whose vigorous mind gave shape to the incomplete materials, should be spared to supervise their publication; and it now only remains for the bereaved survivor to present this little work in her own name, jointly with his whose earthly course was finished while the "Lamp was brightly burning."

From the preface we learn that this volume was intended to follow "My Mother's Meetings," (by E. B). "It was hoped they would supply a want often felt, of reading of a sufficiently simple, serious, yet interesting character, for those occasions; and especially avoiding any attempt at that strained religious language, dogmatic statement of doctrine, or sectarian bias, which is not unfrequently found in writings intended for the humble classes, and which, instead of being natural and nourishing food, as frequently disgusts them."

"Strong in individual views and convictions, yet sincerely believing that the Christianity of the New Testament is not a system of doctrine addressed to the intellect, and applied as occasion arises, but a leaven, a spiritually renewing and transforming principle and power, to be introduced into the whole life and conduct; the endeavor has been to the utmost, both in the narrative and the analysis of the Epistles, to give a conscientious reflex of the Scripture, without any theological bias, or awakening any questions as to disputed points of doctrine or of interpretation, about which even the most eminent and earnest Christians will most widely differ."

DIED.

GAUSE.—On the 9th of Fourth month, 1873, at the residence of his grandson, Thomas Pennypacker, Jonathan Gause, in the 87th year of his age. For fifty-seven years he was a successful educator of youth, and a Minister of West Bradford Monthly Meeting. He bore his last sufferings with great fortitude and patience. His end was peace.

MATHER.—On the morning of the 7th inst., after a lingering illness, Mary C., wife of Thomas Mather,

n the 64th year of her age; a member of Green Street Monthly Meeting, Philadelphia.

TOWNSEND.—On the morning of the 7th inst., Caroline J., daughter of James and Sarah S. Townsend, of Bristol, Pa.

CHANDLER.—At his residence, in Woodville, London Grove, Chester Co., Pa., on the 8th inst., Joseph Chandler, in the 84th year of his age; an Elder of London Grove Monthly Meeting.

REVISION OF THE BIBLE.

There are few persons who read and are interested in what is going on in the religious world, but would desire to know exactly what is meant by the "Revision of the Bible," now in progress in England; and we avail ourselves of the information given in *The Christian Union* to convey to our readers a clear understanding of what is proposed in this important step.

It will aid the timid much to overcome their fears, to bear in mind that our present authorized version is not in the self-same language and words in which it was originally written by the inspired penmen of old, who wrote as they were guided by the Holy Spirit; but that it is nothing more than a translation made in the time of King James I by the learned men of that day, and that our linguists of to-day are really better acquainted with the ancient Hebrew, Greek, and Latin than their predecessors were, and therefore are more competent for the work. Also at the present time, strange as it may appear, we have access to much older copies in the original tongue than King James' translators had. The oldest copy they had was the Greek of Erasmus, and dated no further back than 1516; whilst we may now translate directly from a copy—the *Sinaitic Codex*—which is probably one of the fifty copies which the Emperor Constantine directed to be made in the year 331. And certainly the nearer we approach the time in which the apostles and evangelists wrote the more accurate should be our text. "Our present English version was based upon the Bishop's Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, our present authorized translation is mainly that of Tyndale made from the original Hebrew and Greek." Wm. Tyndale's was the first printed translation, and appeared in 1525. His second in 1534, in which he was assisted by Coverdale. Tyndale suffered martyrdom in 1536, possibly in consequence of the active part he had taken in the diffusion of the Scriptures. Previous to the printed Greek Testament of Erasmus, in 1516, all the Scriptures were written manuscripts, and any duplication of them was made by copying and re-copying alone, thus giving rise to many errors and alterations by the carelessness of the scribes employed. Hence we may see that the matter of about 1185 years which we are now able to gain in the age of our text, is a matter of no small importance, and were it the only reason for a fresh translation, would be sufficient of itself. It is very remarkable, however, that notwithstanding all the sources of error to which the Bible has been necessarily subjected by the frailties of man, its custodian, that those which have crept in are so generally trivial in character, not often changing the meaning of important texts.

To correct these errors, and those of the early translators, together with the substitution of modern words for some that have become obsolete, is, I believe, about the amount of what the revisors have in prospect. There appears to be among them a general desire and intention to retain the idiom, grammar and vocabulary of the authorized version, so far as it is consistent with faithfulness to the Greek and Hebrew Scriptures, and with justice to the present condition of the English language. They "contemplate no new version, but simply a scholarly and conscientious revision in the spirit, and so far as possible, in the very language of the old. The object is to make a good translation still better, more accurate and self-consistent. The need and desirableness of a new revision are now generally admitted, at least by those who are best acquainted with the Bible in its original languages. The most ardent admirers of King James' version do not claim for it perfection and infallibility. It has a very considerable number of errors, defects, and obscurities. It was the best translation which could be made in the beginning of the seventeenth century, but it can be greatly improved with the enlarged facilities of the present age."

There are eight particular points in which it is designed to make improvements. P. Schoff, from whose "Introduction on the Revision of the English Bible" I have just quoted, classifies and explains them as follows:—

"1st. *The Text.* To restore from the best critical resources now accessible, an older and purer text in the place of the comparatively late and corrupt *textus receptus.* In other words, to substitute in the New Testament an *ante Nicene* for a mediæval text.

"2d. *Errors.* To correct acknowledged errors, whether of typography or English grammar or translation.

"3d. *Inaccuracies.* To rectify inexact or

imperfect rendering, which obscure, or weaken, or modify the sense intended by the sacred writer.

"4th. *Inconsistencies.* To introduce consistency and uniformity in the translation of words and phrases.

"5th. *Archaisms.* To remove obsolete archaisms, and to substitute intelligible words and phrases.

"6th. *Proper Names.* To introduce uniformity in the spelling of proper names of persons and places, retaining as a rule the Hebrew forms for Hebrew names, the Greek forms for Greek, except where a foreign name has been thoroughly naturalized and unalterably fixed in the English usage. * * * *

"7th. *Accessories.* To revise the orthography, the punctuation, the use of capitals (as in Spirit, Father, Son, Redeemer, Scriptures, &c.), the words in italics, the marginal references, the chronology (of Usher), and the headings, chapters, and columns, all in conformity with the style of translation, the most approved standard, and present scholarship and usage.

"8th. *Arrangement.* Finally, to combine with the received division into chapters and verses, an arrangement of the prose into paragraphs, and a metrical arrangement of poetry according to the laws of Hebrew parallelism."

In referring to the manner in which the revisors are conducting their work, the same author says, "Every question of textual criticism receives careful attention, and every word and its best rendering are minutely discussed. The revisors come thoroughly prepared to each session, the several parts of the task, as readings, marginal references, being assigned to sub-committees. In this way they finish on an average about forty verses a day. Such an amount of work bestowed upon the Book of books cannot be in vain. It may take seven or ten years till the revision is finished, but it will be all the better for it. There is no need of haste in so important and responsible an undertaking. The revisors have the power in their hands; they can supply their vacancies, add to their number, and prolong their labors as the case may require. Their services are gratuitous. The two Universities, in consideration of the copyright of the revised edition, have undertaken to pay the cost of printing and other expenses. But until the whole is completed no parts will be published except for the strictly private use of the revisors. This is, no doubt, a wise course, and will prevent much premature and unnecessary criticism."

The proposition for a revision originated in England. In the early part of the year 1856 the first effort appears to have been made in that direction. Towards the middle of the year it was proposed in the House of Commons to petition the Crown to issue a royal commission for that purpose. The motion however, was opposed, and subsequently withdrawn. The subject continued to attract the attention of the leading periodicals of the day and the next year re-appeared in the House of Commons, was again opposed, and finally fell through in that quarter.

In the year 1870 another effort was made this time by the Convocation of Canterbury which resulted in the appointment of a committee to take the necessary measures for carrying out the proposition. They were empowered "to invite the co operation of any eminent for scholarship, to whatever nation or religious body they may belong.' With a very few exceptions, the different religious denominations in England responded to the invitation, and one of the English revisors visited the United States for the express purpose of inviting the co-operation of their American brethren; and at the present time about thirty of our ablest linguists, taken from nearly all the prominent religious denominations in this country, have joined with their trans-Atlantic cousins in the arduous and responsible undertaking, and have thereby given rise to the belief that no national prejudice will mar the work, and that nothing sectarian will be permitted to tincture or color the revision now in progress.

The very best talent that can be obtained has thus been brought into requisition, and every available means has been taken to render the proposed edition as accurate as possible. It is said that a remarkable degree of Christian forbearance and harmony characterize the labors of the revisors, and we cannot but entertain the hope that the result will be of such a character as will soon become universally adopted wherever the English language is in use.

The Universities of Oxford and Cambridge have jointly arranged with the authors of the Revised Version of the Scriptures to purchase the copyright of their work, and to print and publish the same; and the expenses are to be borne by the Universities in equal shares. The British Committee, who have already finished the first revision of the Pentateuch and the first three Gospels, furnish the American Committee with a printed copy of their work for farther considerations and suggestions. The latter meet in New York two days in every month for united study and consultation. When the work has been gone over in this manner, the Committees will meet in London to act finally on disputed points; but, as already stated, it will be a number of years before the Revised Scriptures are published.

Correspondence of the Chronicle, Germantown.

NANTUCKET, NO. 2.

August 23 we spent at Siasconset, called by the natives "Sconset," but we being coufs, a term given to visitors from the mainland, prefer to call it by its Indian title. In fact, most of the places of interest on the island still retain their Indian names, although the last survivor of their race, Abraham Api Quady, died in 1854. He had lived to an advanced age, entirely alone, in a small house built by his own hands, and supporting his declining years by the sale of berries collected on the moors—even the house in which he lived has been consumed by fire since his death, and we could only see the spot on which it stood. Poor "Lo" is gradually fading from the face of the earth, and in a few more years

The race of yore,
That bounded o'er the hill and plain
With the fleet deer shall come no more
To wander 'mid these wilds again.

We left Nantucket, via Orange street, early in the morning—in a Nantucket carriage and horse, with a Nantucket boy for a driver, (it would be dangerous driving with a pair of horses on account of the deep ruts mentioned in a former letter,)—but the inhabitants think nothing of crowding six or eight persons in their spring-carts and jolting down to Sconset unmindful of the horror and disgust with which my friend, Mary E——l, of Germantown, (who is sojourning here during the summer) views them with raised hands and frantic gesticulations as they pass.

The day was glorious, as we opened on the wide spread moor, the breeze from the ocean came sweeping across the plain, laden with perfume from the resinous pines, which some benevolent hands had planted twenty years ago.

The distance to Siasconset is seven miles and a half over this desolate rolling waste, covered with whortleberry and bayberry bushes, interspersed with scrub oaks scarce two feet in height, presenting with their gnarled and twisted trunks trailing along the ground the hard struggle for life in their battle with the blasts of many winters. Here and there were patches of solidago (the golden rod) about six inches high, in full bloom, mingled with aster and a purple flower resembling our gerardia. As we drew near to Siasconset we halted by the wayside to examine the manufacture of peat which is extensively used by the inhabitants and makes a bright brisk fire resembling coke. It is dug from a marsh near the road, and carted across to an open field, where it is spread out upon the grass about four inches deep in plots about thirty feet in length; the top is moistened and smoothed over with shovels, then cut into squares or blocks six inches in length, and left in the sun to dry. The process is now complete, and in a few days it is ready for sale, and is disposed of at two dollars per load.

We entered the town through the main street, which consisted of low cottages, generally one story, many of which are fisherman's dwellings, which have been fitted up and partially modernized to suit the taste of summer visitors, and to whom they are rented for the bathing season at a very low rate.

We stopped at the Ocean View house, recently erected on Sunset Heights, which commands a fine view of the ocean. It was the bathing hour, and we descended to the beach to mingle with the crowd who were witnessing the scene. A large cask was anchored out beyond the surf to which was attached a strong rope, passing over a high pole on the beach and fastened by a peg driven securely into the ground. To this the bathers cling as the heavy surf rolls in and covers them. To me it appeared to be a very unsafe place to bathe, especially for children, although they said the surf was unusually high this morning. The undertow seemed to be very strong.

After dinner we rode through the town, which had the appearance of a deserted village. But few were to be seen upon the streets, as this was the time for their siesta. After five (their supper hour) the streets are thronging with the busy crowd who all turn out to promenade and enjoy the cooling evening breeze. After the visiting season is over, the inhabitants of Siasconset are busily engaged in catching and drying cod fish from which they generally reap a bountiful harvest. And it is said that the fish from this point are as fine, if not the finest, that are prepared along the coast.

From Siasconset we rode about two miles to Saukity-head lighthouse. It is built upon a cliff one hundred feet in height; the lighthouse is seventy-five feet in height. The polite assistant keeper, Mr. Folger, piloted us to the top, (which is gained by an iron spiral stair way,) and explained to us the mechanism of the revolving light. It flashes ten seconds in a minute, showing a bright light for fifty seconds, the time taken for a revolution. The clock work is perfect. The flash has been seen forty miles at sea; and the steady light is distinctly visible for seventeen miles. Mr. Folger informed me that he has sometimes seventy visitors per day, and has ascended as often as forty times to gratify their curiosity, and as no compensation is allowed from visitors it seemed to me to be a rather

tread-mill pass-time. He has a large collection of stereoscopic views of the lighthouse and scenes around Nantucket; but few visitors leave without making a purchase, which in a measure compensates him for his toil.

The thermometer stood at 88° when we started from Nantucket, and yet the breeze was so invigorating from the ocean that we did not suffer from the heat. Before we reached home the sky became overcast, and although the lightening flashed and the thunder rolled over our heads, not a drop of rain fell,—but the thermometer did, and when we reached our quarters it stood at 65°, and we were glad to draw up to the social hearth and enjoy a blazing wood fire. B. J. L.

The following is an extract from B. J. L's description of a clam-bake, which may be called one of the institutions of New England. In speaking of the hearth on which the clams were baked, he says:

It consisted of a collection of cobble stones, gathered from the beach, and surrounded by a wall of large ones. On this hearth was built a great fire, made with pine wood. When this became a mass of living coals it was swept from the hearth, which had become sufficiently heated for cooking, after the principle of an old-fashioned country oven. Upon this was evenly spread a bushel of soft-shell clams, the most delicious of all the Bivalve fraternity, then a layer of green corn in the husk, in the centre of which was placed a pair of fine tender fowls, nicely wrapped in a napkin, and over the whole a huge pile of wet sea weed was piled several feet in height —the steam that arose filling the air with its savory savor. Whilst the cooking process was going on, a large tent was erected and a table spread, upon which the plates were placed, with here and there a bowl of melted butter, nicely seasoned with salt and vinegar. In about an hour the feast was on the board. Did you ever eat a baked soft-shell clam? You lift the gentle bivalve from its tiny covering—and holding the projecting syphon at one end, betwixt the thumb and the finger—you immerse it in the melted butter, and then, pan after pan, "come like shadows, so depart." The corn was delicious, and the fowls done to a turn.

RULES FOR DOING GOOD.

"Do all the good you can,
In all the ways you can,
To all the people you can,
In every place you can,
At all the times you can,
As long as ever you can."

—*John Wesley.*

"From Guide to Holiness."

"TREASURES IN HEAVEN."

"BY DARWINA L. BURTON, OF MISSOURI."

Give Him the gold of the morning,
The beautiful, undimmed gold,
To spend in His glorious service,
The wealth that its bright hours hold.
The words that for Him may be spoken,
The song that comes up from the heart,
Full of the glory of Heaven—
The tears that for others may start—
The deeds that are noble and holy—
The thoughts that go upward to Him—
Yes, give Him the gold of the morning,
Whose beauty shall never grow dim.

Give Him the silver of evening,
Shining, and precious, and pure;
The glad, solemn psalm of thanksgiving,
For mercies that ever endure;
The prayers that arise like a fountain,
Our holiest affections and best,
The heart's joyful, full consecration,
Ere it lies down in glorious rest.
Yes, give Him the silver of evening,
Tried in the furnace of flame,
Bearing His beautiful image,
And sealed with His infinite name.

So shall the days as they bring us
The wealth that the Father hath given,
Turn into gold of the kingdom,
And lay up a treasure in Heaven.
There in the beautiful mansions,
That Jesus hath gone to prepare,
When we pass through Eternity's portals
Shall we find it awaiting us there?
Yes, give Him the gold of the morning,
The pure, precious silver of even;
Give *all* to be spent in His service,
And lay up a treasure in Heaven!

From the Christian Register.

PRAYER FOR GUIDANCE.

Not as I will, because I do not see
The path before my feet, but Trusting Thee,
Walk on to meet the goal that Thou hast set,
Near or afar, all veiled or hidden yet.

Not as I will, lest I must go alone
Guideless through paths with thorns and brambles strewn;
No light for tearful eyes, no balm for pain,
No heaven-sent hope to light the darkened plain.

But as Thou wilt! enfold my hand in Thine,
And by Thy side in hope and trust divine,
I will move on, content to be with Thee
However close the gathering shades may be!

Even as Thou wilt, only be Thou my strength
That I may reach the blissful goal at length,
And hear Thee say, "Well done," that somy feet
May walk unchallenged through the heavenly street.

Not as I will, but leaning on Thy love
I fain would grow to what Thou dost approve;
Then amid gloom and storm and withering blight,
My soul shall know no fear, distrust, nor night.

H. J. L.

REJOICING IN GOD.

BY THOMAS C. UPHAM.

The bird not always mounteth on the wing,
Nor doth he always his sweet music pour;
But, as he silent on the branch doth swing,
He ever *ready* is to sing or soar.

The music heard not lingers on his tongue ;
His flight is poising ere it upward rise ;
Thus shall his sudden harp of joy be strung,
And thou shalt see him mounting to the skies.

Oh, Christian, be it ever thus with thee,
When, sitting here, thou with the earth dost blend
Still, as we mark thee, let us always see
Thou hast a wing just poising o ascend,—
And that the song which hath no outward voice,
Still, in the inward soul, fails never to rejoice.

EGYPTIAN SUMMER AND SECOND SPRING.

The summer of Egypt may be said to begin in April, and last till September. It is rather a trying season for foreigners from the extreme heat, but especially for those who are obliged to reside in town, or indeed who do not possess a garden of their own. Those who do, may revel in flowers and shade all through the year more or less, and by planting groves of tall reeds, or a thick hedge or wall, on the sides near highroads, may shut out dust in a great degree, and enjoy the Eastern delight of "a garden enclosed," which is alluded to in Scripture evidently as something dearly prized and reserved for the owner's special use.

The less favored individuals, on their rides, when the freshness of early morning or the sunset hour allows them to be out of doors, cast a longing glance at the glimpses afforded them as they pass these pleasant gardens : the clustering creepers, gay with varied colors, that peep over the wall or pailing, and the broad plantain leaf, seldom less than a yard and a-half long, and of the brightest of greens, which hangs out its flag, and the showy scarlet leaves of the shrub, here called the "Consul's Daughter," by the common people, and the graceful palm, towering over them all. But on the open roads the sun and the dust have undisputed sway, and the land seems like a great "hot plate,"—only heated from above, instead of from below like the kitchen ranges. Soon the corn has been cleared off; no need for us to "lay it up in shocks to dry," as the infant-school song teaches the little English children ; it is dry enough, and crackles with dryness, indeed, as it is heaped on the camels, and carried off to be threshed by the feet of the patient oxen. Seated in a curious, though simple kind of wooden chair, without legs, the peasant drives round and round on the threshing-ground till his corn is all trodden out of the husk. Some of the great men have lately introduced threshing-machines on their estates, but the old plan is the one in common use. I cannot help liking it, because of the many Scripture associations, and also because it is so much more picturesque than a steam machine, but I dare not deny the disagreeable fact that it mixes a great deal of dust and earth with the corn, making it difficult to clean it properly.

Well, at length April, May, and still hotter June and July, are past ; the melons are in their prime still, but where they get their abundant juices is a wonder, so dry and parched is all the earth. The ground seems turning to powder from sheer heat. August is begun, and the Nile is the subject of every one's talk, whether it is cut and the sluices let out to fill the canals, by the 5th or 6th (the earliest time), or not till the 16th or 17th (the latest). It depends on the river having risen to a certain point, and this being influenced by the rains in the mountains, far away where it rises, is to the inhabitants of Egypt quite uncertain till the last moment. Sooner or later the command is given by the authorities—a festival is held by all classes who flock to the river-side, and spend the night in diversions of various kinds. Gradually the water now spreads over the lower lands, and fills the numerous canals ; every hollow and ditch is before long full ; water abounds where it was so scarce a short time before ; and after a very brief interval a kind of second spring commences.

There is something very curious to the eyes of a foreigner from the North in this season following the long, dry summer. The fields, which had been first covered with harvest, then with "thorns and thistles" (which rapidly ripened their seed, even before they were cut down by the plough), and then had looked as brown and bare as fields in March in England, now begin with amazing speed to send forth the green shoots of corn, clover, and vegetables of all kinds.

The gardens, as before observed, are always green, and those who possess them can at all times enjoy the luxury of shade ; but the agricultural districts are deficient in trees for such a country, though many of the villages are surrounded with splendid groups of sycamore, fig, mulberry, and lebichs, but not in such abundance as the climate requires ; and during the summer, shade is a blessing not always to be found, though invariably desired. When September comes, with its fresher air and plentiful moisture in every place, there is less absolute necessity for seeking shade than in summer certainly ; but the sun in Egypt is always so strong that except in midwinter one requires more or less protection. In fact, the very words "shadow" and "shade" bring ideas of delight to the mind of the inhabitant or resident in a hot climate ; in any place a shadowless view is glaring and devoid of beauty, but it is impossible in words to do justice fully to the value or the beauty of *shadow* in the East! The cool violet shadow which looks so refreshing in contrast

to the burning glare around,—nothing gloomy is associated with it, for the hues in that transparent atmosphere are too rich to convey any idea of gloom; depth and coolness alone are suggested by the strongest shadow thrown by a high wall or a steep rock on the desert, or by the dense foliage of the dark green lebich and the massive sycamore fig-tree. While riding home, after an excursion to visit some poor person, or to get some early morning air (and finding that even by eight o'clock the burning heat has already set in), how often I am reminded of the passages in Scripture referring to shadows, and how keenly is their beauty appreciated when a few minutes' rest under a wall seems to bring such a grateful sense of repose: "As the shadow of a great rock in a weary land;" "I sat down under his shadow with great delight;" "the shadow of a cloud," &c.; these and similar passages come vividly to the mind on such occasions.

But to return to the second spring. It is just when the drought and heat are at their utmost, that the waters of the great river having risen to their fullest, are let out and the gradual flow commences, which in a few days has a wonderful effect in cooling the air; the renewal of freshness and verdure follow by degrees; the gum acacia puts forth a new crop of little golden ball-like blossoms, deliciously fragrant; then the jasmine and roses begin to show buds; and while the gardens flourish thus, the fields are turned into temporary lakes, glittering in the bright sunshine; the dry and parched watercourses are filled, and beside them the tall reeds wave their green flags in the breeze. "The parched ground" is become "a pool, and the thirsty land springs of water." (Isa. xxxv.) Now the date palms are in their glory; the great clusters of ripe fruit—some red, some almost black, and others of a golden yellow (according to the variety)—hang in rich profusion from the crown of feathery branches; the yellow and red often looking in the evening sunshine like gigantic bunches of gold and coral beads; a more beautiful fruit can scarcely be seen than the ripe date as it grows. The pomegranate and quince are also abundant at this season: the former is, however, in its decline; and the date, in spite of its beauty, is not to European taste so valuable a fruit as the apples and pears of Europe, which are imported in October and November into the Egyptian markets, and always find a rapid sale.

Wherever you ride you see the peasants carrying the beautiful purple and green sugar-canes over their shoulders, or crunching pieces of them with their fine strong white teeth; and in the fields a group often catches the eye engaged in parching the young ears of maize, and partaking of this simple but much esteemed article of food; and sometimes a woman with parched corn, wrapped in the corner of her veil, to carry home, passes one and recalls the thought of Ruth and the reapers. This is more like autumn, indeed, than spring; and yet the feel of the air, soft and fresh, the absence of decaying leaves, the young clover just peeping above the soil where the water is subsiding, the roses and other flowers in blossom, all seem to tell rather of spring; the green vegetables are advancing towards maturity; the country looking more and more verdant, and the shortness of the day alone reminds one that we are advancing towards the end of the year. The first year I spent in Egypt, it appeared to me as if everything were turned round, and the seasons had lost their characteristics—the strangeness, which enhanced my admiration, somewhat diminished my pleasure; but by the second year that passed away, I could fully appreciate the fitness of every arrangement of Providence in that wondrous country, so unlike any other in the way in which it receives moisture, and brings forth food for the use of man.

How admirably does its curious system of agriculture supply the servant of God with ready painted pictures and illustrations for Gospel truths! The dry land where nothing vegetates, turned by that little channel into a fertile garden in a few days' time. That very water, drawn from the exhaustless river, and then poured from channel to channel, just like the Spirit of God given to change man's barren heart. Then the quotations which seem so peculiarly beautiful when actually illustrated, "The garden of herbs watered by the sole of the foot;" the souls that shall be like "a watered garden!"—*Among the Huts.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

EIGHTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	16 days.	17 days.
Rain all or nearly all day	0 "	3 "
Cloudy, without storms	3 "	2 "
Clear, as ordinarily accepted	13 "	9 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Eighth mo., per Penna. Hospital	81.64 deg.	75.95 deg.
Highest point attained during month	97.00 "	93.00 "
Lowest do. do. do.	58.00 "	61.00 "
RAIN during the month, do	8.31 in.	12.28 in.
DEATHS during the month, being for 5 current weeks for each year	2,146	1,964

verage of the mean temperature of 8th month for the past 85 years.....	73 36	deg.
ghest mean of temperature during that entire period, 1872.....	81.64	"
west mean of temperature during that entire period, 1816,.....	66.00	"

SUMMER TEMPERATURES.

ean temperature of the three Summer months of 1872.....	80.09	"
ean do do 1873.....	76.50	"
verage of the mean temperatures for the past 85 years.....	73.71	"
ighest summer mean occurring during that entire period, 1872.....	80.09	"
west summer mean occurring during that entire period, 1816.....	66.00	"

COMPARISON OF RAIN.

	1872.	1873.
irst month, . . .	1.26 inch	6.04 inch
econd month . . .	1.18 "	5.60 "
hird month . . .	3.37 "	2.24 "
ourth month . . .	2.50 "	4.19 "
ifth month . . .	2.80 "	4.78 "
ixth month . . .	4.22 "	0.88 "
otals for the first six months of each year, . .	15.33 "	23.73 "
eventh month, . .	11.22 "	5.55 "
ighth month, . .	8.31 "	12.28 "
Totals, . . .	34.86 "	41.56 "

As the recent prolonged "rainy spell" probably interests the general public at the present time more than any other feature of the weather, we propose to treat of that first.

Our own Diary of the Weather commences with the year 1835. We have carefully examined our record, and furnish the following as comprising all the years from that date down to the present inclusive, wherein, during the Eighth month we have had four days and upward on which rain fell consecutively: and also the rain-fall for each entire month respectively; not for each separate storm. The larger proportion of those given were not continued storms, but local showers.

Years.	Number of days on which rain fell.	Consecutive days of rain.	Monthly quantity of rain.
1839,	16	4*	4.75
1840,	13	4	5.50
1842,	14	8	3.75
1845,	19	6	7.25
1847,	12	6	3.25
1848,	13	9	2.75
1849,	12	4	——
1850,	17	5	8.75
1852,	14	6	4 40
1853,	12	5	3.08
1854,	12	0	0.84
1855,	12	4	2.76
1856,	10	4	6.00
1858,	13	5	4.94
1860,	16	7	8.40
1866,	13	4	2.18
1867,	19	6	15.81
1870,	12	5	5.11
1871,	17	4	5.97
1872,	16	6	7.31
1873,	17	11	12.28

*Occasionally there were two periods of four consecutive days in the month.

We have referred to "Peirce's Review," which goes back to the year 1790 inclusive, and while the author has made no record of consecutive days on which rain fell, he was so observant, it is fair to presume, anything like the present year could not have escaped his notice and record. With this inference it is equally fair to conclude that during a period of *eighty-three preceding years* it has not been equalled.

We also find by our own diary that during the month under review of 1854 only 0.84 inch of rain fell. Upon searching Peirce's back to 1790 he records nothing like it except in 1834, being still less, as he remarks, "Only a fraction over half an inch of rain fell during the whole month."

The *extremes* of rain-fall for Eighth month may, therefore, be set down about thus: 1854, 0.84 inch; 1867, 15.81 inches; the last named exceeding the present year about three and one-half inches.

In a correspondence with the custodian of the record at the Pennsylvania Hospital (J. K. Hecker) he furnishes the following: "Rain fell during night of 12th and day of 13th inst., 7.32 inches, nearly 5 inches of which fell during the night of the 12th. Average rain-fall of the corresponding month for thirty-five years, 4.76 inches, and for the whole term of the record at the Pennsylvania Hospital, a period of forty-nine years, 4.57 inches. The storm of the 12th and 13th of this month was one long to be remembered; but so fully have all been posted up that we forbear a repetition here.

In the north-eastern, south-western, and southern portions of the city it was especially severe, bursting culverts, overflowing streets, flooding cellars, &c. The damage to our manufacturing interests was very great. A resident of Germantown writing at 10 o'clock A. M. of the 14th, stated that during the previous afternoon, and up to that time, 5.50 inches of rain had fallen, "*three* of which had fallen in twelve hours on Tuesday night," and referred to the fact that "on almost the same day of the month six years ago (August 15th, 1867,), 5.99 inches fell in twenty-four hours." On the 20th a terrible storm visited some portions of Delaware, doing immense damage.

But to return to temperature, it will be seen that the heat, although not equalling last year, has still been above the average for the past eighty-four years, both as regards the month and the entire summer, the former showing an excess of over two and one-half degrees, and the latter an excess of about two and three-quarters degrees.

Lengthy as our review necessarily is this month we quote the following item of interest, as being appropriate for republication, only at the close of a summer, viz:—

SUMMER TEMPERATURES OF VARIOUS COUNTRIES.

The following figures show the extreme summer heat in the various countries of the world: Bengal and the African Desert, 150 deg. Fahrenheit; Senegal and Guadaloupe, 130 deg.; Persia, 125 deg.; Calcutta and Central America, 120 deg.; Afghanistan and the African Deserts, 110 deg.; Cape of Good Hope and Utah, 105 deg.: Greece, 104 deg.; Arabia, 103 deg.; Montreal, 103 deg.; New York, 102 deg.; Spain, India, China and Jamaica, 100 deg.; Sierra Leone, 94 deg.; France, Denmark, St. Petersburg, Shanghai, the Burman Empire, Buenos Ayres and the Sandwich Islands, 90 deg.; Great Britain, Siam and Peru, 85 deg.; Portugal, Pekin and Natal, 80 deg.; Siberia, 77 deg.; Australia and Scotland, 75 deg.; Italy, Venezuela and Maderia, 73 deg.; Prussia and New Zealand, 70 deg.; Switzerland and Hungary, 66 deg.; Bavaria, Sweden,

Tasmania and Moscow, 65 deg.; Patagonia and the Falkland Isles, 55 deg.; Iceland, 45 deg.; and Nova Zembla, coldest of all, 34 deg.

Upon reviewing our compilation, while we are almost startled at its length, we cannot apologize, believing those who feel an interest in such matters would scarcely be satisfied with less, while to those who do not, we would only say, pass it by without perusal. It certainly possesses *some* value for future reference; did it not, many hours of labor have been thrown away. J. M. E.

Philadelphia, 9th mo. 2d, 1873.

INDIANA YEARLY MEETING.

Arrangements have been made with the Baltimore and Ohio Railroad to convey Friends from Philadelphia to Richmond, Ind., and return from the Yearly Meeting. For particulars apply to D. L. Gibson, 700 Chestnut Street; Asahel Troth, 13 South Water Street; Clement M. Biddle, 513 Commerce Street; J. M. Truman, Jr., 717 Willow Street, Philadelphia.

If those proposing to go will immediately notify Asahel Troth, an arrangement can doubtless be made for them to be in company in the same cars, adding much to the pleasantness of the journey.

MERION CIRCULAR MEETING.

Those desiring to attend this meeting on next First-day, the 21st inst., can take the Paoli train at Pennsylvania Depot, Thirty-second and Market Sts., at 7.45 A. M., or 1 P. M., stopping at Merion station, which is about three-fourths of a mile from the meeting-house.

MUTUAL AID ASSOCIATION.

Stated meeting on Sixth-day evening next, 26th inst., at 8 o'clock.

ALFRED MOORE, *Secretary*.

FIRST-DAY SCHOOL GENERAL CONFERENCE.

This body will meet at Richmond, Ind., on Seventh-day evening, Ninth month 27th, at 7 o'clock. All who so incline are invited to attend.

JOS M. TRUMAN, JR., AMNA M. STARR, } *Clerks.*

The Executive Committee will meet same day at 3 o'clock P. M., in the basement of the meeting-house. Full attendance of the members desirable.

LOUISA J. ROBERTS, *Clerk.*

CIRCULAR MEETINGS IN SALEM QUARTER, N. J.

9th mo.	21st	Bridgeport, 3 P.M.
"	28th	Mullica Hill, 3 P.M.
10th mo.	5th	Upper Greenwich, 10 A.M.
"	"	Woodbury, 3 P.M.
"	12th	Woodstown, 10 A.M.
"	"	Cape May, 3 P.M.
"	19th	Salem, 10 A.M.
"	"	Alloways Creek, 2½ P.M.
"	26th	Greenwich, 2½ P.M.
11th mo.	2d	Millville, 11 A.M.
"	9th	Upper Pitts Grove, 3 P.M.
"	16th	Penn's Neck, 2½ P.M.

ITEMS.

THE officials of the Naval Observatory have nearly completed the plan of operation for observing the transit of Venus, which will occur in 12th month, 1874. Eight parties of five persons each will be dispatched, four to stations in the Southern Hemisphere, and the others to the Northern. The posts in the Southern Hemisphere will be on the Kerguelan Islands, Auckland, and Van Dieman's Land. In the Northern station they will be located at Yokohama, Nagasaki, Shanghai, and near the Siberian border. The whole expedition will probably occupy a year at least. Each party will include astronomers and photographer, with a complete equipment and apparatus for obtaining perfect observations and a record of the transit.

PROF. AGASSIZ, as representing the Anderson Natural History School, of Penikese Island, has been presented by C. W. Galloupe, of Swampscott, with a handsome yacht of 80 tons, estimated to cost $20,000. The vessel will be used for dredging, temperature soundings, etc., along the coast in the neighborhood of the Island; its presentation makes perfectly complete the apparatus for practical training the students of the finest natural history school in the world.—*Christian Register.*

EMILY FAITHFULL contemplates establishing an industrial bureau in London to provide employment for women, in connection with institutions of similar character in New York and Chicago.

A JAPANESE paper states that three hundred and eighty-two Japanese students are studying in Europe, America and China. Of these five are women.

TRACING PAPER.—Tracing paper is prepared by Puscher of Nuremburg, by sponging the paper with a solution of castor oil in pure alcohol. The oil is diluted with three or four times its bulk in alcohol according to the thickness and absorbent quality of paper. The paper soon dries, takes the pencil easily, and is quite transparent. The oil can be removed by soaking the paper in alcohol.

TOLERATION IN PERSIA.—When the Shah was in England, various addresses were presented to him asking for continued religious liberty in Persia, to which he made replies through his Grand Vizier. To the Evangelical Alliance, whose address prayed for protection for the Nestorian community, the answer was made that toleration is already universal in Persia—no one, whether Christian, Jew or Parsee, being subjected to persecution or ill-treatment on account of his religion. The further statement is made that the Shah would continue this course of even-handed justice—regarding all classes of his subjects with equal care and solicitude. The Parsees also presented an address asking for measures calculated to improve the condition of the Zoroastrians in Persia. To this the reply was made that the Shah on his return would attend to the matter, and if he found that they were subject to any undue severities, he would take care that redress is given them. He was aware of the high character borne by the Parsee community in England and India, and was gratified to number among his own subjects so many members of that enterprising and loyal race. Sir Moses Montefiore, on behalf of the Hebrews, also presented an address, asking that favors and protection may be generally extended to that race. To this the answer stated that the Shah has always manifested solicitude for the welfare of his subjects, without distinction of class or creed, and he will take care that no injustice or undue severity is shown the Jewish community, who are rightly characterized as loyal, peaceable and industrious people.—*Daily Paper.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, NINTH MONTH 27, 1873. No. 31.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond. Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 481
Rise and Decline of Religions..... 484
Magistrates and Subjects..... 485
Local Information..... 486
EDITORIAL..... 488
OBITUARIES..... 488
Notes of a Visit to the Indian Reservations under the care of Philadelphia Yearly Meeting..... 489
Summer Recreation, No. 3..... 491
POETRY:—The Departed Friend—The Inner Calm..... 494
The Mennonites..... 494
Lead-Pencils..... 495
Treatment of Error..... 495
Four Good Habits..... 496
Notices..... 496
Items..... 496

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 468.)

In 1837 E. N. attended New York Yearly Meeting and some meetings within its limits, accompanied by Lydia Longstreth, from whose memoranda the following particulars are gathered:

On the 26th of Fifth month, we arrived in New York, and were kindly received by N. S. Merritt and wife. On First-day morning attended the meeting at Greenwich, which, though dull in the beginning, ended with life and power. In the afternoon we were at Rose Street Meeting, and in the evening had an interesting religious opportunity in N. S. M.'s family. Our friends, James and Phebe Haviland, have recently passed through a severe trial in the death of a beloved daughter, aged about thirteen years. They were favored with consoling evidences that she was prepared for the change, and her close was remarkably calm and peaceful.

On Second-day, the first session of the Yearly Meeting, the Epistles from the different Yearly Meetings were read. There was also a discussion relative to Friends uniting with others in Anti-Slavery Societies. After much had been said pro and con, E. Newport observed that although there was a diversity of sentiment, she thought there was no cause for discouragement, while the paramount desire was to be guided by the Light within—that our footsteps should be directed by infinite Wisdom. The minutes for Friends in attendance from other meetings were read, and a committee appointed to unite with men Friends in considering a proposition for a change of discipline in relation to marriage. Third-day morning the state of society was proceeded in as far as the sixth query. My heart was made to rejoice by Elizabeth's faithfulness to what she felt required of her at the house of the friend where we dined. In the afternoon E. visited the men's meeting under a deep exercise. The women's meeting was occupied by a visit from Nicholas Brown; judgment was placed upon the offender and encouragement given to all who were seeking the right way. On Fourth-day attended a meeting for divine worship at Rose Street. Dined at Richard Fields. After a season of solemn silence E. addressed several present in a very beautiful manner. In the afternoon meeting Susanna Jewett bore a testimony to plainness; regretting the departure from simplicity of our young people. Martha Smith was concerned that the axe should be laid to the root of the corrupt tree, that the inconsistencies of those who were older might be destroyed. Elizabeth Newport brought into view the regard for plainness and simplicity held by Elias Hicks, which extended to the furniture of houses and to superfluities in general. In the evening we took tea with the interesting family of George F. White, where

we saw gaiety combined with humility. E. had much religious service, with which unity was expressed. On Fifth-day a long communication on the subject of Slavery was read, and a committee appointed to consider what disposition should be made of it. E. N. was not well enough to attend meeting. In the afternoon the women's meeting was visited by George Truman and H. W. Ridgway; both were concerned to hold up our ancient testimony to the importance of taking heed to the Light within which could alone lead into paths of safety. E. N. was better on Sixth-day and attended meeting, though much exhausted at its close. Dined at Amos Willets', where E. found it her place to speak words of encouragement to those who had gathered into a solemn quiet. In the afternoon extracts from the document on Slavery were produced by the committee and read. The voice of the meeting favored their being sent to the Quarterly Meetings, but two or three Friends thought it was like moving in the dark. After a solemn supplication from our friend R. Hicks, the meeting concluded under a flow of gospel love and sisterly affection.

We spent the evening at J. Brown's. His wife is a member of our religious society, but he is not. She is in delicate health; the language of encouragement flowed freely to both from E., who was followed by Martha Smith with a similar exercise. Margaret Brown appeared in supplication, and J. Foulke being acquainted with the family felt required to confirm the correctness of E. N.'s testimony.

On Seventh-day we bade farewell to Nicholas and Margaret Brown, and prepared for going to Jericho in pursuance of E. Newport's religious concern. James Haviland took us in his carriage, and although the day was mild and genial, and nature was clothed in beautiful verdure, my spirit was depressed by an humbling sense of the nature of the service in which we were engaged, and my desire was to be kept near the heavenly Guide, so that our labor might be attended with the divine blessing. The weather was very pleasant on First-day morning, and at 10 o'clock we assembled with friends of Matinicock Meeting. Information having been given of our prospect of being there, a large number gathered, and it was a favored time with our friend E., upon whom fell the vocal labor. In the afternoon had an appointed meeting at Jericho, which was large and in which Elizabeth had close service. Returned to James Haviland's to lodge, where we spent the evening sociably, though Elizabeth seemed bowed with the weight of service before her. Went next morning to a Friends to breakfast, which was a trial to E., she feeling that close work was called for. Made several family visits through the course of the day, in which brea was divided with the hungry, and the cup water shared with those who were athirs Attended an appointed meeting at Westbu and went home with Rachel Hicks; he Elizabeth had precious service in words comfort to our dear friend, who had a wee previously consigned to the grave the form her beloved father, Gideon Seaman, he havin been an invalid for several years. Third-da visited a friend to whose family E. had muc encouragement to offer. She felt the impor ance of there being much tenderness extende to the children, as she believed there were thos among them who, if faithful to the teaching of the blessed spirit, would make much greate advances in the Truth than had been befor known among them. We had an appointe meeting at Glen Cove, held in a school-house we were accompanied by James and Pheb Haviland; there was a large collection o people and we had an excellent meeting. E Hicks was in attendance and shared the voca labor. Called to see a friend who, on accoun of sickness, was not able to be at the meeting The language of consolation was offered, an he was recommended by E. to seek for a stat of quiet and resignation in times of trial; sh believed that He who had promised that th seed of the righteous should not want bread would care for his wife and little ones. A Oyster Bay we had a meeting in the sam house where George Fox and some of his co temporaries had preached. A considerabl number of people came together, for whon E. feelingly expressed her concern for thei spiritual welfare, and a feeling of love over spread the meeting. Called at the house o a friend whose mental faculties were impaire by age, but we were kindly received by his children, a daughter and two sons. A num ber of their friends had been spending the day with them. E. exhorted them to take heed to their footsteps, and follow closely the true spiritual guide, that they might receive the crown of peace.

Lodged at James Haviland's. Next morning after breakfast a number of friends called, among them Sarah Wood, daughter of Samuel Wood, of N. Y. She wished to encourage E. Newport to be faithful to the gift with which she had been entrusted, and to walk in obedience to the light manifested in relation to the little ones among her brethren and sisters; after a season of spiritual refreshment we parted with our friends in love and tenderness.

We attended a meeting at Bethpage, where information had been given that B. Mather expected to attend. After he had spoken to the people, Elizabeth had a close testimony to deliver, under the belief that some were

letting go their hold on Truth's testimonies. Dined with a friend, for whom E. had much encouragement; but warning and counsel were extended in an impressive manner, to one whom she felt was on the brink of ruin.

After dinner, E. pointed in a direction to which her mind was drawn, and then in another, towards which there was a similar feeling. In following the course indicated by her, we were brought to a friend's house, who had an afflicted child, where our sympathies were deeply enlisted; and then as before, heeding E's impressions, we visited a family, the father of which had recently become a member of our Society. Elizabeth had much to say to him in regard to the importance of taking heed to the inward Monitor, and encouraged him to read the Scriptures, as they are truly "profitable for doctrine, for reproof and instruction in righteousness."

Called afterward to see Jesse Merritt, where, after a time of silence, words of sweet counsel were imparted, and then parting kindly, we returning to Jericho.

Next day took breakfast with a family, with whom lived an aged father remarkable for his talents. Elizabeth's concern was illustrated by a beautiful garden, in which it is necessary to pull up the weeds; and when we see the weeds growing in our neighbor's garden, we should not hesitate to destroy these also, although the censorious might say that the briers and thorns were not all rooted out of our own. At Cow Neck the meeting began at 11 o'clock. Here the danger of procrastination was forcibly brought into view, and warning given to those who were in the habit of it. Encouragement to those who were not members was extended, and the desire feelingly expressed that what might appear as stumbling-blocks among our members, should not be regarded as defects in the principle of Light which we profess, but rather as a disregard of the illumination of Truth by individual minds. In the Preparative Meeting, the case of a young woman who had married contrary to our order, was introduced. Elizabeth urged Friends to deal gently with her. She was surprised at the dinner-table to find we were at the house of the father of this young friend. She was attractive in appearance, and was reminded of the responsibility which rested upon her, as there were several younger children.

Had a meeting at a Friend's house, the benches being made of boards resting upon logs. There were many present, and after a time of solemn silence Elizabeth spoke to them of the importance of individual faithfulness. B. Mather also had something for the people, and throughout there was a sense of the Divine Presence, uniting us in the feeling of love for all, both black and white. When we were alone with the family, E. had this consoling language in reference to the Friend who had so kindly opened the way for the meeting, "When the billows roll over thee, seek thou refuge in stillness!" Our hearts were drawn closely together, and this text arose in my mind, "Surely the Lord was in this place, and I knew it not." Went to I. Carpenter's, where there was a number of young people, to whom E. felt her mind drawn immediately as we entered the house. We were soon seated in silence, when two of the young women were exhorted not to slight the *third* call, to leave the vanities of the world, and they would be instrumental in strengthening their brethren. If they were faithful they would be called to unite with her in the labor of telling others what had been done for them.

Rode 12 miles to an appointed meeting at Flushing. Elizabeth was led to address one whom she believed held the principles of infidelity. Benjamin Mather, Ruth Spencer, Phebe I. Merritt and Dorothy Golden were all present and had some service. Dined at S. Hicks'; they have a beautiful place fronting Flushing Bay. The garden at the back of the house was filled with a great variety of fruits and flowers, and the green house contained the choicest exotics. All these things will not ensure health or happiness. S. Hicks was confined to his room with illness, which E. told him she felt was not unto death. Attention was directed to the treasures which are not perishable. The children were especially kind, bringing us fruits and flowers, and we parted from them in much love. We visited several families in the course of the afternoon, in all of which E. had appropriate counsel to offer, and for those unduly discouraged there were words of hope and cheer.

As we turned homeward and rode through the beautiful valley with the river winding its course through it, I could but remember the many testimonials of kindness which we had received from the inhabitants of Long Island, and especially from J. and P. Haviland, who had been with us at all the meetings, and had entered into our exercises with deep feeling. We were now about to part with them, and it caused us more fully to realize the tender sympathy and unity which had existed between us. We crossed the ferry at Williamsburg and lodged at N. S. Merritt's. Elizabeth did not feel at liberty to return home without having a meeting at Brooklyn. Arrangements were made for one that evening. We dined at Richard Fields'. Our hearts were tendered with the retrospection of much we had passed through since we were last under their hospitable roof. Elizabeth was brought

into near feeling with our Friends, and encouraged them to a faithful discharge of what they felt required of them in order rightly to perform their day's work. Went over to Brooklyn and called at Robert Haviland's. Elizabeth earnestly appealed to some who were there gathered, to give up that which would prevent them from walking in the path designed for them. The meeting in the evening was quite large, and E. had considerable to communicate. We returned to New York to lodge, and next morning were at Hester street meeting, where E. addressed some who, she felt, had turned from the simplicity of the gospel and were endeavoring in their own wills to please the people; this she considered even more reprehensible than receiving *money* for preaching. Dined at Abraham Shoemaker's, where E. was led into deep exercise, and feelingly portrayed the states of some who had been unwilling to obey the requisitions which truth had demanded. In the afternoon went to Greenwich Meeting, to which Friends and others had been invited at E's request. The house was filled and all were addressed, but particularly those who were not members, of which there were a large number. We accompanied our Friend Phebe I. Merritt to Richard Cromwell's—his wife is a niece of Phebe's. A number of Friend's came in after tea and we had a solemn and interesting meeting. All were encouraged to a faithful discharge of duty; but some in an especial manner, who it was believed had been called to the work of the ministry were reminded of the responsibility which rested on them, not only as individuals, but on account of others to whom they might be helpful. Lodged at N. S. Merritt's, and in the morning bade them an affectionate adieu, as with thankful hearts we left for our own beloved homes. At the Monthly Meeting in the Sixth month, Elizabeth Newport returned the minute granted her for the above visit with an endorsement expressive of unity with her gospel labors, by those whom she had visited.

(To be continued.)

For Friends' Intelligencer.

RISE AND DECLINE OF RELIGIONS.

(Concluded from page 469.)

Moses was given them for a leader to deliver them from their bondage, to lead them out into freedom and on to the promised land. Having reached Mount Sinai, scarcely had Moses departed to commune with Jehovah, before they sank back into idolatry and worshipped the golden calf. His return again lifted them from their low and degraded state, and brought them to await the pillar of cloud by day, and the pillar of fire by night, to guide them in their onward journey. Under the guidance of Moses, and depending immediately upon the manifestations of Jehovah, they are reported to have reached the land of plenty and peace and to have become a great and mighty nation. After the death of Moses the scene again changes,—the people gradually departing from a dependence upon the immediate presence and guidance of Elohim, from the laws written on the fleshly tablets of the heart, to an idolatrous worship of the laws written upon tablets of stone; engrafting on these, ceremony, observance and ritual, until it required a tribe to be set apart and dedicated to the priesthood, to perform the necessary sacrifices that should appease their offended Deity, and restore them to divine favor. But no longer living in obedience to the direct word of the Lord, worshipping shadows instead of substance, they again sank into darkness, degradation and slavery, from which they from time to time rose and again sank, until the coming of Jesus of Nazareth,—who again recalled the priest-ridden and oppressed people to "the Kingdom of God within." He declared the fulfilment and abrogation of all rites and ceremonies,—teaching that God is a Spirit, and to be worshiped in Spirit and in truth; denouncing their dependence on the traditions and superstitions of the past, declaring that it is the pure in heart that shall see God; and that the Father himself is the teacher of his people, giving to all their talents, and each one accountable to Him for the faithful performance of their respective duties. Threatening thus to destroy the despotic sway of the priesthood, the destruction of their temple, and the complete overthrow of their traditional, ceremonial religion, the high priests became alarmed, had him arrested, tried, convicted and crucified for creating sedition, and proclaiming himself King of the Jews. So long had the people been priest-ridden, and submitted their consciences to the keeping of these priestly mediators, that they could scarcely realize the freedom of the loving relationship of Father and Son, declared by Jesus as existing between God and man. So strong is man's disposition to sink into a state of apathetic indifference, that scarcely thirty years had elapsed ere it required the apostle Paul to issue that stirring appeal, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Through his teachings and wonderful zeal the church resisted, for some three hundred years, the encroachments of idolatry, walking obediently to the light as revealed in the individual soul, until the appointed bishops and presbyters abused the power placed in their hands, met in solemn conclave at Nice, and assisted

by the pursuasive eloquence of the Emperor Constantine's soldiery, elevated Jesus above the rank of humanity and declared him to be God. From this time his sayings became crystallized into fixed dead forms, ceremonies and observances,—the living light, power and Spirit fading away before the fleshly idol,—the deep shadows of dogma, rite and symbol obscuring and shutting out a knowledge of the living God, until the religious world sank into a state of darkness, persecution and corruption. For a thousand years, with the exception of some faint glimmerings, the Sun of Righteousness was obscured, until Luther arose and shattered the priestly power, and proclaimed the Reformation that shall go on and on, through troubles and afflictions, wars and rumors of war, until man yields complete obedience to the immediate teachings of the Spirit of Truth, as revealed in the individual soul.

Prophets, ministers and leaders have arisen from time to time, who have formed sects, which, while inspired by the living Spirit, performed prodigies, wonders and miracles (?) throughout the land, have widened the area of man's mental freedom, that he might seek and find, and follow, without reference to the dead past, the pointings of duty. While living in strict obedience to the Spirit of Life within, individuals and nations have invariably risen in wisdom, power and goodness, becoming shining lights in the midst of the surrounding darkness. But when the eye became diverted from the Light within, then began the decline, which has increased in exact ratio to the departure from the immediate teachings of the Spirit of Truth, and a substitution for it of the ancient forms prescribed by their ancestors. Such in brief, is the record inscribed in history, invariable in its action, because in the very nature of things, material or spiritual, like ever produces like, death but increases death, while the Spirit of Life alone can give life. Applying this same principle to the Society of Friends, we can plainly see the cause of our decline, and that it must go on unless we return to the principles held by us as proclaimed by Geo. Fox and his worthy compeers comprised in "Mind the Light;" a truth which, if we would but practically accept, and carry out into life—granting unto our fellowmen the same liberty demanded for ourselves, simply declaring the truth as opened to us, and there leaving it—all would rise to a higher, nobler life, and our Society resume its place in the front ranks of the lovers of goodness, and reformers of the many abuses and corruptions afflicting mankind, because of their departure from the paths of Right and Truth; a departure which ever brings in evils and afflictions proportioned to the line of deviation. In the earlier days of our Society, when Friends "minded the Light," and walked in strict obedience to the Spirit of Life within their own souls, they became shining lights, a zealous people, renowned for their sterling integrity, purity, goodness and simplicity, shaking the very foundations of superstition and tradition, again demonstrating to a benighted world the Divinity dwelling within each soul, and the nobility instead of the total depravity of human nature. Raised to this exalted position, inspired with a zeal and life apparently superhuman, their actions, discipline, dress and address became in time crystallized, as of yore among the ancients, into fixed dead forms, thus insuring the inevitable decline and death of the Society, unless the individual members again "mind the Light," and "let the dead past bury its dead," living and acting in the ever-living present, walking in strict obedience to the "law of the Spirit of Life" as revealed in each individual soul. Insensibly and unconsciously these forms of the past have become fastened on to the Society, and while not always in the written discipline, yet these externals have too often and too much been looked upon as part of our religion, and essential to a life of holiness and goodness. Our elder Friends having experienced the excellence of these forms, forget that times and circumstances and society itself have changed since those days of persecution and bigotry, and that our Society is now actually, in a considerable degree, occupying the very position against which our forefathers entered their vigorous protest, and suffered and died to maintain. While we should ever love and honor all that is good and true and noble in the past, yet we should live in the present in such a state of purity, goodness, simplicity and truth, the fruits of the "Inner Life," as shall again convince the world of the "beauty of holiness," and the exceeding loveliness of the eternal principles of love, charity, justice, truth, simplicity and purity. This done, our discouragements will flee away, the Infinite life again revive our drooping, decimated meetings, placing us again in the front ranks of spirituality and of power.

Cincinnati, 9 mo. 8, 1873. B. E. H.

From Economy of Human Life.

MAGISTRATES AND SUBJECTS.

O thou, favorite of heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power, and set as a ruler over themselves, consider the end and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple, and seated on

a throne; the crown of majesty investeth thy temples; the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he resolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom, he consulteth amongst them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment: he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just, his ministers are wise, and the favorite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labors.

The spirit of the merchant, who extendeth his commerce; the skill of the farmer, who enricheth his lands; the ingenuity of the artist, the improvement of the scholar; all these he honoreth with his favor, or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbors for safety; his people abound in riches, and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labor in security; and their happiness consists in the observance of the law.

He founded his judgments on the principles of mercy: but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of their oppressors, and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love; they consider him the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful, and firm in his cause; they stand in his defence as a wall of brass; the army of a tyrant flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people; glory and strength encircle his throne forever. ROBERT DODSLEY.

For Friends' Intelligencer.

LOCAL INFORMATION.

Nottingham Quarterly Meeting was held at East Nottingham (commonly called the "Brick Meeting-house") on Eighth month 29th. It was not so large as usual, owing to the morning being dull, yet the house was pretty well filled.

The Meeting for worship was favored by two short, but very impressive communications from Wm. Brosius and Lydia H. Price. In the business meeting, the latter presented her minute from Birmingham Monthly Meeting to attend this and Western Quarterly Meeting, and the Meetings composing them, and to appoint Meetings. Unity with her labors was expressed and minuted.

The answers to all the Queries were read from the three constituent Monthly Meetings and were about in the usual form, except that an increased attendance at one of the Meetings on First-days during the past summer was reported.

At the select meeting the day preceding, a minute from Nottingham Monthly Meeting was received recommending the recording of Wm. Way as a Minister in unity, which was united with and minuted.

There are but three recorded ministers in this Quarterly Meeting, though it is composed of three Monthly and ten Particular Meetings. Large and interesting First-day schools are kept up at East Nottingham and Little Britain, and a smaller one at Broad Creek during the summer season.

Lydia H. Price has since visited the Meetings composing the Quarter. Some of these meetings were very large and satisfactory; that at Little Britain in particular, was attended by the largest number of people that have convened at that place for a long time except on Quarterly Meeting days.

Wm. Brosius, of Penn's Grove, attended the First-day school and meeting at Little Britain on the 7th inst., and was exercised in the ministry to the edification and comfort of those present. Although this is a large meeting it is usually held in silence.

The first annual meeting of the Bristol, Pa., First-day School was held on 31st ult. The experience of the past year was very satisfactory and they felt encouraged to persevere. The school reopened for the ensuing winter, etc., on the 7th inst.

Clear Creek Monthly Meeting has an indulged meeting near Ipavia, Fulton County,

Illinois, in Friends' Meeting-house, where, some years ago, was a large Monthly Meeting. The Meeting dwindled, and finally was laid down; nevertheless, after their names were transferred to Clear Creek Monthly Meeting, they continued to hold a meeting on First-day.

An indulged meeting has also been opened at Seneca, Illinois, to be held monthly, alternating at that place and a few miles northwest in the country where there are but few Friends, but they very earnest.

Friends of Illinois, Indiana and Iowa are feeling the need of an annual gathering that they may be mutual helps one to another. Clear Creek Monthly Meeting has two recorded Ministers and three others who speak more or less frequently.

At Philadelphia Monthly Meeting on 17th inst., Anne S. Clothier received a minute to attend the Monthly and some of the Particular Meetings composing Concord and Western Quarterly Meetings.

Harriet E. Stockley returned the minute granted her in the Twelfth month last, having attended most of the meetings of Philadelphia Yearly Meeting and visited the sick and aged within their limits.

The first report of the school at Girard Avenue being read, showed that 91 children had attended, and of these 22 were members of the two Monthly Meetings (Philadelphia and Green Street) and educated free of charge. The tuition of these would have amounted to over $800. The expenditures exceeded the income by about $200, but omitting the expense of desks and other like permanent investments there was really a surplus.

The recent Ohio Yearly Meeting, held at Salem, was a season of Divine favor, especially the public meetings for worship. Besides those heretofore mentioned as proposing to attend this meeting, there were also present Sunderland P. Gardner and William and Phœbe Cornell, of Genesee Yearly Meeting.

The Meeting for worship on First-day was a large one, not a vacant seat to be found. After a few words by Samuel M. Janney on what constitutes a good meeting, Sunderland P. Gardner spoke with much force on original sin, Elihu Durfee had a few words on prayer, and the meeting closed with supplication by S. M. Janney.

In the afternoon, Jesse Hoge, Elihu Durfee, and Davis Furnas were exercised in the ministry.

The Yearly Meeting adopted a memorial to the Constitutional Convention of Ohio on Capital Punishment and Temperance.

The Indian report was considered in joint session on Fourth-day afternoon. At the public morning meeting Samuel M. Janney and Sunderland P. Gardner were engaged in the ministry.

After the close of the Yearly Meeting Samuel M. Janney, Jesse Hoge and companions, and Sunderland P. Gardner, travelled together and held two meetings at Mount Pleasant, one in a Methodist meeting-house, (one of the other branches of the Society then holding their Yearly Meeting in the meeting-house) and the other in the large Yearly Meeting-house on 12th inst. Many of that branch of the Society attended the first meeting; subsequently the Methodist minister sent several miles proposing another meeting, which, after serious consideration, was acceded to, but they preferred to hold it in Friends' Meeting-house; it was large and thought to be favored with the evidence of Divine Life. Many expressed a great satisfaction with it, and at the close several inquired regarding works on the principles of Friends. There is a field here open for the presentation of the Truths which Friends feel called to hold up to the world.

Meetings were held at Plainfield and Loydsville on the 14th, which were large, and, as in the others, much inquiry was made regarding Friends' principles.

Elihu Durfee and companion with Thomas Mather, started on 5th inst. and rode 12 miles to West Grove, where was a nice gathering, then to a meeting at Cope's Run, and in the evening were at Alliance, and held a meeting in the "Disciples" meeting-house; owing to another large gathering in that place it was smaller than was expected.

On 7th day, they had a meeting at Deer Creek, which was large considering the time, (9 o'clock.)

At Trenton a meeting was held on First-day, the house was well filled, and in the evening, at Plainfield, in the Presbyterian meeting-house, the attendance was good.

On Second-day they held a meeting at Plainfield, and in the afternoon at Belmont; next day held one at Somerton and likewise at Barnesville. On Fourth-day at Richland.

The visitors were everywhere greeted kindly and a longer stay urged.

Friends in these parts labor under great disadvantages and encounter many difficulties in attending meeting. Attention is being given to the improvement of their meeting-houses, and it is hoped there will be a rallying to the old stand-points.

There seems to be a field here for Gospel labor for the encouraging and strengthening of those who are turned zionward.

J. M. T.

BALTIMORE QUARTERLY MEETING.

Baltimore Quarterly Meeting was held at Gunpowder on the 8th inst. The meeting on the preceding day was much larger than the house could contain. George Truman, Elizabeth Plummer, Mordecai Price, and Samuel Townsend were exercised in the ministry, after which E. Plummer appeared in supplication and the meeting closed, having continued nearly two and a half hours. In the afternoon the First-day School Executive Committee met and received reports from the schools within the limits of the Yearly Meeting and appointed representatives to the General Conference at Richmond, Ind.

The Yearly Meeting's Committee on Indian affairs was also in session in the other end of the house at the same time.

At the Quarterly Meeting on Second-day the house, which is not a very large one, was well filled. In the meeting for worship G. T., E. P. and S. T. appeared in the ministry. In the meeting for business all the Queries were answered and representatives appointed to the Y. M. During the consideration of the state of our society much salutary counsel was given by concerned Friends, on different subjects, particularly in regard to plainness of dress and address; also in regard to the use of intoxicating liquors and tobacco. The young men and boys were earnestly entreated to be governed by the advice of those who were older, and keep clear of those practices which might be difficult to eradicate in after life, and which would detract from their own happiness, and impair their usefulness in society.

A very pleasing feature of this meeting was the fact, that though it held long, it was very orderly. Though many went out when the partitions were closed, they soon returned and remained until the conclusion. The young men appeared to be as deeply interested in the affairs of the meeting as their older brethren. It was felt to be a cause for encouragement. K.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, NINTH MONTH 27, 1873.

INDIAN AFFAIRS.—Some incidents of the interesting visit of the Delegation from the Indian Committee of Philadelphia Yearly Meeting to each of the Tribes under our care, appear in this number of our paper. The Committee found the Iowas fairly started on the road to civilization, and manifesting much interest therein. The evidence of their progress was truly encouraging, but it was thought they will still need the hand of help, as their annuities are small. Cold weather will soon be upon them, and they will need warm garments. The women and girls are able to make their own clothing, so that to them material in the piece is appropriate, and second hand clothing for all classes is also very acceptable.

The effect of four years faithful labor among this tribe is enough to stimulate to renewed efforts in the four to come, during which we trust there will be no impediment to retard this good work.

The Otoes have felt paralyzed in their progress by the Treaty, which is still pending in Congress, for the sale of their land and removal to the Indian Territory. They, consequently, have made but little advance, but it is believed that if this matter is settled satisfactorily by retaining part of their reservation, an impetus will be given to their advancement in the habits of civilized life. We greatly desire these results, but they will need our fostering care and help, their annuities being very small and wholly insufficient to furnish the necessaries of life, some of which, in former years, they have supplied by their semi-annual hunts.

This tribe has not yet learned to cut out and make garments, and the wife of our new Agent will need help. So far she has had no assistance in her arduous duties. The Indian Aid Associations are requested to resume their efforts as in former seasons.

DIED.

BAILEY.—On the 20th ult., near Huntsville, Alabama, of typhoid fever, Mary I., wife of Samuel A. Bailey, formerly of this city.

BAKER.—On the 9th of Eighth month, 1873, Elizabeth Baker, aged 93 years; an esteemed and exemplary member of Scipio Monthly and Quarterly Meetings for more than 60 years. For more than 40 years she occupied the station of elder, doing her work faithfully and well; ever patient, cheerful and thoughtful of the comfort of those by whom she was surrounded.

HOOKER.—On the 15th of Eighth month, 1873, Hope A. Hooker, aged 75 years; a member of Scipio Monthly Meeting.

WALTON.—On the morning of the 20th of Eighth month, in New Garden township, Lydia Y. Walton, wife of Joel M. Walton, in the 37th year of her age. Come unto me all ye that labor and are heavy laden, and I will give you rest.

PUSEY.—On the 18th of Fourth month, in London Grove township, Edgar Lea Pusey, child of Jesse D. and Hannah D. Pusey, aged 1 year.

SMITH.—On the 7th of Eighth month, 1873, at

her residence, New Baltimore, Greene Co., N. Y., Caty Smith, in the 88th year of her age. Her husband having been removed early in life, she was left with the responsibility of several small children resting upon her, for whose temporal and spiritual welfare she most assiduously labored, endeavoring "to bring them up in the fear and admonition of the Lord," for which she received her reward. She was a kind neighbor, visiting the sick and afflicted, ever carrying a smile and a word of consolation. She was a faithful attender of meetings, her health permitting her so to do until a few weeks previous to her death. As the time of her departure drew near, she remarked that she had nothing to do but to wait for the Master's call, and we doubt not she is now enjoying that higher life awaiting the faithful of all ages. She was for many years an elder of Coeymans Monthly Meeting.

GURNEY.—Suddenly, of heart disease, at his residence in the town of New Baltimore, Greene Co., N. Y., on the 6th of Eighth month, 1873, Joseph Gurney, in the 86th year of his age; an acknowledged minister of Coeymans Monthly Meeting. During his long life our dear friend had been an example of meekness and humility, ever wearing the badge of true discipleship. His public communications were never long, being mostly expressions of love and good will. In advocating his own religious views he condemned not those of others, but endeavored to call the attention to the beauty and simplicity of the Christian religion, which consists rather in true *practical* Christianity than in any peculiar belief. Though the summons came without warning, it found him not unprepared, as he expressed, the day previous, "I am ready and waiting to go."

For Friends' Intelligencer.

NOTES OF A VISIT TO THE INDIAN RESERVATIONS, UNDER THE CARE OF PHILADELPHIA YEARLY MEETING.

With other delegates of the Committee we arrived at Omaha on Third day, 10th of 6 mo., and were met at the station by Superintendent Barclay White, who conveyed us to his house, where we were kindly cared for by his family, and as business connected with our Mission occupied some time, we remained there two days.

On Fifth day, the 19th, we left Omaha in cars bound for White Cloud City, on the Missouri River in Kansas, distant by rail 179 miles. We first ran down the west shore of the Missouri 15 miles, crossing the Platte, a wide stream with ever shifting sands and flats and partly covered with drifted trees. Then up the south side of the Platte 29 miles to Ashland, then southward over a beautiful country to Lincoln, now the capital of the State, then 111 miles to White Cloud, a large part of the way down the valley of the Great Nemaha River, which river is the boundary of the Great Nemaha reservation on the north, and which it is said the road crosses on bridges 16 or 17 times. The land of this valley is said by travellers to be as rich as any in the State, and we can attest, so far as we have seen the growing crops, that the statement is not exaggerated. In the beauty of the landscape, especially of this rolling prairie, nature has been bountiful.

After running down the valley of the Great Nemaha and nearing the Missouri which it empties into, we ran on a road made around and between the bluffs on the shore and the ever turbulent Missouri, which is encroaching on these bluffs, boiling thick with mud and seeming to undermine their very foundation, the water being high, nearly up to the rails. Just beyond and along these rails was a crack in the embankment similar to those previous to land slides, so that a feeling of relief was experienced when we arrived at White Cloud. The New York Tribune of a later date stated that half a mile of the Missouri Railroad track, near Kickapoo station, dropped into the Missouri River and sank out of sight in the flooded stream without any warning, and another paper stated it sank in 40 feet water.

The son of Agent Lightfoot of the Great Nemaha Agency was waiting for us at White Cloud when we arrived there, and conveyed us to the agency six miles distant, where we arrived about dark, and were most kindly received and entertained by the Agent and his family. Here we met three of our party who had preceded us a few days, and also Albert L. Green and wife, he formerly Agent of the Otoes.

This reservation is bounded on the east by the Missouri River, and the Great Nemaha on the north. It is part in Nebraska and part in Kansas, their State line running through it east and west, the Agency house standing on the line. It contains 16,000 acres, about 3,000 of which are hilly—the Missouri Bluffs—and covered with timber. The balance of 13,000 acres, except what the Indians have under cultivation, is prairie, rich and beautifully rolling and covered with prairie grass. We were informed that coal had been discovered on this reservation, and that a coal seam 28 inches thick is being worked.

On the morning after our arrival, the male part of the Committee, with Agent Lightfoot (part of the other six having gone previously), rode over a large part of the reservation, were in many of their houses, built since the present Agent went out there four years ago; saw the women doing house work like their white neighbors; saw their surroundings, good gardens, the ground well tilled, with vegetables very flourishing. The men were working their corn with their teams, the land was well fenced, which the agent informed us they had done with their own hands, and I watched particularly but did not see a panel of worm fence but what was put up and staked in a workmanlike manner. This speaks well for their aptness at learning and practising the arts of white people.

For the want of timber Kansas and Nebraska have both herd laws, and so the white people in those States are obliged to herd their cattle. But these Indians having plenty of timber, have fenced all their land under tillage, which saves them the necessity of herding, as they do not come under State laws.

As statements have been made and published out there disparaging to the Indians, that when they put in a crop they neglect to tend it, and the weeds grow high as the corn, I was led particularly to contrast their farming with their white neighbors and those along the rich valley of the Great Nemaha, and can truly say, as a general rule, that the corn of the Indians of this tribe, at the time we visited them, was cleaner and had been tended better than that of the white people.

We visited the Orphan's Home kept by Benjamin Rich and wife. This institution for the maintenance and education of orphans in the ways of the white people, and from under the influence of the Indians, is partly supported by Government—paying for their support 100 dollars per head, whether out of the annuity or not, I do not know. Benjamin had a nice lot of corn and another of wheat, and had broken and fenced more prairie land. They had the best garden and the cleanest that we saw while out there. Benjamin said the work was all done cheerfully by the children of his Home, and besides they weeded his corn field.

A short time previous to our visit the young people of White Cloud had a picnic, and invited the Indian children to meet with them, and the papers giving an account of their proceedings spoke in high terms of their so mingling.

A council was held with the tribe, many being present, dressed mostly in costume like the white people, but with some exceptions. One who was formerly a chief and was deposed on account of his opposition to a conformity to white costume and advancement of the tribe, was there also. The Indians were congratulated by Friends on the progress they had already made, and advised to continue breaking up, fencing and improving their land, and to send their children to school. In response, five chiefs spoke, including the deposed one, and acknowledged their gratitude to Friends for their care and oversight to secure them in their rights, to which they owed much of their present advancement, and of which they had been deprived by former agents, and also thanked them for the advice given.

Agent Lightfoot informed us that when he arrived there four years ago they had but three houses fit to live in; now they have 29. Then but three or four families had farm implements; there are now 32, but not all have wagons. Then three or four pairs of oxen; now from 25 to 30. Then only two families had cows, and they had but ten or twelve in all; now there are 150 head of cows and young cattle, of which one-third are heifers and cows, and they are raising all their young. They have from 80 to 100 horses and ponies. The tribe numbers now 224 persons, an increase over last year. When the agent came out the land was cultivated in patches; now 1000 to 1500 acres are well fenced and under cultivation, and more is being broken for fencing and tillage. They rent out a portion of their prairie to herdsmen for pasture, receiving a small part of the herd per month for compensation. If this tribe continues improving for four years to come as it has for the last four, it will be self-sustaining we think, and the agent expressed the same opinion. They will then all have comfortable houses; about two thirds have now; the others are living in bark houses. They will then have enough land under cultivation to raise grain to feed all the stock they may have, the price of grain being so low there—corn only 15 cents a bushel—that it does not pay to raise much more than enough for their own consumption, for much more can be made out of stock, for which they have an abundance of prairie grass to feed a large herd. Mary of the children will then be educated to qualify them to act as interpreters for the tribe in their intercourse with the white people.

On the 21st, our party of six, with Agent Lightfoot and Mary, and A. L. Green and wife, former agent of the Otoes, rode six miles over the beautiful prairie to the reservation of the Sacs and Foxes. This reservation lies directly west of, and bounds on that of the Iowas. Owing to their unsettled state, caused by a desire of part of the tribe to move to the Indian Territory, they have made but little if any progress in improvement, having under cultivation but 300 of their 16000 acres. We visited the family of William Margrave, a young, white man, who had married a young woman of this tribe (who had been educated at a mission school where he worked), and identified himself with the tribe, and commenced operations here three years ago last spring.

He informed us he had 250 acres fenced and under cultivation (out of the 300); 200 of it in corn, which we went to see—the best, or at least the strongest growth of any 200 acres we had ever seen together. He said he wintered 155 head of cattle, and fattened and sold 83 of them which brought over 4000 dollars. He wintered 200 hogs, and has now

over 100 head fat for the butcher. He said he fed away last year, 15,000 bushels of corn. We all dined with him and his wife on a well prepared dinner, which with the peculiar circumstances will be long remembered. Their help consisted mainly of a hired girl and two or three men, all from Wales. Sometimes they employ the Indians, but they do not like work so well. This man's success shows what one man's energies, with a good companion well directed, on such land can do, and must be a deep lesson to those indolent ones of the tribe who are wedded to their old habits of the chase, with their annuities for a livelihood, which dependence must, ere long, come to an end. The Sac and Fox village is situated near the residence of Wm. Margrave.

We held a council with the tribe at their village, in which the chiefs expressed much regret that they had consented for their reservation to be sold, and that a law had been passed to that effect. They have now to seek homes without any place selected to go to, and they asked the aid of Friends to get said law repealed, promising, if this is done, to settle down and cultivate their land. The Agent replied that he had been laboring with them for years to that end, but they had disregarded his advice, and they now see the condition their course has brought them to. They number only 88 persons, and live mostly in bark houses. They have 16,000 acres, same as the Iowas, which gives them 180 acres of the richest land for every one of the tribe.

In drawing the bill for the sale of their reservation, the word "*Kansas*" was left out, and as a considerable part of the reservation is in Kansas the bill does not cover that part, but the part in Nebraska only. And as this part borders on the Nemaha and contains all the timber, they, with their habits of life, cannot subsist on the other part in Kansas without timber. Hence their great dissatisfaction and want of assistance to get the law repealed before it is amended so as to cover Kansas too and necessitate their removal.

While at the council, one who had been a brave in the Black Hawk War made his appearance in full dress—of gaudy attire which it would be impossible to describe fully. He had on moccasins covered with colored beads, and leggins with the same. His hair had been shaved close, except a small strip from the forehead back of the crown to the neck, and with head, face, neck and breast painted red, with a light frock over the body and blanket like Joseph's coat around him. The skeleton (or part of one at least) of a crow rested on his head, with head and neck forward several inches, and with beak open and one wing expanded on both sides of the head. This was the nearest specimen of the wild Indian I had seen, but not more ridiculous than some of the fashions in civilized life, could we look from an impartial standpoint. When the Agent told him he had better go out on the corn-field to scare off the crows, and an Indian said if he did go he was so ugly a crow would not come near him, it created quite a laugh at his expense, in which he joined heartily, and seemed as tame and good-natured as the others, except his trappings.

Salem, N. J., 9 mo., 1873. D. P.

For Friends' Intelligencer.

SUMMER RECREATIONS.

NO. 3.

When the American Dental Association last year proposed to adjourn to meet at Put-in-Bay, few of those present knew any thing concerning its whereabouts; it might be in our own country, it might be in the Sandwich Islands. Was it a joke? or a veritable place of summer resort, made memorable by some fearful shipwreck? who could tell?

But it was settled that in 1873 they would hold their meetings at Put-in-Bay, and because there were ample accommodations and the place was everything that could be desired, even to moderation in the charges, members were invited to take wives and children, and stay long enough to enjoy the boating, bathing and fishing, for which it and the whole group lying adjacent, about twenty in number, were said to be famous.

And here we are on this bright summer morning with thousands of others realizing all and more than was claimed for this Island.

It was formerly known as South Bass, but derives its present name from the fact that Commodore Perry put in here with his fleet just before the battle of Lake Erie. Here, too, he buried his fallen comrades; a weeping willow, said to have been planted by his own hand, marks their last resting place, which is now surrounded by an iron railing. These items must awaken an interest in our minds as matters belonging to the earlier history of our country, and much as we may deplore the condition of things that made it possible to resort to deadly hostility, we cannot ignore the facts connected therewith, nor is it right, in my judgment, to pass them by without notice. We give no encouragement to the anti-Christian practice of war, by referring to them. It should be ours in every walk of life to show by example, as well as precept, that *all* strife, either of armies or individuals, on the battle field or in the home circle, is at variance with the highest precepts of our

Holy Religion, and opposed to the teachings of its Founder.

In front of the landing and only a few minutes row from Put-in-Bay, rises a rocky little Island that has been fitly named Gibraltar. It lies so near that it might be compared to an infant reposing in the arms of its mother, the long, curving shore of Put-in-Bay forms almost a crescent, enclosing it most lovingly. It is only a few acres in extent, and is so charming that I am not surprised at one of Philadelphia's wealthy bankers having selected it for a summer resort. It is a spot to invite contemplation. The salubrity of the climate, added to the natural beauty of its lofty forest trees, and rocky shores, which rise on one side almost perpendicularly from the water, make it a most desirable retreat. There is no dew falls here, and the boating and fishing are all that could be desired for pleasure or for health.

We find ourselves in the midst of a great crowd. There are several hotels on the Island; all are full to overflowing. Little as we of the eastern seaboard know of this inland watering place, it is very popular with the west and southwest, and is yearly growing in importance. We secure pleasant accommodations at the hotel which is nearest the landing; it is very large, and will comfortably accommodate one thousand guests. There are nearly fifteen hundred at present, but families are leaving, and we shall have more quiet times.

The hotel and its accessories are said to cover nearly eight acres of ground. There is no bar in the building, which is an exceedingly pleasant feature to us. The grounds are tastefully laid out and well shaded with large forest trees; two fountains supplied with lake water pour a constant stream of chrystal beauty, in which numerous fish, such as are caught in the Bay, are kept, affording endless amusement to the children. No rain has fallen here for several weeks, and there being no dews, vegetation looks dry and dusty.

The chief industry of these islands is wine making. They are peculiarly adapted to grape culture. Several of the largest have famous wine cellars, where thousands of gallons are annually stored.

We visit the bathing beach, but do not bathe, though those who try it seem to have fine sport; it is perfectly safe, and the water at a pleasant temperature. All the rocks are eroded. Some are of very fanciful shapes, due to the action of the water.

On Kelly's Island, one of the group, six miles nearer Sandusky, there is an extensive limestone quarry, where we gather many specimens of fossil remains. There are also sculptured rocks which, doubtless, record events in the history of the Eries and other tribes of Indians who once occupied these regions.

We learn, while here, that a son of John Brown, of Ossowatami, is at present one of the constables of Put-in-Bay; he is a farmer and is much respected by the community.

We take our leave after a pleasant sojourn of several days, days made memorable by social intercourse with agreeable people from all parts of our country, including many gentlemen in the Dental profession and their families, who like ourselves were attracted by the inducements thrown out the year before. We carry with us recollections of friendships renewed and others formed, which will not easily be forgotten.

We secure a state-room on a little steamer which carries freight between the Islands and Cleveland, and has accommodations for a few passengers. The usual route is by Sandusky, but we wish to see Cleveland. Leaving Kelly's Island at 6 P. M., we reach the city a little after midnight, but remain on board until morning.

We had heard much about the beauty of this Queen of western cities, but are entirely unprepared for all that we see. Passing up from the water a few squares, we reach an open park, crossed at right angles by two broad avenues, with graveled walks, fountains, water-fall, rustic summer house, flowers, trees and seats, and grass so green and so nicely kept, that it looks more like some vision of enchantment than a thoroughfare over which thousands of people pass to and fro daily.

Here we again meet with memorials of the great naval battle. In the centre of the Square, a monument has been erected to commemorate the occasion. A full length marble statue of the youthful Commodore in naval uniform, stands on the summit; other figures also in marble adorn the sides.

Resting awhile under the grateful shade of a lofty tree, we try to take in the beauty of the surroundings. Elegant buildings, elaborate in architecture and costly in structure, rise up all around us. The elevation of the park gives play to tasteful art; a miniature lake, possibly artificial, falls in a charming little cascade into a tiny watercourse, over which is thrown a light and graceful rustic bridge; water lilies lay their shining leaves upon the bosom of the sparkling rivulet; flowers and vines hang in lovely festoons from a rockery, which rises up from the middle of the pool. In the centre of it is a jet of water which gushes forth into spray, that in the brightness of this early sunshine glitters like a shower of diamonds.

What can be written of Euclid Avenue,

with its miles of rural homes, beginning at the very heart of the city? It has been said by those who have seen all the famous cities of the old world, that this avenue is a rival of their finest streets. It is very broad, and has nicely kept plots of grass between the side-walks and the carriage ways. The houses are set back from the street, and have tasteful beds of flowers in the lawns. The great beauty of the whole is the extreme order and neatness that pervade it. Like the best streets of Detroit, there are occasional houses that date back to the early settlement—plain frame structures, but everything that taste and wealth can suggest is made available, and by the variety these present in contrast with the palatial residences of more modern times, they enhance, rather than detract from the beauty of the whole. One seems to be traversing a vast park, dotted over with homes, where all are intent on testing the possibility of an earthly paradise.

The ride from Cleveland to Erie by the Lake Shore Road has nothing of interest to us; we know it to be very dirty, and not at all to be compared with the steamboat ride on the Lake.

"There is not much to be seen in Erie," said a friend, to whom we spoke of our intended visit. Perhaps there is not much to awaken the interests of a man of business outside the treadmill of his own line.

But we find the gas wells a curiosity worth a travel of several hundred miles to see. Think of boring through five hundred feet of the earth's strata, and coming upon a fountain of natural gas so pure that it burns without odor or deposit, and so full, that from one well which we visited, there are times when the proprietor is obliged to allow the surplus to escape at night. From the top of the derrick, possibly sixty feet high, a flag of light streams forth of sufficient brightness to light up his portico, some distance off, and by which those sitting in it can read distinctly. It does all the cooking for his family, and all the heating apparatus for the house is adapted to its consumption. Besides this, we see it leaping in frantic flame around a huge boiler in his steam brick yard, supplying the place of other fuel, and doing the work with far less trouble.

We drive out to the new Almshouse, which is a model in its way; here, too, we see the native gas baking the bread, boiling and roasting, and arranged for lighting and warming the building.

But the charm of Erie is its fine Bay, formed by a strip of land known as Presque Isle, which lies two miles, perhaps, from the mainland. This Island or Peninsula, as it is usually called, since it is connected with the shore on the western extremity by a bar, is the property of the Government, and it is considered of so much importance to the harbor, that no person is allowed to cut down a tree, though every one may go and gather cranberries without charge, on certain days set apart for that purpose.

Boating is the one amusement in which the people of Erie take special delight. At all times may be seen pleasure parties enjoying this delightful recreation, but the largest number take the late hours of the afternoon; then steam-tugs, sail boats, barges and canoes dot the bosom of the bay in every direction.

A barge crew invite us to join them in a row down the bay; we are very glad and accept at once, though the wind is blowing stiffly and black clouds scud across the sky. Six oarsmen, the captain, and the man who steers, with ourselves make up the company. We are interested in the precision with which every order is carried out. The crew are gentlemen, and noble specimens of what this healthy exercise can do for those whose occupation confines them to the counting room the greatest part of the day.

How they do row! the barge fairly flies over the tossing waves, for the wind blows stronger now that we are away from the docks; every oar dips with the precision of clock work. We rock and toss about, catching now and then a dash of spray, but enjoying it all the while; would we sit so bravely if we were with less skillful oarsmen? we think not; but these men inspire us with their own fearless courage, and we give ourselves up to the full enjoyment of the occasion. We have had many boat rides before, but this, with others we have enjoyed on Lake Erie, will be remembered with peculiar interest. As I recall the grandeur of those sunset clouds, the waves aflame with their reflected brightness, the blending of lake and sky in a horizon where each seemed to flow into the other in a molten mass of purple and gold, my heart rises in thankful gladness for the beautiful things of earth, which our loving Father has prepared for our enjoyment.

As I have lived over in these imperfect sketches pleasant incidents of summer travel, and realized what they have been to me, I am awakened to a sense of the important bearing such recreations have on the life and character, and am persuaded that we do not always fully estimate their influence.

The more we open our hearts to let in the sunshine that lies all about our human existence, the more are we prepared to enjoy life ourselves, and add to the happiness of those with whom we live and associate.

L.

9th mo., 1873.

THE DEPARTED FRIEND.

Not to the grave, not to the grave, my soul,
Descend to contemplate
The form that once was dear;
Feed not on thoughts so loathly horrible—
The spirit is not there
That kindled that dead eye,
That throbb'd in that cold heart,
That in that motionless hand
Has met thy friendly grasp;
The spirit is not there!

It is but lifeless, perishable flesh,
That moulders in the grave;
Earth, air, and water's minist'ring particles
Now to the elements
Resolved, their uses done!

Not to the grave, not to the grave, my soul,
Follow thy friend beloved—
The spirit is not there!
Often together have we talk'd of death—
How sweet it were to see
All doubtful things made clear;
How sweet it were with powers
Such as the cherubim,
To view the depths of heaven!

Oh, thou hast first
Begun the travel of eternity!—
I gaze amid the stars
And think that thou art there,
Unfetter'd as the thought that follows thee—
And we have often said how sweet it were,
With unseen ministry of angel power,
To watch the friends we loved—
We did not err;

Sure I have felt thy presence, thou hast given
A birth to holy thought,
Hast kept me from the world unstain'd and pure—
We did not err;
Our best affections here,
They are not like the toys of infancy—
The soul outgrows them not,
We do not cast them off;
Oh, if it could be so,
It were indeed a dreadful thing to die!

Not to the grave, not to the grave, my soul,
Follow thy friend beloved!
But in the lonely hour,
But in the evening walk,
Think that he companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And though remembrance wake a tear,
There will be joy in grief.

—*Robert Southey.*

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night-dews' cooling balm
Upon earth's fevered brow.

Yes, keep me calm, though loud and rude
The sounds my ear that greet:
Calm in the closet's solitude,
Calm in the bustling street;

Calm in my hour of buoyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain;

Calm as the ray of sun or star,
Which storms assail in vain;
Moving unruffled through earth's war
The eternal calm to gain.

H. Bonar.

THE Mennonites of Russia, like our fore fathers who early emigrated to this Commor wealth, have sought refuge in our countr from the persecutions to which they are sub jected in their native land, because of thei refusal to bear arms in defence of the govern ment. A writer who witnessed the arrival o a body of this interesting people in New Yorl thus describes them:

The little band of pilgrims is but a fractior of the sect known as Mennonites, a peculia denomination whose constancy in the religior to which they render their sole allegiance has made them, like the Jews, wanderers over the face of the globe, without a country which they may call home. They are a branch of the Baptist denomination and had their beginning as a body in the year 1581, or nearly thereabout, though there exists among them a tradition that puts their origin in the time of the Waldenses and attributes their name to Menno Simonis, who organized the scattered members of the sect and cut them formally away from the existing forms of Protestantism. Confounded with the fanatical Anabaptists they suffered persecution from the very beginning, and were soon compelled to divide their congregations and wander into various countries. During the first two centuries subsequent to the founding of the denomination the number increased to 160,000 but was scattered through Holland, Germany, and Switzerland. In Germany they affiliated somewhat with the Moravians, gathering a numerous congregation in Moravia, and remaining for a time comparatively unmolested. But these were times not remarkable for religious toleration, and the Protestant upheavals of the seventeenth century caused them to be tossed upon the roughest waves of the prevailing contention, nor was it until the year 1848 that they obtained full civil rights in the German States.

Since then they have again been deprived of their rights by some of the German rulers, Hanover having even annulled the election of a representative because of his Mennonite faith. During the eighteenth century they had become more than ever scattered, and yet had increased in numbers. About the year 1790 several thousand of the German Mennonites settled in the south of Russia, having obtained the permission and protection of the Emperor Paul, but their lease proved not very lasting, and by the decree of

871 the freedom from military service, guaranteed to them by the Emperor Paul forever, was rescinded, and they, with all the colonists in Russia, were offered the choice between emigration or, not having emigrated at the end of ten years, to become subject to all the laws and obligations of ordinary Russian subjects. They immediately decided to leave their homes, and a delegation having sought refuge in our open-armed country, is now at Castle Garden undetermined exactly whither to go and settle.

Their religion, which has led them such a round-about dance through the world, is in some respects hostile to the interests of State. They are unwilling to perform military service, being, like the Friends, averse to oaths, to war, and to capital punishment. Though announcing themselves as generally agreeing with the Baptist uses and doctrines, they differ in the essential point of baptism, which they perform by sprinkling instead of by immersion. They observe the custom of feet washing, and among them marriage is forbidden, except to those who have been united to the church. In fine they may be set down as a steady, industrious Christian people. In the Crimea they have their own church schools, which their children are obliged to attend from the age of six to fourteen years. Non-attendance is punished by fining the parents. If they are too poor to pay the fine in money it is paid in work. They have higher grades of schools, and educate their children strictly in accordance with their religion.

This is by no means their first appearance in the United States, several settlements being already established in various localities. They settled as early as 1683, near Germantown, Pa., and have since spread over a large portion of that State and formed communities in Maryland, Ohio, Indiana, New York, and in parts of Canada. The present is but the precursor of a large number to come, as it is said that of the 40,000 Mennonites in the Crimea about one third anticipate removal to the United States. The present immigration comes from the towns of Brudersfeld and Friendenstein, in the most southern part of the Crimea, near the shores of the Black Sea. They will probably take up quarters in some of the nearer western States, and begin a new settlement which may be enlarged to important dimensions with the arrival of the remaining exiles from the Crimea.

BELIEVE nothing against another but upon authority, nor repeat what may hurt another unless it be a greater hurt to others to conceal it.

LEAD PENCILS.

The first, and still the most widely extended use of plumbago, is for making crayons or pencils. The original method of manufacture was very simple. The lumps of mineral were cut into the required shapes, and used in the natural state. At a later date it was sawed into the shape now used, and covered with wood, making the well-known lead-pencil; but the Borrowdale mine in England, the best known, finally ceased to produce the mineral pure enough for the purpose, and that method was reluctantly abandoned. The refuse about the mine was then utilized by purifying and pressing into blocks, and these in turn were sawed into "pencil leads." But the leads made in this way were weak and unreliable, and even had they been useful the march of civilization required pencils of different grades, some soft and others harder, while the sawed leads were all alike. The present method consists in selecting the best granulated plumbago (found till recently only in Germany), pulverizing it finely, and floating it in water through a series of vats, the coarser particles settling to the bottom of the first vat, the finer in the next, and so on till after passing through several, that which settles in the last is considered fine enough for the purpose. A suitable clay is found, as yet only in Germany, and this is treated to the floating process, the finest only being fit for use. The plumbago and clay are then mixed together with water to the consistency of cream, and ground together like grinding paint. When this operation is completed, the mass is plastic, water enough having evaporated to leave it in that state. It is then put in a press and forced through an opening of the size desired for the pencil leads, and the leads are cut to a suitable length, straightened and dried. When they are dry enough to handle, they are placed in a crucible, the air is excluded, and they are subjected to a high heat, which bakes them, and brings them out ready to be placed in the cedar for pencils. The different grades are produced by the different mixtures of clay and plumbago; the more clay the harder the grade produced.—*Late Paper.*

TREATMENT OF ERROR.

No mere negations, nothing but the full liberation of the truth which lies at the root of error, can eradicate error. . . . . When Paul dared to proclaim . . . . that paganism stood upon a truth, and *taught the truth*, —paganism fell forever. The Apostle Paul found in Athens an altar to the Unknown God. He did not announce in Athens lectures against heathen priestcraft; nor did he undertake to prove it, in the Areopagus, all

a mystery of iniquity, and a system of damnable idolatries—that is the mode in which we set about *our* controversies,—but he disengaged the truth from the error,—proclaimed the truth, and left the errors to themselves. The truth grew up, and the errors silently and slowly withered.—*F. W. Robertson.*

FOUR GOOD HABITS.

There were four good habits a wise man earnestly recommended in his counsels, and which he considered to be essentially necessary for the management of temporal concerns; and these are punctuality, accuracy, steadiness and despatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

WESTERN FIRST-DAY SCHOOL UNION.

Next session will be held at London Grove Meeting-house, on Seventh-day next, 10th mo. 4th, at 10 A.M. Reports and delegates from all the First-day Schools within our limits are desired, and Friends generally invited.

It is proposed to have a gathering of the children of the several schools in connection with this meeting, with suitable exercises.

THOS. F. SEAL, *Clerk.*

FRIENDS' BOARDING-HOUSE ASSOCIATION.

The Managers and Canvassing Committee will meet on Sixth-day afternoon, 10th mo. 3d, at 4 o'clock, at Race St. Monthly Meeting room. Full attendance desirable.

JOS. M. TRUMAN, JR., *Clerk.*

Salem Quarterly Union of First-day Schools, will meet at Salem Meeting-house, N. J., on Seventh-day, 10th mo. 4th, at 10 A.M. The Schools will please send reports and delegates. All are invited.

REUBEN WOOLMAN, *Clerk.*

Burlington First-day School Union will hold its first meeting at Crosswicks, N. J., on Sixth-day, 10th mo. 3d, at 10 A. M. Reports and delegates from the schools are requested, and a general invitation extended to Friends to attend and participate.

MARY J. GARWOOD, } *Clerks.*
JANE D. SATTERTHWAITE, }

Haddonfield First-day School Union will meet on Seventh-day, 9th mo. 27th, at 2 P.M., at Moorestown Meeting-house, N. J. Reports from the several schools are requested, and the company of all who incline to attend will be acceptable.

The Association of Friends for the Promotion of First-day Schools within the Limits of Philadelphia Yearly Meeting, will hold its next session at Kennet Square Meeting-house, on Seventh-day, Tenth month 18th, at 10 o'clock. The First-day School Unions, or Schools, are desired to forward reports, and appoint delegates. All who feel interested are invited.

JOS. M. TRUMAN, JR., } *Clerks.*
ANNE CALEY, }

The Executive Committee will meet at same pla at 7½ o'clock P.M., on Sixth-day, the 17th.

ROBERT TILNEY, *Clerk.*

ITEMS.

A SERIES of experiments, instituted to test t average loss in weight by drying, shows that co loses one-fifth, and wheat one-fourteenth by t process. From this the statement is made th farmers will make more by selling unshelled co in the fall at 75 cents than the following summ at $1 a bushel; and that wheat at $1.32 in Decer ber is equal to $1.50 for the same wheat in t June following. This estimate is made on the b sis of interest at seven per cent., and takes no a count of loss from the depredation of vermi These facts are worthy of consideration.—*E change Paper.*

SOAP-BUBBLES are the toys of children, and y their study furnished to Newton some of his mo curious and beautiful lessons in the science of ligh Still more recently they have been made by a dis tinguished English philosopher to yield a new an curious illustration of the immense, we may almo say the infinite, divisibility of matter. From th experiments of Newton we know that the film water which constitutes the bubble may be les than one 2-600,000th of an inch. Now, pure wate will not form such bubbles, as it does not posses the requisite cohesion or viscosity; but, if we ad to water less than one-hundredth of its bulk o soap, the whole of the liquid will acquire the prop erty of forming bubbles. "In order to produc this effect, it is evident that there must be a por tion of soap (at least *one* atom) in every cubi 2-600,000th of an inch of the solution. Therefore a single atom of soap in the solid state cannot possibly occupy so much as the one-hundredth of a cubic 2-600,000th of an inch, that is, not so much as a 1-757 trillionth (1-757,000,000,000,000,000th) of a cubic inch."

"ONE of the most interesting features of the moon when she is observed with a good telescope is the variety of color presented by different parts of her surface. We see regions of the purest white—regions which one would be apt to speak of as snow-covered, if one could conceive the possibility that snow should have fallen where (now, at least) there is neither air nor water. Then there are the so-called seas, large gray or neutral-tinted regions, differing from the former not merely in color and tone, but in the photographic quality of the light they reflect towards the earth. Some of the seas exhibit a greenish tint, as the sea of Serenity and the sea of Humors. Where there is a central mountain within a circular depression, the surrounding plain is generally of a blueish, steel-gray color. There is a region called the Marsh of Sleep, which exhibits a pale-red tint, a color seen also near the Hyrcinian mountains, within a circumvallation called Lichtenburg."—*Half-hours with the Telescscope. By R. A. Proctor.*

ORDINARY buckwheat, grown in a moderately warm green-house and cut like mustard when about two or three inches high makes a delicious winter salad. It can be grown in pans all the year round without the least trouble, and when lettuces are plentiful will be found a desirable addition to the salad bowl.—*The London Garden.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX PHILADELPHIA, TENTH MONTH 4, 1873. No. 32

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 497
On Christian Love and Family Harmony..... 501
Local Information..... 502
MARRIAGE..... 504
OBITUARIES..... 504
A Modern Reformer..... 504
English Peasants and English Land..... 506
Fullness of Action..... 508
POETRY:—Have Faith in God—Compensation..... 509
The Need of Religious Fellowship..... 510
Indian Land Ownership..... 510
Freely Forgive..... 511
Notices..... 511
Items..... 512

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 484.)

In the Tenth month of 1837 E. Newport was again called upon to leave the endearments of home and enter that field of labor to which her natural feelings were greatly averse. She informed her Monthly Meeting of her concern to visit the families of Darby Monthly Meeting, Pa., and those of Wilmington, Del., for which a minute of concurrence was furnished her. Ann W. Longstreth and Thos. B. Longstreth accompanied her in the visit to the families belonging to Darby, and it is to be regretted that T.'s notes concerning it have been mislaid. A letter written to his wife contains a summary account, the substance of which is here given.

Eleventh month 10th, 1837.

. . . We are at our dear friend Rachel Hunt's, and this is the first time that I have had time to write. The committee who plan our visits keep us very busy and the appointments are made several days ahead. We pass through many heights and depths. Our sufferings are at times truly agonizing; we go from house to house, as it were, blindfolded, and Elizabeth, through deep baptisms, has to bring into view "the hidden things of Esau," often to the confounding of the worldly wise, as well as bringing to naught the understanding of the prudent. I feel that our exercises are about as heavy as I can bear, but I hope to be able to hold out to the end. One circumstance may serve to illustrate the nature of E.'s service. A friend was visited who was shown very clearly his spiritual condition, and this was represented as being in striking contrast with that which he knew when he made covenant with his God as he followed the plow in his father's field. He could but accept the message that had been delivered, as one of divine inspiration, as he had never to any one divulged the spiritual exercises through which he had passed in his youth, and which on that occasion had been so truthfully presented by our friend. Thus forewarned he turned from the path which he saw was a dangerous one, and became a remarkably useful member of the community.

Sarah Noble, an Elder of Green Street Monthly Meeting, expressed a concern to accompany Elizabeth in her visit to the families of Wilmington Monthly Meeting, which was fully united with, and a minute was granted her for that service. During the prosecution of this visit, while they were at a Friend's house in Wilmington for the purpose of a religious opportunity, a stranger came into the room. Elizabeth's feelings were arrested and she turned to him with the language, "'Seek ye first the kingdom of heaven and its righteousness and all things necessary shall be added unto you.' This, my brother, is one of the most forcible testimonies of the blessed Jesus, and it is peculiarly adapted to thy con-

dition. It is my desire that thou may comprehend it, may appreciate it, may dwell upon it. I feel irresistibly drawn toward thee in tender sympathy, &c., &c."

In about a week she received from him the following letter:

WILMINGTON, Dec. 15th, 1837.

Madam,—The stranger whom you met in a family of Friends which you visited last week, and whom you personally addressed, cannot forbear to write a few lines to you, to which he is encouraged by your rational and philosophic maxim—"That profession constitutes not religion." I too believe and profess this axiom of true toleration. Ever since I have learned to think philosophically, I have made a distinction between theology and religion, and whoever does not thus distinguish, mistakes the *shell* for the *fruit*. Your admonition, my Christian sister, was one peculiarly adapted, as far as I can judge of myself, to my condition and such as I *greatly needed*. Political struggles and severe trials of six years exile, have hardened and blunted my feelings, and my pride under misfortune, my animal fortitude, have overwhelmed my religious feelings. I have murmured against the Almighty more for my helpless country than for myself. Your admonition was solemn but not terrific. In answer to your apprehension of my enquiry into the principles of Friends, I declare my belief in a God *mentally* revealed to man, by which the unlettered savage, who knows nothing of the decalogue, is shown what is right and what is wrong. This invisible agent, call it what we may, and without which no positive religion can be founded, or even recognized, is the scale by which I measure the perfection of existing religious professions, and the more a religion departs from rationality, the nearer is its approximation to superstition, to fanaticism. Having been often on the verge of death and temporal annihilation by state prisons, I have never been tempted to forsake these self-evident truths which I have acquired in exchange for Roman Catholic absurdities. I shall be glad to hear from you madam.

"POLISH EXILE."

In E. Newport's last illness she alluded to this person, and said she many times had felt forcibly impressed to write to him, but was not faithful, and when she was informed that about a month after the reception of his letter, he had met with an untimely death, she suffered deeply because of her unfaithfulness.

On another occasion they visited a family where one of the sons had but a short time previously been discussing, with a friend of his, the subject of revelation. Elizabeth addressed this son very emphatically, repeating *three* times the language, "Tamper not with revelation."

A family consisting of father, mother and a son, an only child, was called upon, and there happened to be present two young giddy girls who were not members of our Society. E. felt no liberty to give expression to her feelings until they should leave the room, which they were invited to do. They complied with manifest displeasure. She then addressed each member of the family, speaking very closely to the son and warning him of the injurious influences of his thoughtless female companions, which if not withstood would lead to ruin. After she had relieved her mind with the family, she proposed that the two girls should be invited in. She told them their presence had closed the way for utterance in relation to the family, but she now felt it right to tell them her feelings in regard to themselves, which she did very pointedly and earnestly. The young man did not profit by the advice given, and had to suffer the penalty of transgression.

Another family which they visited was brought before E. N.'s spiritual vision in a remarkable manner. She addressed their different states so pertinently that one of them remarked aside to a friend who accompanied her, "She has read us all through as if she had known us all our lives. What kind of a woman can she be? She has told me all things that ever I did!" He answered that she was alone guided by an internal sense of feeling.

The religious services within the districts of Darby and Wilmington Monthly Meetings were in keeping with our friend's usual fidelity to and trust in her spiritual guide. The states of the people were often portrayed in so remarkable a manner, that there was no room to doubt but that her knowledge had been received through divine revelation. The acknowledgment was not unfrequently made by the visited that no one save the great Unseen had been cognizant of the facts which had been related.

Her minute was returned to her Monthly Meeting with an accompanying minute from those meetings of unity with her services.

Our friend Ann Jackson, of West Chester, attended the Monthly Meeting of Green Street, held Twelfth month 20th, 1838, with a concern to visit the families belonging thereto, and also those who were in the habit of attending our meetings who were not members. Elizabeth Newport expressed a similar concern which had been resting upon her mind for some time. Both friends were encouraged to pursue their prospects under the direction of divine wisdom. Elizabeth Townsend, an Elder of Green Street Monthly Meeting accompanied them.

The following extract from a letter to E.'s laughter M. alludes to this public offering: ' United with the love of a daughter, I recog- ize a companionship of the nearest and sweet- st character. May this bond increase with dded years and with the development of truth pon thy understanding ere the cares of life nd the love of the world intercept the growth f the pure seed of the kingdom. And may here be a centering to that divine oracle vhence issues light and knowledge, that so in he decline of those powers that I sometimes m ready to conclude are even now on the vane, I may have a staff to lean upon, even hat of an armor-bearer made strong through he discipline of the cross. This has been our Monthly Meeting day, and in order that he vital spark may be preserved alive, I was nduced to present for the consideration of ny friends a concern that I have long felt to isit such of our members as duty may re- uire. It obtained the approbation of the Meeting, and although it cost me much to nake the avowal, peace has followed, and I m thankful that it is a service that will not all me from home."

A minute of the Monthly Meeting of ater date says, that this labor of love was ratefully received, and was accomplished to he peace and satisfaction of those engaged n it.

Extract from a Letter to M. Hilles from E. N.

THIRD MONTH, 13TH, 1839.

. . . . Rachel Hicks and Amos Willets nd wife made us a very pleasant visit. There eemed to me an unusual degree of sweetness bout R. H. She and Harriet J. Moore had n opportunity in our family which was olemn and impressive. R. spoke particular- y of the sweetness and solemnity of her feel- ngs; the interview was grateful to me. Since hen I have met them at Burlington Quar- erly Meeting. I went to our Meeting hesi- atingly, as there seemed no way open to pro- eed. I left the meeting and was followed y my friend, M. A. Hallowell, who encour- ged me to attend to my feelings, and she hought that she would accompany me. She vould have mentioned it to me the day be- ore, but the roads were so bad that she was iscouraged. She and her husband now felt repared to go, and she believed we would et along. The way thus opening, we got off s soon as possible and lodged at Elisha Hunt's. My mind was laboring under a eavy exercise next morning, insomuch that reakfast was almost untasted. S. Hunt was n invalid at that time, and we were invited nto her room, where I hoped to receive a ord of comfort. I was longing for a closer e-union of the Divine Spirit, so that doubts nd discouragements might be removed and fully overcome. But there seemed nothing for me to take hold of but the language, "Behold I go bound in spirit to Jerusalem," etc. No consolation from human lips was afforded me. How ardently did I desire that if I were in my place, that quietness and assurance might once more cover my tossed spirit. I saw that I must leave all outward things, and soon my mind attained a state of peaceful poverty. When we arrived at meeting it was gathered, and I felt weak and faint, but said nothing. Soon after we entered, Lydia P. Mott spoke. R. Hicks then appeared in supplication and I was favored with the answer of a fullness of peace and joy and great tranquility. . . . . .

E. N.

At a Monthly Meeting held Fourth 18th, 1839, E. Newport informed the Meeting that she felt a religious obligation to make a visit to the families of Philadelphia Monthly Meeting. Sympathy and unity were expressed, and she was encouraged to a faithful discharge of duty. Our dear friend, Susanna Haydock, an Elder of Philadelphia Monthly Meeting, was her companion and fellow-burden bearer in this arduous concern. Many remarkable visits were made in which the spirit of prophecy enabled E. N. to see many things which since have been verified. After addressing several individuals in a certain family she expressed her interest and sympathy in one of the younger children, and exhorted him to yield to the impressions made upon his mind, and against which he had rebelled until deep suffering was his portion; she felt that continued disobedience would result in his being left in doubt and darkness, but faithfulness would meet with an ample reward, and he would have to become a public Minister of "the Word." The mother, who had not been aware of the dispensations through which her son had passed, and was still enduring, was greatly troubled in the belief that Elizabeth was entirely mistaken, and her faith in her mission was considerably weakened. Before very long, however, she had a clear evidence that the facts were in accordance with E. N.'s feelings, and she could not feel satisfied without making a full acknowledgement to her of her doubts, and the manner in which they had been removed. This son, as was predicted, is now a valuable Minister of the Gospel.

In another instance, where there was a large family of sons and daughters, Elizabeth addressed them with a power that had a tendency to bring conviction with *it*. She then particularized one son upon whom she felt that the anointing oil had been poured, and that if faithful to his calling he would have to invite others to enter the Lord's vineyard

and labor in His cause. To one of the daughters she spoke, tenderly alluding to what she believed she would have to pass through. That it would be her privilege to nurse her beloved father who would ere long be taken ill—that by her devoted care, the pain which he would have to endure would be in a degree assuaged; and after all had been done, and his loved form committed to the dust, in a brief space she would follow him to the mansions of bliss. Trying as this was to some of the family at the time to hear, it proved a true prophecy. Within a few months the father and daughter were taken hence, and in not a very long time, the son alluded to, was acknowledged as a gospel Minister.

Our friends were at another place, the family being strangers to E. N. The committee were surprised to find quite a number of young people—some of them, they learned, were married children of the friend visited, who had come for the purpose of being at the meeting. After a season of quiet, E. addressed the head of the family, but suddenly paused. Then entered into an explanation of the testimonies held by Friends in contradistinction to those adhered to by the "Established Church" and those called "Evangelical" in their belief. This was done in a remarkably clear and concise manner, and the meeting was pre-eminently satisfactory. A day or two after this occurrence, the friend, at whose house they had been, inquired of one of the committee if E. Newport had been told that the young people who were present had been unsettled upon those subjects which she had so clearly explained. He was told, she was an entire stranger to them all, and knew not to whose house she was going. He said *he* was entirely satisfied that that was the case, but the children thought she must have been informed of the doubts which they had felt, or she could not so exactly have alluded to them.

In another case a meeting was held with a family, and as was almost the universal practice of E., its members were individually addressed—but Elizabeth's mind was not relieved; after sitting some time longer, she asked if the family, except the father and mother and one she denoted, would leave the room. They did so, and then E. presented what had been opened to her spiritual vision, and earnestly urged the individual to abandon an intended purpose; if it was persisted in, it would embitter and render unhappy the future. This word of caution was not acted upon, and the result was as was portrayed.

A Friend, who is at this time an active and useful member, can remember the power with which E. N. addressed him during this season of deep baptisms wherein she was led as one whose natural vision had been ob scured by the brighter light which shon around her pathway. He was admonishe to renounce more fully the strong will of th creature, so that the Master might lead hi into the valley of humility and by the sti waters; so that the still small voice might b more perfectly heard, and a preparation re ceived to call upon others to serve the Majes ty of Heaven, who in condescending good ness was ready to unveil His glory to th waiting and watchful mind.

The families of Spruce Street Monthl Meeting were visited by our friend in th latter part of 1839, she having obtained minute of concurrence from her Monthl Meeting for that purpose. Among her breth ren and sisters of this part of the heritag she went forth as one called of the Lord t distribute bread to the hungry, and consola tion to the afflicted, bearing upon his spiritua banner the inscription of "Glory to God i the highest, peace on earth, and good will t men." In a number of instances she foresa the work designed for certain individuals who, if *faithful*, would become as bright an shining lights in the camp of our Israel; bu if lukewarmness and indifference were suf fered to gain the ascendancy, they would ap pear but as beautiful vessels marred upo the wheel. With yearnings of spirit sh looked upon some of these, hoping to see er the end of her earthly pilgrimage the fulfil ment of the bright vision which her faitl induced her to believe was no idle chimera She had often to feel that a want of faithful ness to the inward monitor on the part o individuals, occasioned her to appear as false prophet, but that gave much less uneasi ness than that these bright immortals shoul not so use the Master's talents; that at Hi coming they might receive the answer o "Well done."

Within a year most of the families belong ing to our Monthly Meetings in this city, be side many others who were in the habit o attending our meetings, had thus an evidenc of divine love and sisterly regard.

From numerous testimonies in relation t this service, it is believed that it had a ten dency to unite spirit with spirit, so that th gospel could flow as a stream direct from th Fountain of Life, whereby the weary wer refreshed, the weak strengthened, and al were encouraged to take heed to the impres sions of the inward monitor, that they migh become faithful stewards of the manifol gifts which had been bestowed *upon them b a beneficent Creator.*

Extract from a Letter to M. Hilles from E. Newport.

. . . . "We were favored to get through

the prospect which I mentioned to thee to the peace of our minds. I believe we could all unite in this. I find more and more occasion to feel dear old friend S. Haydock as a true mother in Israel. She told me when we were together on last First-day, when she and David Ellis kindly accompanied me to West Philadelphia Meeting, that she had been nearly united with me though in great suffering most of the week, and that she had lost one whole night's sleep querying why is it so? I informed her that in some severe baptisms through which I had passed, I had desired to know if she was separated from me; her answer was, "my dear, never more nearly united." One of my communications lately at Cherry Street gave rise to many conclusions, and much talk; but S. H. expressed much satisfaction, and as soon as she was near enough to me, sealed it with a kiss. Many and deep have been my plungings of latter time, but if they only have the blessed effect to deepen in the root of life, they will be numbered among the blessings in disguise of a kind and overruling Providence."

In the First month, 1840, a minute was granted E. Newport by Green Street Monthly Meeting to visit Byberry Monthly Meeting, but the way not opening for her to perform the visit she returned the minute in the Third month with this information: she felt the reward of peace for having thus far been faithful to what had been required.

(To be continued.)

ON CHRISTIAN LOVE AND FAMILY HARMONY.

BY PRISCILLA GURNEY.

The command to love one another from the highest authority, is taught not only by the doctrines, but by the example of our Lord, who went about doing good, "This is my commandment, that ye love one another as I have loved you."—John xv. 12. "A new commandment I give unto you, that ye love one another as I have loved you; that ye also love another."—John xiii 34. There are few things that I have so much desired in christian communities as that this holy influence of love were a more actuating and prevailing principle amongst them. We see much of universal benevolence, but the prevalence of christian love in domestic life is still evidently but too deficient and imperfect. It is so much a general feeling that the ties of natural affection are sufficient for domestic union and harmony; but there are innumerable proofs that this is but a transitory and frail bond, unless supported by the discipline of christian and Divine love; whereas this holy, and blessed, and sanctifying principle, gives strength and stability to natural affection; being itself of a pure and eternal nature, it gives the same stamp to relationships and unions begun in this life. It is impossible that christian love can prevail unless self-love be brought under subjection, and we are called upon to practise forbearance and self-denial even in the enjoyment of the nearest and dearest ties in life. We must love our neighbor as ourselves; we must do unto others as we would be done unto; we must in honor prefer one another. Now, I think we see that these injunctions are often more practically obeyed and observed by Christians in their general intercoure with others, than with their families in their private and domestic life. It is a great error that even religious characters are too apt to fall into, to suppose that we do not want to have our natural affections regulated by Divine love: the former unassisted by the latter, will never teach us to suffer long and be kind, to envy not, to seek not our own, to bear all things, to hope all things, to believe all things. It is, surely, from this cause that we see so little family union and harmony amongst Christians, too rarely in much perfection even among those of high spiritual attainments in other points. It is very delightful where we witness charity (in its most extensive sense), thus to begin at home. The important subject of family harmony has of late much engaged my attention, and I have been led to reflect on those principles which can alone insure it, and on those causes which too lamentably prevent its prevalence in the world. The nearer, the closer, the dearer the natural connection, the more important does this solid foundation and cementing influence become. The nature of human affection is to diminish, to fall away. Divine love is not opposed to natural affection, but gives it strength, value, and duration. Natural love finds no full satisfaction, but christian love alters its character and gives it that which is satisfying, complete, and lasting. Natural love is selfish, but, sanctified by Divine love, it becomes disinterested and generous. The principles first to be looked for as the fruits of this love are, religious union and religious liberty. Real Christians must be united in essential points. If Christians at all, they must have "one Lord, one faith, one baptism, one God and Father of all, who is above all, —and in all." But such is the imperfect state of the church-militant on earth, that these essential and vital truths are viewed through different mediums. The application of these truths to individual experience may be a little different in their religious services and christian practice: "There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and diversities of operations, but

it is the same God who worketh all in all." How deeply it is to be lamented, that these little differences among Christians should be more separating, than the essential grounds of union should be uniting. We must, then, if we would love one another according to the commandment of our Saviour, diligently cultivate such a spirit, as well as conduct, of religious liberty, as would lead us to forbear one with another in love. We must cherish the feelings of interest in one another's welfare. We must "watch unto prayer" for those we love as well as for ourselves, but we must suspend the spirit of judgment. It would be pleasant, indeed, always to walk in the same path, and especially to go together "to the House of God in company;" but since this cannot be, in the present state of things, we must chiefly desire that the will of the Lord may be done. We must look with a single eye unto Him; must remember His injunction to Peter,—"If I will," &c., "what is that to thee? Follow thou me." On looking a little to this principle of religious liberty, as tending to promote unity and family harmony, it is still evident that the more complete be the union and understanding on religious subjects, the more perfect must be this harmony. And it therefore appears to me a matter of essential importance, that in connexions of marriage there should be similarity of view and union of heart and of mind, on the lesser, as well as on the greater points of christian faith and practice. To walk in the same path, to partake of the same refreshment, to be united in the same objects, to have one mind with regard to their families and households, to be enabled to strengthen one another's hands in their daily walk in life,—must greatly tend to their domestic happiness and good. This complete union, therefore, should be earnestly desired in this most close and near connection, and it must be considered a great risk and very imprudent, to enter upon it without this accordance. If, however, differences of views on these important subjects should arise, then, in proportion as the connection is near, should be the watchfulness, that forbearance in love may be experienced one towards the other, that the spirit of religious liberty may be cherished, that the essential points of union may be kept alive in the heart and cultivated, and that the points of discussion may be kept out of sight; and be in no wise suffered to occasion any breach of love. This holds good, also, in all the relations of life,—parents towards children, children towards parents, and brothers and sisters towards one another. Let parents diligently implant in the minds of their children those principles and views which appear to them the most accordant with the truth. If, after the most watchful care and example, the result should be a want of that conformity which they have desired, let not these things, more than can possibly be helped, occasion a breach of love and union, and of family harmony. And, on the other hand, let children yield as much as their conscience will allow them, to the judgment and wishes of their parents: they are called upon to honor their parents, and nothing but the will of God should be stronger to them than the will of their parents.

For Friends' Intelligencer.

I think it is due to the Modocs and Captain Jack that the following letter should have increased publicity.

GIDEON FROST.

To the Editor of the (New York) Sun:

Will you permit a Christian gentleman to protest against the constant and inhuman cry for blood, now so prominent a feature in many Journals of this day? I refer to the persistent efforts, on the part of certain Government officials, to heap obloquy on the name of the subdued Modoc chieftain, Captain Jack.

During the severe winter of 1858–59, I was stationed at the Klamath Forks, and can testify to the kindly disposition of this much abused red man.

I will refer to Doctor W. F. Rosiner and Peter Krapp, now of Kinosha, to bear witness to the following facts:

Myself, in company with these gentlemen, was lost at the Upper Fords Crossings, and we were providentially found by Captain Jack and his band. We were well cared for. They brought us to their lodges, and during a long and tedious illness, treated us with such kindness as we rarely experience from men who boast a white skin.

Let me here add, that many a western bound emigrant has cause to thank the day when he first encountered Captain Jack and his good Modoc braves.

It seems hard that after robbing these poor Indians, the white men should seek their blood, because they have done what the beasts of the prairies have been taught by nature, viz: to protect their young.

Pittsburg, Sep. 6. E. S. O'THERNE.

For Friends' Intelligencer.

LOCAL INFORMATION.

Centre Quarterly Meeting was held at Centre, 9th mo., 1st, 1873, and was large, and thought by many to be an unusual impressive and profitable season. Although no ministering friends out of the limits of the Quarterly Meeting were in attendance, those of our own members (of which we have three recorded ministers) who were exercised in the ministry, bore living testimony, reaching

the witness for truth in others, and many hearts were filled to overflowing, and several of our young friends, and some, I believe, for the first time, were made willing to acknowledge and bear testimony to the Truth as made known to them.

The meeting for business was also a very instructive season, and during the reading and answering of the queries, impressive testimonies were borne and Friends were encouraged to maintain our testimony against the use of intoxicating liquors. It was shown that members of this Society were pioneers in bearing an uncompromising testimony against slavery, and Friends were encouraged not to falter in their testimony in favor of temperance. The use of *tobacco* was also adverted to and Friends were urged entirely to abstain from its use. The answer to the tenth query brought a solemn covering over the meeting. Two of the pillars of our meeting—Jeremiah Moore and his sister Lydia Spencer—having been removed by death, and the language of encouragement was feelingly held forth to others to follow their example of devotedness.

The committee appointed at last quarterly meeting to hold circular meetings, reported one held at Tyrone, within the limits of Centre Monthly Meeting, and one at Chestnut Ridge, within the limits of West Branch Monthly Meeting. They were well attended, and were believed to have been refreshing seasons, and the Committee was encouraged.

M.

A Friend in writing from Salem, Ohio, in reference to the late Yearly Meeting at that place, says: "We had an exceedingly interesting meeting, though it was quite small in numbers. The public meetings were large for our place, and those present were deeply interested."

He speaks of the ministrations of the visitors in attendance as being to "edification," and says: "our particular meeting (that is Salem Monthly Meeting) is hopelessly small; I am sorry to have to acknowledge it so, and I sometimes think it will go down unless we can get some outside help. If the Spirit would but move some good substantial public Friend to move to Salem, I think there would be a good opening for the cause of Truth, and for the revival of our meeting.

Enos Heacock, a member of West Monthly Meeting, was acknowledged as a minister by our Quarterly Meeting in Fifth month last. Another Friend of same meeting, and one at Salem, occasionally speak in meetings for worship.

Samuel M. Janney, Sunderland P. Gardner, Jesse Hoge and companions having visited the meetings generally within Ohio Yearly Meeting, proceeded to the limits of Indiana, attending (excepting J. H.) Waynesville on 21st. Springboro in afternoon, at Morrow on 22nd, Greenplain 23rd, and at Miami Monthly Meeting held at Harveysburg on the 24th. S. M. J. had a little to offer and S. P. Gardner was exercised in the ministry quite at length and very acceptably. They were to hold a meeting at Wilmington in the evening, and attend at Cincinnati on 25th inst.

At Miami Monthly Meeting the Committee in reference to reviving the meeting at Wilmington, reported having held two meetings with those Friends, and they had continued to meet regularly since; the Committee were continued to report in three months.

James W. Haines stated that he was physically unable to attend the recent Prairie Grove Quarterly Meeting, and asked that he might also have liberty to appoint meetings within their limits. Unity was expresed with this, but it was thought unnecessary to alter the minute. Sunderland P. Gardner's minute also embraces a visit to Baltimore Yearly Meeting.

At Prairie Grove Monthly Meeting are three recorded ministers: at Wapsinonoc, three recorded (one of these lately removed to Kansas), four unrecorded.

Honey Grove Meeting has been discontinued.

The Circular Meeting at Merion on the 21st was well attended and satisfactory. Deborah F. Wharton and George Truman were exercised in the ministry,

In the morning at Radnor, Louisa A. Evans and Louisa J. Roberts had something to offer to edification. At the close of the meeting a conference was held in regard to First-day schools, and it was concluded for them to meet at the close of the meeting on the 28th inst. further to consider the matter.

Deer Creek Monthly Meeting was held at Fawn on the 11th of 9th month. Lydia H. Price, a minister from Birmingham Monthly Meeting, attended in the prosecution of her concern to visit Nottingham Quarterly Meeting and its branches. Some notice was given and a large congregation was in attendance composed of different denominations, it was orderly and quiet. And after L. arose hardly a motion was noticed until she sat down, when the silence that spread over the meeting was remarkable, so much so that an aged elder, whose business it was to close the meeting for worship in order to proceed to

the business of the Monthly Meeting, observed that he felt a hesitation in breaking the solemnity which was then felt amongst us.

The business of the meeting was gone through afterward with much forbearance and brotherly love.

9th mo. 18, 1873. D. P.

During the past summer my sojourn has been in the beautiful valley 10 miles north of Gettysburg, among quiet country Friends, where all is found to make a summer home pleasant.

Within a short distance is located Monallen Meeting, where also is held in the 2nd and 8th months Warrington Quarterly Meeting (alternately with Pipe Creek).

As usual at mid-week meetings but few are gathered, but on First days and meetings of business very many attend, among whom are many of the young. About forty years ago the Meeting House was removed here from four miles distant. They have no recorded minister, but some weeks during the Summer, Maria Kent, a minister from Chester County, was often in attendance. She has a sister belonging to this meeting, and her mission of love was very acceptable, though, as she herself said: she came not "as a messenger sent." Her words in season were fitly spoken, and coming from the fountain they met the witness.

As yet they have no First day school, though many are feelingly alive to the subject. The young are very desirous for one, and we trust ere long way will open for its establishment.

If Friends, whose mission is in this direction, should feel drawn to aid therein, they would find kind Friends, with open hearts and homes, to welcome them, where the "fields are white unto harvest." S.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 4, 1873.

MARRIED.

BARKER—ROBLEE.—On Fifth-day, the 18th of Ninth month, 1873, with the approbation of Danby Monthly Meeting, at the residence of Hannah D. Rogers, in Granville, N. Y., Abraham Barker to Rhoda Roblee, both of Granville.

DIED.

HANSON.—On the Third-day of Sixth month, 1873, Elizabeth B. Hanson, aged 50 years; a member of Baltimore Monthly Meeting.

MATTHEWS.—At his residence in Gunpowder, on the 9th day of Sixth month, 1873, Mordecai H. Matthews, aged 75 years. He was interred in Friends' Burial Ground, Baltimore.

TYLER.—On the 13th of the Eighth month, at Greenwich, Beulah Ann, wife of John Tyler, in the 61st year of her age; a member of Greenwich Monthly Meeting, N. J.

SHOURDS.—On the 19th of the Eighth month, near Hancock's Bridge, Elizabeth T. Shourds, in the 33rd year of her age; daughter of Thomas and Sarah Shourds; a member of Greenwich Monthly Meeting, N. J.

MATHER.—Suddenly, at her late residence, Jenkintown, Pa., the 2nd of Eighth month, 1873, Martha P. Mather, widow of John Mather, aged 88 years; a member and elder of Abington Monthly Meeting, and for many years a constant attender thereof.

SHEPHERD.—On the 12th of Eighth month, 1873, Hannah, widow of Caleb Shepherd, in the 85 h year of her age; a member of Saratoga Monthly Meeting.

This dear Friend during her long life, ever manifested a conscientious devotion to the fulfilment of its varied duties, and near the close bore witness to the "wonderful goodness and loving kindness of a gracious God," and to the importance of a pure mind and a clear conscience.

Thus as a shock of corn fully ripe, was she gathered to her rest.

WRIGHT.—Eighth month, 24th, 1873, at his residence, in Belmont, Belmont Co., Ohio, of Paralysis, Nehemiah Wright, in the 84th year of his age; an elder of Plainfield Monthly Meeting.

TOWNSEND,—At his residence in Port Elizabeth, N. J., on the 17th of Ninth month, Charles Townsend, in the 52nd year of his age; a member of Greenwich Monthly Meeting, N. J.

JOHNSON.—On the 21st inst., at his residence, School Lane, Germantown, J. Warner Johnson, aged 55 years; a member of Green Street Monthly Meeting.

HOYLE.—At her residence at Clear Creek, Putnam County, Illinois, Ruth Hoyle, in her 83rd year; a member of Clear Creek Monthly Meeting of Friends. She was a kind and loving mother, an exemplary Christian, and a friend to the poor and needy and with a hand ever ready to soothe and alleviate the suffering.

During her last sickness her suffering was great, but she bore it with Christian fortitude without a murmur, and departed with the full assurance of her Maker's love, and that "all would be well." She was one of the pioneer Friends of Illinois, and removed with her husband, Joseph Hoyle, and their children to Illinois in the Spring of 1837.

They were followed in a few years by other Friends, and a Meeting was opened at a private house, and continued to be held there for some time. It was then held in the school house, where a Monthly Meeting was established in the year 1841, and in 1842 a Friends' Meeting-House was built at Clear Creek. In meetings of business this dear Friend took a lively interest and an active part, when health permitted her to attend.

MARTIN.—On the 14th of Eighth month, 1873, Phebe W., wife of George Martin, in the 75th year of her age; a member of Kennett Monthly Meeting, Chester Co., Pa.

A MODERN REFORMER.

As Joseph Arch, of whom the following is an account, has arrived in Canada, we thought the subjoined sketch of the object of his visit would be of interest to many of our readers:

Joseph Arch, President of the English National Agricultural Laborers' Union, is expected to land at New York in a few days

[is object in visiting this country is to ascer-
in personally the advantages it affords to
nigrants of the farm-laborer class, and if
ıtisfied, he will—according to his statements,
ade at a public meeting on the 30th of July
-make arrangements to send out over 200,-
00 men. Mr. Arch will doubtless endeavor
) obtain American co-operation and assist-
nce in locating these men and their families.
[e will also visit the Dominion of Canada,
ıe provinces of which already offer pecuni-
ry assistance and other advantages to labor-
ıg emigrants from the old country.

Jacob Arch was born at Barford, a sleepy
ttle village, some three miles from Warwick,
ngland. He is now about forty-five years
f age; he is short, of sturdy build, with the
eather-beaten face and complexion so often
en among English laborers and navies. . .
[e has been all his life a farm laborer, is a
)tal abstinence man, and belongs to one of
ıe Methodist sects, of which he has been for
ıany years a local preacher, that is, a lay-
ıan who preaches in the chapel or *al fresco*
ithin a certain district and without pay.

In such a school was Joseph Arch brought
p, having, as he says, in his twenty-five years
s a preacher walked over seven thousand
iles to expound the gospel to his fellows.
he commonest rudiments of education he
cquired without tuition. He is entirely and
ıoroughly a self-educated man, educated
iefly during his later life, and brought to a
nowledge of the issues of the day by the
udy of the newspapers. When a young
ıan Mr. Arch felt that he and his kind were
adly treated, and he rebelled against it. In
speech at Leamington last year he said—
nd his words went home to his hearers:
Men, I'll tell you what I had to do; I had
wife and two children, and one and sixpence
hirty-six cents) a day was all I was getting,
orking hard morning to night. I asked my
ıaster for more; he said one and sixpence a
ay is all I shall give you. I had sworn at
ıe altar to love and cherish and preserve my
ife, and I knew that would not keep her
nd the children, so I struck. I went away
) work where I could get higher wages.
ometimes I could not get anything but straw
) lie on, and once I slept for nights and nights
n corded wood; but I thought if any one
as to suffer, it was not my wife and children
ut myself." And so, leaving his wife and
hildren in the Warwickshire village, Arch
oamed over England working at job or piece
ork, sending home what he earned to his
ife, and preaching on Sundays in chapel or
n village green. A strong, able, intelligent
orkman, a man in every way superior to his
ellows, Arch in time (but with what sacri-
ces and self-denials who shall say) saved money sufficient to buy the freehold of his little cottage at Barford. There he settled down, working by the job for the neighboring farmers during harvest time, and cultivating a little land which he rented. When the Warwickshire farm laborers struck they appealed to Joseph Arch, and he became their leader. . . . . .

It was on Good Friday, the 29th of March, 1872, that the first united meeting of the Warwickshire laborers was held in the Public Hall, Leamington. At this Joseph Arch presided. . . . . .

After the meeting at Leamington the Union was fairly started. Joseph Arch traveled through all parts of England organizing branches of the Union wherever he went. In two months the Union was a national one, and on the 29th and 30th of May, 1872, a meeting of delegates from all parts of the country was held at Leamington (which from its central position is made the headquarters of the movement). Over this Mr. Dixon, member of parliament for Birmingham, presided. Arch was unanimously elected President of the Union.

The movement, which at first was only a demand for a few more shillings a week, has now become one of political importance, and the laborers will demand a vote in the counties, as the artisans did in the cities. Arch at first avoided all political references. But when Her Majesty, through her steward, discharged the laborers on her private estates for demanding a few more shillings a week, he spoke strong words, and, even as the movement has grown, there is no doubt his ideas have advanced also, perhaps almost in spite of himself, for, being a deeply religious man, his ideas of Republicanism were connected with French Atheists and Socialists.

The Union did not at first officially encourage emigration. Arch said, "I wish to assist a man to get a living in England and not to run away from it." Still emigration has been tried by many of these laborers. The Consul-General of Brazil in England early made his appearance at Leamington, and engaged the services of a young Warwickshire farmer who had failed in business. This man, Thomas Alsop, went about speaking on the advantages of Brazil, where he said he was going to form a colony. He induced many of his ignorant neighbors to accompany him, and, once landed, he returned to England for a fresh batch of emigrants, giving glowing descriptions of the country. The unhappy fate of these emigrants was learned from certain of their number who were sent here by the Brazilian authorities, and landed at this port from the steamer Merrimac on March 20. These men who had been to the tropics,

where they were unable to work, were half starved and decimated by yellow fever, were immediately engaged from the Labor Bureau at Castle Garden at good wages, and the Superintendent of Emigration told the writer that "they were just the sort of men needed here, and that he could obtain situations for thousands of such if they came."

Apparently having wisely determined to encourage emigration, Mr. Arch as the representative of such men, who even here at New York would, according to official testimony be readily snapped up by employers, comes to visit us to see what encouragement we can give him. As the leader of a powerful organization, the members of which would make valuable citizens of this country, he deserves recognition and encouragement; as a pure, unselfish, high-minded man, laboring for the good of his fellow, he at least commands our respect.—*New York Tribune, 8mo. 16th,* 1873.

From the Christian Union.

ENGLISH PEASANTS AND ENGLISH LAND.

BY GEORGE M. TOWLE.

The approaching visit to this country of Joseph Arch, the President of the National Agricultural Union of England, an institution to which he may be said to have given the cause of being, and of which he was the founder, lends a new interest to the subject of the English peasantry and the tenure of English land. The English peasantry have, within a year, and owing mainly to Arch, himself a peasant, awakened to some recognition of the injustices which are their traditional inheretance, and to rights which have until now lain dormant, but the existence of which they have now to a degree been brought to recognize and claim. The condition of the tenure of English land has at last become a subject not only of the gravest contemplations of statesmen, but a subject upon which the nation at large, including many of the more enlightened members of the landed aristocracy, have come to look with open dissatisfaction, and upon which have been founded designs of vigorous reform.

No one, indeed, can long observe the English agricultural system without being very much struck with the immense contrasts it presents. Its most obtrusive fact is the exceeding great wealth of the few, the amazingly abject poverty of the many; the broad culture, refinement, and ability of the noble, the dense dark ignorance of the peasant; the paternal care with which the law hedges about the property and privileges of the one, and the nakedness to which the law has stripped, and in which the law has left the other. Sir Archibald Alison, who was that stubbornest of all Tories, a Scotch Tory, wrote twenty years ago what is even yet more strangely true to-day: "What is unparalleled in the history of the world is the co-existence (in Britain) of so much suffering in one portion of the people with so much prosperity in another; of unbounded private wealth with unceasing public penury; of constant increase in the national resources with constant dimunition in the comforts of a considerable portion of the community; of the utmost freedom, consistent with order, ever yet existing on the earth with a degree of discontent which keeps the nation constantly on the verge of insurrection; of the most strenuous efforts for the moral and religious improvement of the poor with an increase of crime unparalleled at the same or perhaps any other period in any civilized state."

The historian did not seek to explain what doubtless seemed to his Tory vision as an inexplicable mystery; it was not for him to say that primogeniture and entail were bad laws, that the English lord and the Scottish laird should enjoy incomes of tens of thousands a year, while paying their laborers twelve shillings a week, and that Parliament should enter upon reforms which might rend the august unwritten constitution. But what the historian could not solve the statesman might, nay, must solve. Mr. Cobden, in a speech in the House of Commons, said, "There is not on the face of the globe a country where the peasants are what we see they are in England; there is no country where, as in England, there exists *a complete divorce* between the peasants and the land." John Bright called the attention of Parliament to the fact that there were a million persons subsisting on parish relief in England, and another million "always on the eve of pauperism;" and that half of the whole population live in houses whose annual value did not exceed five pounds sterling. Louis Blanc, with his shrewd Gallic power of analysis and minute observation, wrote to Paris that "the peasant is badly fed, badly housed; he is delivered over, without defence, to the attacks of old age; he has no chance of raising himself in the social scale."

The evils thus forcibly pointed out have not diminished, but have increased in recent years. Great landed estates have become larger and fewer; the agricultural population has increased in numbers and therefore in poverty. There are not far from thirty thousand great landlords, averaging six tenant farmers. The net revenue of the land is not far from sixty millions of pounds sterling; the average landlord income is therefore about two thousand a year. But the incomes of the highest one hundred are immense. The properties of the houses of

Grosvenor, Dudley, Buccleuch, Brownlow, Bute, Portland, Salisbury, Sutherland, Rutland, and many others, to speak only of titled proprietors, are almost fabulous. Nearly the whole area of the shire of East Sussex, which embraces more than eight hundred square miles, is included in the estates of the Duke of Richmond and Lord Leconfield. The Duke of Bedford owns the whole of the Russell square district, and a large portion of the Bloomsbury and Covent Garden districts, in the very heart of London, including spacious squares, main streets and by-streets, the opera-house and market, and a portion of the Strand. Lord Portman owns a whole quarter at the West End; the Duke of Portland and the Marquis of Salisbury possess large areas between St. James' Palace and Temple Bar. The Marquis of Westminster is the lord of Belgrave and Eaton squares, the two most elegant and fashionable localities in London, and a large portion of Westminster. These properties are independent of the rural estates of these great nobles, which are counted by thousands of acres and half a dozen palaces and castles each. The guardians of the young Marquis of Bute, who owns most of the town and the coal-mines of Cadiff, besides the Island of Bute and many large estates in England and in Scotland, not long ago paid out two millions of pounds merely to improve and repair his estate of Crichton Mountstuart. It is said that the Duke of Sutherland can ride by rail for a day on his Scottish lands; and some one has remarked that one-fourth of the Kingdom of Scotland is owned by eight noblemen. The making of immense estates still larger has been steadily going on, despite the few feeble attempts which have been made within a decade by Parliamentary reformers to restrict the accumulation of landed properties. Mr. Bright, not long ago, illustrated this by saying that he knew a nobleman whose income was £120,000 a year. Of this he spent forty thousand a year, and laid down the remaining eighty thousand "in rounding his property and buying up every contiguous estate that was offered for sale." Despite these alarming facts, the laws of primogeniture and entail still remain. A landlord may absolutely tie up his landed estate for one hundred years, so that not a rood of it can come upon the market; he leaves it to his eldest son, and only in the very rare case that he dies intestate is his property divided among his children.

As a contrast to the wealth of the lords of Chatsworth and Eaton Hall, of Belvoir Castle, Crichton Mountstuart, and Hatfield House, consider the condition of the peasant who tills their lands, and upon whom, in reality, all that wealth and grandeur rest. The average wage of the peasant is twelve shillings—three dollars—a week; besides this, he has what the noble lord, his master, is pleased to call a hut, but what vernacular candor would, in most places, designate as a hovel. He is allowed food for his pigs, if he has any, and a certain ration of potatoes for home consumption. One who visited many of these cots, in Warwickshire, one of the most prosperous of English agricultural counties, describes them as being too often in this wise: "dilapidated, plastered with mud, without a floor, with a hole for a window, broken-down stools, chimneys where the smoke refuses to take its natural course upward, no table or bedsteads, and full of chinks and crevices." These huts are not weather-proof, and sickness prevails to a fearful degree, at certain seasons, among the children of the peasants who reside in low, marshy localities. The peasant not only lives in this rude and comfortless state, but he is doomed to see his children grow up in an ignorance as dense and hopeless, with an ambition as dead and motiveless as his own. The country squire looks upon education—at least peasant education—as an interloper, a nuisance, and a conspirator; and but a very slight percentage of peasant children learn to read. Corresponding to this abject material and intellectual condition is that in which the peasant stands socially and politically. Socially, he has no advantages whatever; politically, he is still—though the rotten boroughs were abolished forty years ago—the serf and slave of the lord of the manor. The latter has an arm which he perpetually holds over the peasant to terrify him into obedience—the threat of eviction. The land, on the one hand, is so closely tied up; the agricultural tenantry, on the other hand, are so much more numerous than the demand for their labor; that to be evicted from a little plot of land is, to nine out of ten, almost synonymous with beggary or even starvation. The rule of the lord of the manor is thus well nigh absolute.

But thanks to Joseph Arch and his fellow-workers, the prospect that the present state of things will undergo a change is daily brightening. Thousands of peasants, who, with their ancestors, have been for centuries as dumb oxen in the hands of the landlords, have been stirred into combination and resolution to assert their rights. Those rights are neither vague nor visionary. They consist in proper wages, in decent houses, in health, in plentiful nourishing food, in the education of their children, in protection in the tenure of the land so long as they pay their rents and do not abuse it, in the inde-

pendent exercise of their political privileges, and the freedom to think and act apart from the dictation of their landlords. The unions founded by Joseph Arch now extend through every agricultural shire; the peasants have combined; and probably the next revolutionary phase of English politics—which have long presented an almost unbroken series of revolutionary phases—will be the struggle to emancipate English land, to break down the prescriptive laws which now tie up vast estates, and to raise the now ignorant and plodding peasant to a condition of at once greater physical well-being, and a higher intellectual and social plane.

From the Christian Register.

FULLNESS OF ACTION.

In looking over, lately, a large work devoted to manufactures and the mechanic arts, with notices of some of the leading manufacturers and mechanics of the country, we were struck, more forcibly than ever before, not only with the superior genius and talents of many of these men, but also with the fact of the immense activity with which they had employed their various faculties. Whether the work has been small or large, the invention and production of the gimlet-point of the screw, the arrangement of the hairs or bristles of a pencil or a brush, the embroidering of coach-lace, or the effective arrangement of a steam-fire-engine, the building of a monitor, or the discovery of the Bessemer steel process,—in all we see the human mind in its greatest intensity of operation. Thought, the most thoroughly abstracted from all outward and inward disturbances, from appetite and pleasure, from wearying cares, demands of society, the charms of nature, noise of city streets or of rattling machinery, is the first view presented in the life of one of these great men. What ingenuity, fertility of expedients, largeness of knowledge and comprehensiveness of mind, have been employed! What quick decisions of the will, energies of determination, untiring perseverance and unfailing faith have been exhibited! In a great manufactory or machine-shop nothing seems idle; wheels are running, belts are moving, springs are acting; the machinery seems alive and earnest, and hurrying to do its work. And so the mind of the great inventor and employer of it all; what an intensity of satisfaction he must have in the activity of every power he possesses!

For we well know that powers are given for action, not for disuse; and that to the action of every power is given its peculiar satisfaction. It is not that we are to say that happiness is the result, reward or accompaniment of fullness of activity; but it is a condition in which the thought of happiness is lost. Happiness becomes unnecessary to the well-employed. Not that the desire for it is driven out of the mind by occupation of all the time or all the thoughts. Whether full activity is better than happiness or poorer, whether it is the same or different, the active man knows not, cares not; he has something sufficient to himself—his work to be done. If it presses him, wears him, agonizes him, its effect upon himself is not his matter of consideration; it is his work that is to be accomplished, not his own condition that is to be considered.

But many thousands in the world have never learned the lesson of the importance of full activity. They have learned to be self-conscious, to ask themselves if they are happy, to look around for the means of happiness, or to engage in work directed to that result. But as the stomach, we may conceive, would never digest food, nor the veins circulate blood, if the power of thought were bestowed upon them, and they had to be considering their own work, the enjoyment it might give them, and the best way to find enjoyment, so the mind, self conscious in the demand for happiness, finds its constant disappointment. But many persons do not know the value of work to themselves. They have wealth and want to get out of it the most it can procure for them. They have abundance of time, and devote it in one or another way to pleasures of sense, excitements of society, aimless reading of many idle books, travel that shall occupy idle time, and exclude the irruptions of thought. Some persons never know their work; would gladly attempt it if they ever found their place in the world. Sometimes a native incapacity of mental eyesight prevents their seeing it; sometimes education has turned their minds away from recognizing it; sometimes the habits of the community forbid them from recognizing it as their peculiar and allotted employment. The number of idlers is immense.

And they suffer from just this want of the full activity of all their powers, which we see in those who find an essential work committed to them. They fret; they make others ill-tempered like themselves. They illustrate the old figure of the mill-wheels, for want of grain, grinding one another. What passions they are open to! The vices and crimes, whose record fills so much of the daily journal,—these are the necessary result of lives and minds and hearts that are unemployed. Husbands and wives fall out; and parents and children are unfaithful, estranged and distant. We have to guard in society, by police, prohibition, by courts of justice and by jails, not so much against crimes, as

gainst idle lives that run perforce to criminality. A single unemployed talent is often like a single wheel in a machine that will not turn upon its axle. The whole machinery is disordered. The main-spring labors to uncoil, the water-wheel to revolve, and breakage and ruin are the consequence.

But not the intellectual or physical powers alone demand activity; the affections, and the moral powers require it in their own degree. Oftentimes we find very active men in the world who seem to be doing a God-appointed work, God-inspired, working for the good of the world, right men in right places, and yet are miserable in their domestic relations. . . . Home has been nothing to them. They have not loved. When love has been awakened in them, it has been a sudden passion, whose glories they seemed to have attained to without expectation on their part, to be continued to them forever, as they suppose, without thought or principle or labor of their own. Despise as they may the native affections in their unimpassioned forms, they often cannot save themselves from the corruptions, ruin or revenge which their own neglected or denied affections may bring upon them. And the sun might as well attempt to roll its cold, dull orb, each day along its pathway in the skies above, and give no light, no heat, to the dull, cold earth, as a man, such as men usually are, attempt the earnestness and the usefulness of the immense work of the world, without the light and warmth of domestic life.

The activity of the moral powers also demands recognition and exertion. What an immensity of reckless money-making,—what an intensity of worldly ambition,—what a world involved in political bribery and corruption,—what recurring panics and ruinous failures, in communities that so faintly acknowledge the supremacy of the higher law, the authority of conscience, the power of moral thought, and responsibility to an eternal justice! The cheapness of iron and steel, the rapidity of travel, the luxury of homes, these and a thousand good things beside we need; and owe an endless debt of gratitude to men who have procured these blessings for us. Their work has blessed them; and our fullness of activity in all mental and bodily powers is a blessing to us also. But the wheel must not decay at the cistern, nor the silver cord be loosed, nor the golden bowl be broken. The fountain of ever-living water must not be refused.

Home Light.—The sunbeam is composed of millions of minute rays; so home-light must be constituted of little tendernesses, kindly looks, sweet laughter, loving words.

HAVE FAITH IN GOD.

There's a fullness in God's mercy,
Like the fullness of the sea;
There's a kindness in His justice
Which is more than liberty.

There's no place where earthly sorrows
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given.

For the love of God is broader
Than the treasure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make his love too narrow
By false limits of our own;
And we magnify his strictness
With a zeal he will not own.

If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.

—*Faber.*

From Friends' Quarterly Examiner.

COMPENSATION.

Deep in the bosom of our English hills,
Lieth a quiet garden, green and fair;
Far from the turmoil of this busy world,
It seems to know a purer, clearer air,
Free from the weary sounds of jarring strife and care.

There spring awakens, with the joyous trill
Of thrush and blackbird in the early morn;
And note of nightingale, and cooing dove,
Are sweetly on the summer breezes borne,
And sound of murmuring bees, and rustling golden corn.

There, too, in rich luxuriance of growth,
The flowers of every season bud and blow;
Not kind by kind alone, in borders trim,
But intermixed with other, each will grow,
As knowing nature loves to have it so.

'Mid so much beauty, it were hard to say,
That any part a special charm possessed;
And yet there is one little plot of ground,
Which to my thought surpasseth all the rest;—
Perchance because it holds a secret in its breast.

The breezes whisper of its hoarded wealth,
In sighs of fragrance on the summer air;
For every odorous flower, and scented leaf,
Wallflower and eglantine, and lily fair,
With violet, rose, and jasmine, all are treasured there.

No blossom pleasing but the eye alone
Within its charmed circle will you find,—
Because the child who calleth it his own
Can never see their beauty,—he is blind;
God hath seen meet to close this doorway of the mind.

Yet, though one avenue of joy withheld,
Keener delight in others hath he found;
And nature speaketh to his yearning heart
By sweetest ministries of scent and sound,
Of that eternal Love, which compasseth him round.

With deepest sorrow, cometh highest joy,
And blessing springeth out of pain, I ween;
We dream we lose,—but we shall wake to find,
When God in love shall rend this fleshly screen,
And with the little child, we see as we are seen.

F. T.

From The [London] Friend.

THE NEED OF RELIGIOUS FELLOWSHIP.

To the Editor of The Friend:

Dear Friend,—Couldst thou kindly find room to insert in thy next the following thoughts on a subject of much importance, which may possibly find a p'ace in the consideration of Friends at the coming Conference on the subject of the decline of our Society?

Is there not a great want within our borders of the brotherly expression of sympathy on religious subjects, a want greatly felt by many of our younger members, who live in our smaller meetings more especially, and whose solitary walk (as far as religious fellowship is concerned) leads them into much exercise of faith, because of their being obliged to bear alone the burdens necessarily met with in spiritual life?

My remarks apply more particularly to those whom profession or business leads away from their home and friends, their lot being cast with those to whom they are very probably total strangers, and they are met by Friends on First-day at meeting without its transpiring who they are; the simple shake of the hand is possibly all they meet with when they are left to return to their lodgings and spend the day feeling keenly the loneliliness of their condition. This probably continues till in two or three months their certificate arrives, which brings them more directly under the cognizance of the Church.

Even now so much of the recognition they get is so purely of a social character (and by no means would I restrict this) if not completely so, that their way is still as it were blocked to speak of spiritual matters, hence they remain in their former isolated condition with regard to things of highest moment, and their trials and difficulties have to be borne by them unheeded and unknown by those who surely could and would try to help them if they knew their condition.

To such of these the word of kindly sympathy in season and judiciously extended, or if it were only an expressed desire to aid them, and for their spiritual welfare, would do much to open a door to them for expression, and thus not only would they be brought unto nearer religious fellowship, but facilities would be increased for the greater extension of the much-needed and valuable sympathy.

The class alluded to are by no means small, and by these very much the future needs of the Church must be furnished when the fathers and mothers, the strong men and women of to-day, are gone from the very useful positions they now hold in our little community.

If there were more of this expressed brotherly sympathy amongst us, in the shape of spiritual oversight, instead of having to-day to lament as we have to do our younger members first of all uniting in the work going on beyond our borders, and as a natural result (their interest being with their work) a seceding from us to unite more closely with those in religious fellowship—would it not be the case that they would remain with us and find a place and a work within our borders, and thus themselves become pillars in the Church, to fill the vacant places of those whose day's work is done, in their turn to carry on the oversight so largely beneficial to them?

I am, thy friend sincerely, H. F. J.

INDIAN LAND OWNERSHIP.

In order to create among the red men of this continent such ideas of actual property, such habits of thrift as will convert them from wandering hunters into settled agriculturists or stock raisers, the Government is making an effort to induce them to hold and occupy land as *individual* property in severalty as other people do, instead of holding large tracts in common, according to the custom of the tribes. To change all the habits and efface the traditions of a race, though difficult, is not impossible, if but the race survive. "Civilized nations," so called, have in every case undergone such a change, as the history of all nations show. Whether the Indians can outlast what must be in their case, as it has been in all others, a gradual and slow process, is more than doubtful. Yet, that they can subsist as hunters, and retain the unprofitable occupation of large tracts of land, seems impracticable. They must eventually fall in with the world's progress, or disappear before it. Holding land in severalty is not an entirely new thing among the Indians. There is at least one well-established instance in which the supposed common property among native Indians did not exist. In the settlement of the island of Nantucket, the original white holders bought first the patent right held under the English Government. And they bought next the "Sachem" right of the chiefs, the bill of sale stipulating that none of the Indian inhabitants should be removed "without full satisfaction." The settlers had next to extinguish the individual Indian rights. It was found that the Indians "owned the land in small tracts, each one having his own bounds to an exactness that was surprising, considering that the culture of the land was not then an object of importance to them."

At the first settlement of that Island by the whites, in 1659, the number of Indians on the Island was between one and two thousand. A century later the Indians numbered only 358. In 1763 this number was diminished to 136, by a pestilential disease which broke

t among them. At present there is not a nown survivor of the race, the last two hav- g died in 1822 and 1854. Every effort was ade by the white settlers to do justice to the tives; and they were recognized as citizens, a modified sense. They had their own re- gious society, their "justices, constables and and jury men, and carried on for a great any years, many of them well and precisely, d lived in very good fashion." Great ef- rts were made to get them to adopt the rtues, and also to save them from falling to the vices of civilization. Their great fficulty was in over-indulgence in drink. o one, a hundred years ago, thought of pro- ribing the use of beer and spirits altogether. The "reasonable use" of alcohol is some- ing which Indians cannot learn. So, says e Quaker chronicler, Obed Macy, the In- ans treated the white strangers "with un- iling kindness, acknowledged their superi- ity, tasted their *poison*, and died."

This is the general record of the Indian uestion. There was no lack of good laws in antucket to preserve the Indians from temp- tion. There is no lack of proper enactments the United States code regulating dealings ith Indians. Neither is there ever, where ie "superior races" come in contact with vages, any lack of men who, for gain or for eir own vicious purposes, will furnish both ie means and the example of vice to the dians. At present, through the work of ie Indian Commission and of the influence f true philanthropists of various religious enominations, efforts are making to protect ie Indian from the miserable consequences f the covetousness and dissoluteness of cer- ain of the white race. The Government, ie teacher, the civilizer, and the Indian ad- inistration are in accord. A fair hearing secured for the Indian, and there seems uch ground for hope that the years of pre- udice and injustice are past.—*Public Ledger.*

FREELY FORGIVE.

It is very easy for us to say we will forgive hose who injure us, but it is quite another ning to put it in practice. Many people orgive very much as the little school-girl did o whom her teacher said, "Mary, if a aughty girl should hurt you, you would orgive her like a good little girl, wouldn't ou?"

"Yes, ma'am," she said, "if I couldn't atch her."

Another little Sunday-School scholar had notion of forgiveness very much like hers. His lesson had been upon this subject, and is teacher asked him if, in view of what he ad been studying, he could forgive those who vronged him.

"Could you," said the teacher, "forgive a boy, for instance, who had struck you?"

"Y-e-s, sir," said the lad slowly, after thinking a little, "I could—I guess I could;" and then added, in a husky tone, "I know I could if he were bigger than I am!"

These little folks put us in mind of an old gentleman who had a quarrel with a neighbor, and thinking he was about to die, sent for the neighbor, that the difficulty might be settled before he died. "I can't bear," said he, "to leave this world while there is any bad feeling between us. But, mind you," he said with all the energy his feeble voice could assume, "If I get well the old grudge stands!"

Ah, that is not like the teaching of Jesus. The enemy is not only to be forgiven, but treated like a friend. True forgiveness empties the heart of all remembrance of old grudges and hate, and fills it with kindness and love.—*Exchange Paper.*

THE character of our world depends more upon our inward life than upon any accidents of outward circumstance. It is not in our material surroundings that we are to look for blessedness; we are to realize it only by means of right inward conditions. It is not our outward circumstances that make or mar the completeness of our lives so much as it is the spirit in which we meet and deal with them.

WE may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

CIRCULAR MEETINGS.

10th mo. 6, Frankford, Pa., 3 P. M.
" " Quakertown, Pa., 3 P. M.
" " Birmingham, Pa., 3 P. M.
" " Upper Greenwich, N. J., 10 A. M.
" " Woodbury, N. J., 3 P. M.
" 12, Woodstown, N. J., 10 A. M.
" " Cape May, N. J., 3 P. M.
" " Deruyter, N. J.
" 19 Radnor, Pa., 3 P. M.
" " Byberry, Pa., 3 P. M.
" " Roaring Creek, Pa., 10 A. M.
" " Catawissa, Pa., 3 P. M.
" " Salem, N. J., 10 A. M.
" " Alloway's Creek, N. J., 2½ P. M.

MEETINGS RESUMED.

The Afternoon and Evening Meetings which have been suspended during the summer will be resumed as follows: At Spruce Street at 4 P. M.; Race Street and Green Street, both at 7½ P. M. The attendance of Friends generally, both older and younger at these Meetings would be very desirable.

REOPENING OF FIRST-DAY SCHOOLS.

The First-day School at Race Street will reopen to-morrow, the 5th inst., at 9 o'clock, in the Monthly Meeting room. Young people and children cordially invited to unite themselves to it.

Our older Friends are also solicited to meet in the Library Room at same time, and if way opens, organize a class for the reading of the Scriptures, Friends' writings, etc. Friends and Professors invited.

West Philadelphia and Germantown Schools also reopen at 9 A. M. Green Street at 2½ P. M.

MUTUAL AID ASSOCIATION.

Stated Meeting on Sixth-day evening, Tenth mo. 10th, at 8 o'clock, at Race Street Monthly Meeting Room. ALFRED MOORE, *Secretary.*

LIBRARY ASSOCIATION.

Committee of Management will meet in the Library Room, at Race Street, on Fourth-day evening, 8th inst., at 8 o'clock. J. M. ELLIS, *Clerk.*

THE ANNUAL MEETING of Race Street First-day School will be held on Fifth-day evening, 10th mo. 9th, at 8 o'clock, in the Monthly Meeting Room, Race Street. All interested are invited.

NATH'L E. JANNEY, *Superintendent.*
ANNA B. CARROLL, *Clerk.*

BUCKS QUARTER.

The several First-day Schools within Bucks Quarterly Meeting, are requested to appoint representatives and forward reports to a meeting to be held at Newtown, Bucks Co., Pa., on Fifth-day, 10th mo. 9th, at 2 o'clock P.M., to condense reports and consider the propriety of establishing a First-day School Union.

PHILADELPHIA FIRST-DAY SCHOOL UNION.

The next meeting will be held at Girard Avenue Meeting-house, on Sixth-day evening, 10th mo. 10th, at 7½ o'clock. All the schools within the Quarterly Meeting are invited to send reports and name delegates. All interested are invited. Each school will name one member of the Business Committee, who are to meet at 7 o'clock to propose officers for the ensuing year.

BENJ. HALLOWELL, JR., } *Clerks.*
ANNE CALEY, }

The Association of Friends for the Promotion of First-day Schools within the Limits of Philadelphia Yearly Meeting, will hold its next session at Kennet Square Meeting-house, on Seventh-day, Tenth month 18th, at 10 o'clock. The First-day School Unions, or Schools, are desired to forward reports, and appoint delegates. All who feel interested are invited.

JOS M. TRUMAN, JR., } *Clerks.*
ANNE CALEY, }

The Executive Committee will meet at same place, at 7½ o'clock P.M., on Sixth-day, the 17th.

ROBERT TILNEY, *Clerk.*

ITEMS.

THE CHESAPEAKE AND DELAWARE CANAL is now open for navigation, the repairs having been finished last week, and the Ericsson freight and passenger line of propellors between Philadelphia and Baltimore has resumed its regular daily trips.

ON the return of the Shah of Persia to his capital, the whole population turned out to escort him to the palace. The Shah in a brief speech stated that he had visited parliaments and principal institutions of Europe with the special object of introducing what he saw good in them into the administration of his government.

RAILROADS, TELEGRAPHS AND RAIN.—While it h been stated generally that the railroads built acro the continent have in a manner so changed the c mate that rains are common along these lin where there have never, within the white man's e perience, been rains before, the remarkable a copious rain which occurred in July, in Lima, Per seems to afford the best illustration that we ha had that there is some intimate connection or rel tion between telegraphs, railroads and the rainfa An American, Henry Meiggs, has within the last te or fifteen years established a system of railroa and telegraphs in Peru, and connected the And with the ports on the Pacific ocean; and to the changes and improvements are charged and credite the changes in the climate. But then the buildin of railroads necessitates establishing manufactorie of more kinds than one, and manufactories mea numerous tall chimneys, sending their columns smoke and heated air into the atmosphere above th city; so it is possible that the rainfall which is s new in Lima experience may be credited quite a much to its chimneys as to railroad and telegrap lines.

It may be suggested that to the rains which hav fallen west along the new telegraph and railroa lines, within the last three or four years, we partl owe the continued drouths which have been com mon from the Mississippi river to the Alleghanies because, while the sources for the supply of rai clouds,—the ocean and the lakes—have not bee increased in area, the area of condensation has been to a vast extent. If more rain in the mountains an the deserts between the Mississippi and the Wes means less rain east of that river, we have an ex planation for the past and a difficult problem for th future.—*From The Cultivator and Country Gentleman*

AMONG the distinguished men who will attend th meeting of the Evangelical Alliance is the Narayan Sheshadri, the Free Church native preacher of India This gentleman has spent the summer in England and Scotland, and attracted great attention by hi eloquent missionary addresses. He speaks Englis with great correctness and facility.

THE Oriental Topographical Corps, of New York during their recent exploration in Palestine, intro duced a system of forest tree planting, which pro mises to result in the setting out of several hundre thousand trees annually.

NEWSPAPER INFLUENCE IN GERMANY.—It is difficult for an American to comprehend the importance which European statesmen sometimes attach to a newspaper paragraph. It is equally difficult for many a European statesman to conceive the indifference, contempt, and even amusement with which the American government and people regard, when unjust, the most violent newspaper articles. Not long before the revolution of 1848, an official person, with signs of consternation, showed me a low New York journal, which some German in America had sent to the Prussian Minister of Police. The paper contained a ferocious attack upon the King of Prussia, obviously by some drunken or crazy fellow, charging him with every crime, and threatening vengeance. My friend, with this fearful document in his hand, seemed to think it was about to become an international, if not a European question, and that at least diplomatic relations might be suspended between the United States and Prussia. My unaffected hearty laugh puzzled him as much as the article had done, but I believe I succeeded in putting him right.—*Galaxy.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, TENTH MONTH 11, 1873. No. 33.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
at Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 513
Phebe W. Martin..... 517
Extract of a Letter from Sybella Griest..... 517
Benevolence..... 518
Lonfellow's "Aftermath"..... 518
Faith in Man..... 518
Communication from E. Michener..... 519
EDITORIAL..... 520
MARRIAGES..... 520
OBITUARY..... 520
Notes of a Visit to the Indian Reservation, Under the Care of Philadelphia Yearly Meeting..... 520
The Yankton Indians..... 522
The Limits of Science..... 524
POETRY:—The Eleventh Hour..... 524
Ranke, Bunsen and Frederick William IV..... 525
The Microscope..... 527
Points for Young Teachers..... 527
How to Break off Bad Habit..... 527
Review of the Weather, etc..... 528
Notice..... 528
Items..... 528

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 501.)

FLUSHING, WESTBURY, AND JERICHO.

She obtained a minute in the Fourth mo., 1840, to visit the families of Flushing, Westbury, and Jericho Monthly Meetings. It appears from the diary she kept at the time, and from which the following account of the visit is taken, that she felt a restriction in regard to having a female companion.

James Haviland, who at that time resided near Jericho, L. I., had for years been resting under a similar concern, and his friends united with his joining with Elizabeth in the service. She commenced her religious labor by attending Westbury Monthly Meeting, of which she says: "My mind was introduced into a sense of the state of things among the people, and after a season of deep, silent travail, in which I was reminded of the language, 'except ye eat the flesh and drink the blood of the Son of man, ye have no part in Him.' I was enabled to give utterance to my concern greatly to the relief of my mind." Dined with a friend who appeared to have every earthly comfort around him, but I seemed required to remind him of the perishable nature of all the cunning devices and contrivances of men.

Arose next morning under a depressed state of feeling, and it was long before the cause of it was made known; but at length the waters were divided; a firmament was placed in the midst dividing the waters that were above from the waters that were below.

Had a close time at meeting and a *very* close testimony in men's Monthly Meeting. Commenced on Sixth-day to visit families in company with James Haviland. I felt it right to go without a female companion, and Friends not objecting to it, we thus proceeded. Amid some dry, tough labor, we found one hopeful young plant toward whom the full tide of testimony flowed, and also some precious spirited old friends. During Seventh-day's services there were occasions to give forth strong unwavering testimonies in boldness and fearlessness. The language at the close of one address was on this wise: "Sell what thou hast, give back the price, giving usury for usury if it be required." The cause for this I feel no anxiety to know—sufficient for me is the answer of peace.

First-day attended meeting at Bethpage—a close service—the mind much bowed through the day, it being hard work to the flesh to be found in a constant state of application of mind; and thoughts too were interwoven of some beloveds left behind, so as almost to exclude enjoyment.

On Second-day felt a state of greater resignation, so that the work was not so trying to the creature, though closely proving, it being necessary to speak plain things, and even to invite the children sometimes, after

my mind was relieved in regard to them, to leave the room. Visited 10 families to-day —silent in two. Excused from mental labor, there being no entrance nor capacity to receive.

Third-day. The distances between the families this morning gave us much riding, and in the afternoon after I had laid down, I received a message that an individual wished to see me. I found it to be one to whom some plain things had been spoken, and he was not willing to receive them, and wished me to recall what I had said. I replied, that I believed what had been delivered had been under the influence of the same feeling that had visited my mind for years. Upon a re-examination I felt that I had nothing to do with it, having received my reward—a peaceful covering of spirit—and this being not jostled in the least by a *close* investigation, with a renewed flow of love toward him, I could leave the result with Him to whom all secret things are known.

In the afternoon visited the school, and then went to V. H.'s, where we had a comfortable religious opportunity—some deep travail of spirit, and some close counsel which was well received, and I believe occasioned a fellow-feeling of gospel unity under which we parted after tea.

By previous arrangement met with a young man at James Haviland's whose history was unknown to me, but toward whom, after a time of silence, the gospel stream flowed freely.

On Fourth-day rode 16 or 18 miles to visit an invalid. He was confined to his room, and seemed weak, but to my feelings it appeared as if spiritual strength was equally needed; a hard plodding exercise in which there was an endeavor to bring into view the necessity of experiencing a state of emptiness and want ere food could be relished. His responsibility also, as a possessor of spiritual gifts was alluded to. In another part of the house we had a meeting with several who were not members. Counsel and encouragement were freely given, which was acknowledged as truth by an elderly man, who said that "he had been told very much how it had been with him all his life." Called at the house of a Minister who was too much engaged with his outward concerns to come in and sit with us a little while.

Visited two families before meeting, in one of which the labor might be compared to pulling at the oar. In the other, no mental labor, so was excused, of course, from vocal service.

I had no liberty to proceed in the family visits at Jerusalem until after First day, when I expect to attend their meeting. In the neighborhood of Bethpage made several visits. On Sixth-day, visited 10 families and rode 14 or 15 miles; retired for the night in a peaceful state of feeling but extremely fatigued. Yesterday, at R. Powell's, we were instructed in silence with the exception of some expression to an Indian girl, who being very curious to see us, had been invited into the room. On Seventh-day made seven or eight visits, in one of which we were again instructed in silence, at which there was some disappointment, it not being what was desired; but I dare not offer anything of my own, and not having anything given me I had nothing to hand forth.

In several visits close labor was called for but in each case the individual was open and received the message kindly.

Attended meeting at Jericho on First-day. My mind was calm and tolerably free from exercise, nevertheless it was a low time, in which the language was uttered, "strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine dressers." There were some panting after the water of life, and to these the language of encouragement flowed freely. Were at Jerusalem in the afternoon at a meeting appointed by a Friend from Brooklyn. On Second-day visited 13 families, and met with much cordiality among some who were not members, many of whom appeared to be in a state of readiness to receive a blessing.

After visiting 9 or 10 families and riding about 20 miles, we returned to J. Haviland's with grateful and peaceful hearts. The calm and serenity through the evening seemed almost unalloyed; but the next day was a season mostly of suffering—spent it in writing and resting with an occasional attempt to read, but the prospect of going to Flushing was a painful one. Kept mostly in my chamber, which was a great treat. It is difficult sometimes to lie as low and abased as certain requisitions call for; when we feel that the testimony which has cost much is laid waste or become a matter of public criticism. The change from the evening previous, when there seemed not one cloud to be seen in my horizon, I believe, was needful to prepare my mind to enter again into suffering.

Seventh mo. 5th.—Visited twenty-five families since we came to Flushing—a different kind of service required from that mostly experienced on this Island.

Seventh mo. 8th.—The last of our labor in this district. We have altogether visited about thirty-four families, which has required much riding; and this, with considerable physical weakness, has caused us to make slow progress.

Fifth-day attended meeting, which was si-

lent, but there was hard rowing "against wind and tide," and no possibility of even getting into the stream which leads into the ocean. Visited four families under great trial and mortification of self. The state of some young friends, unbelieving in the pure principle, which alone was my dependence, was sensibly felt; however, truth soon arose into dominion, though not very high, but sufficiently to know that it was above all, and it proved a favored season. In the afternoon we met with some precious spirits, who were counselled to sell all and take up the Cross, while to some, further advanced, encouragement was offered in love and sympathy. On Sixth-day we visited several others, whose various conditions were pointed out, but not in much freedom, there being an impossibility for the stream to raise higher than the fountain. Were at meeting at Flushing on First-day, which was a time of deep suffering, but some relief was obtained through expression.

Visited five families in the afternoon—all seasons of mental suffering and close labor, producing a state of exhaustion, in which the physical powers were fully overcome for a considerable time.

Left Flushing on Third-day afternoon for Cow Neck. A valuable Friend of this meeting accompanied us through all the visits, to mutual satisfaction. Were at the select preparative meeting at Westbury, and on the day previous were at Cow Neck—both of these meetings were favored; utterance was furnished, and there appeared to be a preparation to receive what was handed forth.

From thence went to S. H.'s, from an unexpected impression that it was the right time to call there, although I had the information that his wife was from home. This did not deter us, and we had an evidence that "wisdom is profitable to direct" not only as to the right time, but to divide at right times. Returned after this opportunity to Jericho, and next day paid the remaining visits in that meeting.

On Seventh-day Silas Carl came for us, and we went with him to Westbury. His house was our home, and his wife was exceedingly kind.

On Fifth-day were at Westbury meeting. It was a trying season and a silent one, in that I could rejoice.

In looking over my experience, I have great cause for thankfulness, in that the promise has been so often verified: "I will be to thee mouth, tongue and utterance."

Attended Westbury Monthly Meeting on Fourth-day, which to me was a painful time, as I had to utter plain things; and although in much weakness of body and mind, I believed it was in the authority of Truth—the force of the Truth was not, however, received, nor understood by many. Had a solemn opportunity in S. Carl's family before leaving, and then returned to Jericho to attend the Monthly Meeting there. This was a time of favor to be remembered by me. Truth in its authority arose above all opposition. May the praise be ascribed to Him to whom it is forever due. Parted with S. C. and wife with regret; S. having been with us through most of the visits in Westbury.

On Sixth and Seventh-day visited about ten families each day. A close application, in which both the mental and bodily powers were much exhausted.

Attended meeting on First-day. This was one of the occasions in which the measure of suffering required to be filled up for the body's sake, was hard for the natural part to endure. The pangs and throes of those who are baptized for the dead are inexpressible. Forever be magnified the name of Israel's God, in that as there is a willingness to follow Him closely, He endows with sufficient faith to keep the feet on the "stepping-stones," though far separated sometimes. But as the eye is kept single, the evidence of the King's signet will be seen upon the testimony, and this must be acknowledged even by the wisdom of men. In the afternoon visited three families, who were not members. As a whole, I consider this the most trying day since I left home.

Several families were visited on Second-day, and I had renewedly to feel that we have indeed a gracious Father, who condescends to our weaknesses, and enables to fulfil the allotted work. Returned to our friend, James Haviland's, late in the evening, and in the morning we had a solemn opportunity, in which vocal supplication was called for, and we parted in unity and sweet feeling.

A communication was subsequently received by Green Street Monthly Meeting from Flushing Monthly Meeting, acknowledging the labors of Elizabeth Newport among them to have been acceptable.

In the Seventh month of the same year, she was furnished with a minute from her Monthly Meeting to visit the families of Chesterfield Monthly Meeting, and also those of persons who were in the habitual attendance of that meeting who were not members. This minute was duly returned, with the acknowledgement that the service had been satisfactorily performed.

RICHLAND, HORSHAM AND CONCORD.

In the Tenth month of 1840, E. N. again left home with a minute of unity from her Monthly Meeting to visit the families of Friends constituting Richland, Horsham and

Concord Monthly Meetings. Ann W. Longstreth of Green street, Philadelphia, and John H. Andrews of Darby, Pa., were her companions.

From a diary kept by J. H. A., and letters to his family, the following details are gathered:

Elizabeth Newport and Ann W. Longstreth attended the Preparative Meeting of Stroudsburg, which is composed of about fifteen families and is a branch of Richland Monthly Meeting. They then came to Quakertown, where John met them with his own conveyance. Darby Monthly Meeting not occurring till the 24th of the month, he was not able sooner to obtain a minute to accompany them. On the 26th they attended the Preparative Meeting at Quakertown, when the prospect of visiting families was fully united with by both men's and women's meetings. J. H. A. says "there appears to be a great openness to receive us and E. seems in good spirits. I was never more sensible of my many weaknesses, and often marvel that my mind should have been impressed with a sense of this duty which I believe is required at my hands. Perhaps it is for my own good, not that I expect to be able to render much assistance to E." In thirteen days they visited sixty-seven families and attended the meetings which came in course. On Second-day, the 7th of Twelfth month, they returned home. It would seem by the following note written to the wife of J. H. Andrews, that E. Newport had not been certain of the favor of having a companion who was abilitated to enter into near feeling with her exercised and sometimes deeply tried mind. The "good spirits" which J. H. A. alluded to can therefore be readily understood.

M. Andrews. My Dear Friend:—I feel that I want to tell thee that the company of thy dear husband is truly grateful, though an unexpected favor. I really feel as if there was cause rather "to thank God and take fresh courage," than to allow discouragments to enter, although the trial of leaving home is one that I think no one can understand who has not been similarly tried. I hope thy mind will be sustained in patience and faith under this separation this winter, and thou wilt have a share of the spoil! In much sisterly feeling, thine affectionately,

E. Newport.

Horsham Monthly Meeting occured on the 30th of Twelfth month, and our friends were in attendance. In the evening they visited the family of Demas Worrell, (a minister). E. had much excellent service, to the satisfaction of all. On Fifth-day morning they visited an elderly friend who dressed exceedingly plain. E. was so close and searching in her remarks, that John says, "I was alarmed, yet did not doubt the authority. As soon as we entered the carriage, Isaac Parry turned to Elizabeth and said, I love thee and have good unity with thy service. The remark was as the 'oil of gladness' to our drooping spirits. We visited seven families that day and seven yesterday, although it stormed hard all day. To-day E. has been very poorly, indeed the exercise of her mind is so great that her physical powers seem scarcely able at times to support her. Those sitting quietly at home can form no idea of the exercise of her mind and the travail of spirit it requires for this family visiting. Isaac Parry staid with us till this morning, and I can say he has been as a near and dear father to us all. He told us he was *very* unexpectedly united in this work. He watches over E. as a parent over a child, encouraging her 'to reveal the whole counsel of God without the fear of man.' And I have no doubt he would often have marvelled if he had not been a firm believer in the all-sufficiency of the Power which unfolds and reveals the states of the people to Elizabeth's mind.

I think there is a good degree of openness to receive the gospel-word, though in some places the hearts of the people seem closed. Last evening we had a great meeting at a friend's house; it commenced at 8 o'clock and continued till after 10 o'clock; after a remarkable address to the young people they were all requested to withdraw; then the parents were impressively addressed. It was a very precious time to us all. Isaac said E. was rightly led. I can say with all sincerity that no one can travel with E. Newport without admiring the power which clothes her mind and enables her to declare without fear that which is adapted to the states and conditions of the people. We visited to-day a family which was large, several sons and a number of daughters. E. was led to address a state present in a remarkable manner, and portrayed the exercises of mind through which he was passing. He appeared deeply impressed; sat still a few moments after the meeting broke up, and then arose and went out without speaking to any one, but when we got into the carriage he came and took each of us by the hand. I think he will not soon forget the testimony."

(To be continued.)

The merciful regard of our Heavenly Father is still to his children in all their deep probations, for their encouragement and perseverance. May all such prize their mercies, received in such a manner, as to be animated with diligence and humble confidence to press forward towards the mark, having their eye single.—*Samuel Fothergill.*

For Friends' Intelligencer.

PHEBE W. MARTIN.

"Blessed are the meek"—

This language arose when calling into remembrance the virtues of our beloved friend, Phebe W. Martin, who lately passed away after a few days illness; she was a member of Kennett Monthly Meeting, aud an elder for several years. Mild in her disposition, gentle in her manner, she ever exerted a kindly influence in the promotion of love and peace among Friends. She was careful in her conduct and conversation, exhibiting in her daily walks of life, a qualification for the service to which she was appointed.

She was an invalid the latter part of her life, and often a great sufferer much of the time, being confined to her home—where her Christian character shown most brightly—for there the blessed influence of the Gospel Spirit was to be felt, purifying her thoughts, and convincing the mind that in her watchfulness over self, she was kept near to her Heavenly Father.

When free from suffering she enjoyed the society and conversation of friends; her loving spirit entered freely into their concerns, sympathizing with them in their sorrows, and encouraging them in their efforts for good. Being of an humble and lowly spirit, she apprehended that she was of little use in the world, and often wondered why her life was prolonged, and yet amid her infirmities she was the stay of the household, the one to whom each member of her family looked for counsel and advice. She was always desirous of attending Friends' meetings for public worship, but being unable to walk, she was frequently carried to the carriage and then taken to the meeting, where her serious, sweet and placid countenance gave evidence of the love that was in her heart. She was on a visit to her sister when taken ill, and was early impressed with a sense that she would not recover. Before the close, and being fully sensible of her situation, she desired her love to be given to all her friends as though individually named. Notwithstanding her great prostration of body, she gave suitable directions as to her burial, and maintained a calm and quiet manner unto the end. She has left behind her the example of a patient and enduring spirit, and the memory of a kind and sympathetic heart.

Phila., 10*th mo.*, 1873. S. J. S.

By two wings a man is lifted up from things earthly; namely, by simplicity and purity. Simplicity doth tend toward God; purity doth apprehend and (as it were) taste Him.—*Thomas A'Kempis.*

EXTRACT OF A LETTER FROM SYBILLA GRIEST.

Otoe Agency, Eighth mo. 9th, 1873.

For some time past I have thought it was time that information was sent to the Indian Aid Association of the anticipated wants of this tribe for the approaching winter. I have examined the contents of the boxes and find it will require 24 suits in addition to the 30 that are here, to furnish a comfortable outfit to each of the school-boys, the number I now have on the roll, being not much over half the boys in the tribe, but it is more than likely the school will increase when the weather gets cooler. If you are willing to supply all with clothing, it will be thankfully received.

I have reason to believe that the clothing I have distributed has been of great advantage, and there has been no instance of its being traded off that I know of, for I have watched them closely.

I found a number of flannel skirts, but not enough winter dresses; 18 sacks and skirts for grown girls, also an uncut piece of the same material, which, if possible, I would gladly cut and fit for the women and girls to make, but not having any assistance, except a young girl in the kitchen, teaching and attending to the wants of the sick, occupies my time too closely to undertake it, though I have cut some for the girls to sew after the morning session. There are only 32 girls enrolled, not half the number in the tribe. I have given dresses to them only, excepting children too young to attend school. The number of school-girls may increase after a while. I think it more satisfactory to have them dressed as nearly alike as regards comfort as possible. I have been sorry to have no summer clothing for several large boys, who have proven themselves worthy by their regular attendance, diligence and good behavior. My school has been much more satisfactory of late, attendance much better, the children all very much pleased with their suits and more encouraged to come to school.

What is your opinion about furnishing hats and caps? there are only six here and the children are very anxious to have them, and say they will not tie handkerchiefs round their heads if we will give them hats. Stockings, under garments and towels are also much needed. It seems, from the tone of this letter, that our wants are many, but the Commissioner suggested that we should speak freely in relation to the necessities and wants of the tribe, and then Friends would act according to their judgment.

Many times we have reason to feel encouraged, and things move on nicely and pleasantly. Then again that feeling is counter-

acted by an opposing current, which requires a degree of patience to control.

I took a general round this evening and visited each of the wigwams in the village, and found, with few exceptions, the people were all well. We hope to hear from you soon, and that you will express your opinions freely with regard to clothing, &c.

We are all well, and I trust through the goodness of our Heavenly Father we will continue to be thus favored.

S. G.

From Economy of Human Life.

BENEVOLENCE.

When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge His goodness; O son of humanity! who honored thee with reason, endued thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyments of the comforts and pleasures of life; all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

It is thy duty therefore to be a friend to mankind, as it is thy interest that man should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbor.

He openeth not his ear unto slander: the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof; in removing the oppressions of another he relieveth himself.

From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and, from the generosity of his heart, he endeavoreth to promote it.

ROBERT DODSLEY.

For Friends' Intelligencer.

LONGFELLOW'S "AFTERMATH."

As the longer evenings come, and families gather round the fireside again, we believe this last beautiful gift of Professor Longfellow to the English-reading world will be warmly welcomed. He explains the curious title he has chosen by these modest lines:

When the summer fields are mown,
When the birds are fledged and flown,
And the dry leaves strew the path;
With the falling of the snow,
With the cawing of the crow,
Once again the fields we mow
And gather in the aftermath.
Not the sweet, new grass with flowers
Is this harvesting of ours;
Not the upland clover bloom;
But the rowen mixed with weeds,
Tangled tufts from marsh and meads,
Where the poppy drops its seeds
In the silence and the gloom.

As this amiable poet approaches old age his muse grows more and more thoughtful, without losing the grace and beauty which have ever distinguished him.

"A pleasant and winsome tale" is the sweet story of Elizabeth Haddon and John Estaugh, related by the Theologian. This quaint and simple story of the early days, comes to us clothed in the graceful verse made familiar in one of the author's earlier poems, "Evangeline." The snowy winter night, the quiet colloquy of servant-maid and mistress concerning the duties and pleasures of hospitality, and the unexpected coming of the young minister, John Estaugh, to the pleasant fireside of Elizabeth Haddon, with the social evening converse following, make a series of pictures of simple truth and beauty.

"Then came the hour of sleep, death's counterfeit, nightly rehearsal
Of the great Silent Assembly, the Meeting of Shadows, where no man
Speaketh, but all are still and the peace and rest are unbroken!—

Silently over that house the blessings of slumber descended. In the morning the guest takes his departure, promising to return in the spring time.

At length the winter passes away, and

"Then it came to pass, one pleasant morning, that slowly
Up the road came a cavalcade, as of pilgrims,
Men and women, wending their way to the Quarterly Meeting
In the neighboring town; and with them came riding John Estaugh.
At Elizabeth's door they stopped to rest, and alighting,
Tasted the currant wine, and the bread of rye, and the honey
Brought from the hives, that stood by the sunny wall of the garden;
Then remounted their horses, refreshed, and continued their journey."

The story of the memorable ride, with the simple and candid confession of Elizabeth, are delicately told:

"And John Estaugh made answer, surprised by the words she had spoken,
'Pleasant to me are thy converse, thy ways, thy meekness of spirit,
Pleasant thy frankness of speech, and thy soul's immaculate whiteness,
Love without dissimulation, a holy and inward adorning.
But I have yet no light to lead me, no voice to direct me.
When the Lord's work is done, and the toil and labor completed

He hath appointed to me, I will gather into the stillness
Of my own heart awhile, and listen and wait for his guidance.'"

Elizabeth gives her untroubled and cheerful response,

"And they rode onward in silence, and entered the town with the others."

Then over the sea departs John Estaugh with his precious secret, to return again after a time of thoughtful waiting, to claim the offered gift.

"And on the First-day that followed, he rose in the Silent Assembly,
Holding in his strong hand a hand that trembled a little,
Promising to be kind, and true, and faithful in all things.
Such were the marriage-rites of John and Elizabeth Estaugh."

Phila., 10th mo., 1873. S. R.

FAITH IN MAN.—People have generally three epochs in their confidence in man. In the first they believe him to be everything that is good, and they are lavish with their friendship and confidence. In the next, they have had experience, which has smitten down that confidence, and they then have to be careful not to mistrust every one, and to put the worst construction upon everything. Later in life, they learn that the greater number of men have much more good in them than bad, and that even where there is cause to blame, there is more reason to pity than to condemn; and then a spirit of confidence again awakens within them.

THIS earnest warning from our friend, Dr. Michener, may be timely, though we think him rather severe in his judgment. We trust "a word to the wise may be sufficient." In the exercise of simple and generous hospitality, it is well to guard against any tendency to ostentation and undue expense, which may react against the good work it is intended to promote.—EDS.

Editors of Friends' Intelligencer:

The morning mail brought me your last issue, in which I regret to find a notice that the First-day School Association will meet at Kennett Square on the 18th of the ensuing month. The query has often arisen in my mind,

WHEREUNTO WILL IT LEAD?

If I know myself, I am a decided friend to the intellectual, moral, and religious education and training of children, without regard to age. I do not entertain a doubt that First-day Schools are capable of contributing largely to this important end. But it has long been painful to me to observe the enormous amount of machinery which has been devised and put in motion for the working of the schools in our Society, as well as in all others.

While I would not impugn the motives of others, or wish to retard any good work, and while I greatly admire the industry, the zeal, the perseverance, with which so many labor in the concern, I heartily regret that so much time, so much effort, so much money should be expended in running the *outside* machinery, which, in my humble opinion, might be much more profitably employed in the less pretensious labors *within* the school room. Hence the inquiry recurs,

WHEREUNTO WILL IT LEAD?

The *First-day School* of Friends, the *Sabbath School* of others, has become a world-wide, popular movement. Even in our Religious Society, which makes a high profession of simplicity, moderation and quiet order, a herculean effort is being made—successfully, too—to popularize those schools, by the establishment of an organization over the whole length and breadth of the land. An organization which, if it has not already done so, it may be feared will soon aspire to dictate to and control both the principles and the resources of the Society from which it originated. The blessed Jesus did not so herald the Gospel of Christ.

The working of the machine does not prove more satisfactory than its inception. Human nature is human nature wherever found. The same principle of emulation, the same desire to excel, actuates the advocates for First-day Schools as it does other classes. Those who reside in the respective neighborhoods where "Conferences" are held, vie with each other who can bring together the largest assemblage of people—who can make the most ample provision for the festive board—and may I not add, who can publish to the world the evidence of greatest zeal in the cause, and the largest hospitality; though it may sometimes be to the neglect of imperious *home duties*, and at a *cost* not warranted by affluence.

It would be easy to corroborate these views by a statement of facts, but a word to the wise ought to be sufficient.

Such have been my sentiments from the beginning, and I know them to be the sentiments of very many valued, and deeply concerned Friends, who have felt themselves restrained from active participation in First-day Schools, for the reasons which I have mentioned. To this class belong a number of the small band of First-day Schoolmen in the village of Kennett Square, where strenuous efforts are being made to *feed*, if not to *feast*, some eight hundred or a thousand persons

who are expected to attend the proposed meeting of conference.

"Let your moderation appear unto all men."

With due respect,

E. MICHENER.

Toughkenamon, 26th of Ninth mo., 1873.

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might,
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the master shall come smiling,
At the setting of the sun,
Saying, as he pays thy wages
"Good and faithful one, well done!"

—*From the German.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 11, 1873.

NOTE.—We would say to our contributors that any matter must be sent by noon on Fourth-day of each week, if it is expected to appear in the next number.

MARRIED.

JOHNSON—COOPER.—On Fourth-day, the 1st of Tenth month, 1873, under the care of Haddonfield Monthly Meeting, George K. Johnson, Jr., of Philadelphia, to Sallie K. Cooper, of Camden, N. J.

BUCKMAN—TAGG.—On Fifth-day, the 2nd of Tenth month, 1873, at the residence of the bride's parents, under the care of the Monthly Meeting of Friends of Philadelphia (Race Street), James Buckman to Ann C. Tagg, both of Philadelphia.

DIED.

THORNE.—On the 30th of Eighth month, 1873, at Colorado Springs, Colorado, of consumption, Ophelia C., wife of William H. Thorne, of Yonkers, and only daughter of Isaac Carpenter, of New York, in the 40th year of her age. Though surrounded with everything to make life desirable, she was willing to resign all. She looked forward to her approaching change with the eye of Faith, and recently remarked in a letter to a beloved aunt, "I leave much to make me very happy, but am I not rewarded tenfold if I obtain that 'future life and blessed immortality through Christ' for my inheritance, which is beautifully illustrated in the Bible? I am firm in the belief that my Heavenly Father will not forsake me. I love Him and feel that He loves me. Many times has it been made manifest to me of his ever watchful and tender care over me, while in this distant land."

Her remains were brought to New York for interment.

For Friends' Intelligencer.

NOTES OF A VISIT TO THE INDIAN RESERVATION, UNDER THE CARE OF PHILADELPHIA YEARLY MEETING.

(Continued from page 491.)

On the 23d of the Sixth month, accompanied by A. L. Green and wife, we left the Agency of the Iowas for the Agency of the Otoes, one hundred miles distant by the route of travel. Agent Lightfoot conveyed us in wagons 15 miles in a southwesterly direction, over the beautiful prairies, to Hiawatha, capital of Brown County, Kansas. On the route we saw large herds of cattle grazing on the prairie grass, tended by boys on horseback, and we can say truly that, since we came into this prairie country, we have seen cattle grazing on a thousand hills. A considerable portion of the land in places was in spring wheat, barley and corn, with some winter wheat. The latter was poor, mostly winter killed, while the other crops appeared luxuriant. The land is evidently too rich for spring wheat and barley under favorable circumstances, for those crops were badly lodged, so as never to rise. The people of Brown County claim that they have the best land in the State; the soil is nearly black. Though this may be so, I failed to see oats, and shade, fruit, and other trees growing as vigorously as at the east.

We took the cars at one o'clock for Marysville, capital of Marshall County, Kansas, seventy miles west, where we arrived in about four hours; were shown, on the way, one of the station houses where emigrants to the far west stopped to rest before railroad times. It is a small one-story building, and looks lonely now. When we arrived at Marysville, Jesse W. Griest, Agent, and —— Barnes, with their teams, met us and conveyed us to the Agency of the Otoes, 15 miles northward, where we arrived about dark and were very kindly received.

The reservation of the Otoes is about 100 miles west of the Missouri River, and is in both Kansas and Nebraska; the greater part in the latter State. It is twenty-five miles long east and west, by ten broad north and south, and contains 160,000 acres. Owing to the unsettlement of the tribe, in consequence of a part of them desiring to move to the Indian Territory, but little progress has been made in their improvement, and they still cling to their old habits of hunting and the chase, partly for a subsistence. They have consented, and a law has been passed to sell half their reservation, or 80,000 acres off of the west end. Agent Griest thought this would bring four or five dollars an acre, or from three hundred to four hundred thousand dollars. A sum more than sufficient, when

available, to build every family a comfortable house, buy farming utensils, grain, seed, stock, &c., and provide everything needful, until they get well initiated in farming. This will leave them 80,000 acres of as rich land, perhaps, and as beautifully rolling as the sun ever shone on; capable of sustaining many thousand head of cattle and sheep in its present state. The Big Blue River, which empties into the Kansas, runs from north to south across the middle of it, with lateral branches extending on either side for water. The river is stored with excellent fish, one of which, a "buffalo," was served up on our arrival, and was caught in the new net sent out by Friends. We were informed that there are several good mill sites on the river for water power. They have lime stone and building stone in abundance and very easy of access, and the river and tributaries are skirted with timber. The land is all tillable, except the river and bottoms of narrow ravines; these excepted will leave them more than 70,000 acres of the very richest farm land. These are the dormant resources of these Indians, which it is designed in time to bring out for their benefit. Agent Griest informed us that arrangements have been made, in council with these Indians, and permission has been asked and obtained from the authorities at Washington, to allow five chiefs together with interpreter and Agent, in order to complete the arrangements for the sale of their land, and it is the Agent's intention to go to Washington with them as soon as possible.

One winter will pass at least, and perhaps a year before the proceeds of such sales, if effected, can be made available for the relief of the tribe. In the mean time they will suffer greatly with cold for the want of suitable clothing through the inclement weather of the ensuing winter, unless relieved again by Friends, and it is greatly desired that they give once more of their abundance for the relief of these, their suffering fellow creatures.

On the 24th, a part of the Committee, with Agent Griest and the former Agent, A. L. Green, set off on a tour of observation. The first place visited was their burial ground. Some of the graves were covered with boxes made of rough boards, and the spaces between were grown over with briers and weeds, like many country burial grounds among white people. Near by were several coffins among the branches of a tree. The blacksmith, paid by Government, we found working as they usually do. The steam saw mill was standing in a low place, and in a working condition when not too wet, as the water in a late rain had ponded in it; the shed covering it was in a dilapidated condition, and the grain mill adjoining not used; both need repairing. Farm implements not well sheltered to preserve them, and the trucks for drawing logs rotting for want of use, or shelter. We went by the farm of Barnes, a white man, who, with the Agent, met us at Marysville. He had married a woman part Indian. They have several children and a farm of 200 acres, 70 of it in corn in a very thrifty condition. As he has identified himself with the tribe, the land costs him only what labor it requires to break and fence it. After being broken once it is very mellow and easy of tillage. We stopped at a field of corn and potatoes, cultivated entirely by the Indians. They were working it with their ponies. The crops were very thrifty and clean. We rode many miles over the prairies, with the needle-grass (somewhat similar to oats when in head, but finer, and the lower end of the seed sharp, like a needle—hence the name) waving here as elsewhere above all others. The compass plant, too, with the edges of the leaves pointing north and south, was abundant, and also the wild sunflower.

The tribe numbers in all, 450 persons, and has 500 ponies but no cows. Consequently, to supply themselves with meat, they resort to the chase. The buffalo will soon be out of their reach, and they will therefore be compelled before long to till the soil and keep cattle—bring out their own dormant resources, or do worse, starve, for the times of their annuities from Government will expire before many years. They often reminded me, when seeing them ride over the prairies, of the pictures and descriptions we have of the Bedouins riding over the deserts of Asia. In riding their ponies the women seemingly take as much delight as the men. There are but few houses among them fit to live in through the winter. A few new ones had been raised and partly enclosed and then left, owing to their unsettlement. They have 22 wigwams made with crotched posts, stakes and poles, two stories, or with two lengths of poles (but no windows) laid closely together, circular in form, about 30 feet in diameter inside, 20 feet high to the top, and covered with prairie sod, with an opening in the centre of the top for the smoke to escape. In the middle of the earth floor (which is kept *clean*) they make their fires and do their cooking. They have an entrance on the southeast side about ten feet long to reach the wigwam, high and large enough to admit one person at a time, but so that two can pass, and covered with sod also. At the end of this entrance they have an arbor, made of crotched posts set in the ground, stakes and poles, and covered with boughs of trees with the leaves on for shade, under which they sit in the heat of the day and enjoy their ease in

the refreshing breezes. They select an elevated situation for the wigwam where the south winds (which prevail here in summer) can reach them. Around on the inside of these wigwams they erect their bunks for sleeping, about two feet high, so that 20 or 30 persons can be accommodated in each.

The bedding we saw was mostly buffalo robes considerably worn.

They have also ten bark houses, made of posts, stakes and poles, nearly square, and covered with the bark of trees instead of sods, with openings on opposite sides for doors, to pass in or through, and on the other two sides they have their bunks for sleeping. Like the wigwams, they have the fire in the middle on the ground, with an opening at the middle of the top for the escape of smoke. They sometimes erect bunks or beds for reclining under awnings stretched a few feet overhead; on these they enjoy the refreshing breezes. The bark houses were very similar in construction in all the tribes visited. For cradles to rock their young in they use hammocks made of coarse strong linen, about four feet long and two or three feet wide, the corners made fast to awning posts. Into this hammock the squaw places her pappoose, which she swings instead of rocks, the motion being easier to both mother and child. I saw one so placed with a young pup in his arms (thus teaching him early to respect the young cur), the mother swinging both—all parties seemingly satisfied. The young are often fastened with their back to a board to make them grow straight, it is said.

We were informed by A. L. Green that when cold weather approaches, the Indians abandon these wigwams and bark houses and erect tents near the bottom of ravines, partly under ground, for the winter, in order to escape the cold winds and be nearer fuel.

D. P.

Salem, N. J., Ninth mo. 27th, 1873.

Our friend, G. S. T., has sent us an account of a talk had by Commissioner Smith with the Yankton Indians, taken from the "Yankton Press." Although interesting, it is too extended as a whole for our paper; we therefore select, as perhaps of greatest interest to our readers, the remarks of the chiefs "Medicine Cow" and "Old Strike" (the head chief), which express pacific feelings toward the Government:

Medicine Cow—*My Friend:*—I wish to say this morning that when a man has much to say, he will forget much, and I would like to have friends here suggest to me what I may forget. The last time I had a talk when the Bishop was here some things were wrongly interpreted, and we misunderstood each other. I wish Mr. Williamson to see that the interpretation is correct.

(*To the Commissioner*)—*My Friend:*—I am glad to hear what you have said; but I do not think we can do all this that we ought to do at once. I see to-day the way the white people work, and the way we have done in the past, and I think the way of the white's the best. Our Indian ways are such, that for my part, I do not see how we can live as we have done, longer. Now we are trying to plant, but some years it does not rain. When it does rain we are thankful to God, and our crops grow. You see these young men here; they can plough, and make hay. We remember what our Great Father told us in Washington—to tell our men to plough and work, and that if they would do so, the money paid to white people for labor would be paid to Indians. The young men here are able, I think, to do all the common work—plough, make hay, build houses, &c., but I do not think the agent employs quite so many Indians as he might. There are Indians now who could fill nearly all these places. I know that those who put on pantaloons, cut their hair, and work, blister their hands, but the whites do the same thing, and we can do it too. The white men alone are not able to herd the cattle. Indians are used to driving cattle on horseback, and they can do the herding well. Our people are very different from the hostile Indians west of us. We do not want to go on the war-path. We are raising ponies and selling them for wagons, &c. Here are two stores and two missions, and we wish our young men to do all the missionaries and traders wish to have done, and then we shall prosper. These men here grew up on the praries, and got their living by traveling about. The Great Father wished us to settle down and go to work, and we have done it. The Great Father promised to help us. I do not think he has helped us as much as he might have done. We have young men here learning all these trades. They do not feel able yet to take charge of the work, but will be able to do so soon. When I was at Washington the last time, I told the Great Father we could not come to see him every day, but often we wish to say something to him; there is some difficulty, or the employers do not suit us. And he told us that when things did not go right, we should let him know, and he would see what could be done. I wish you to remember this, and am glad you are having what I say put in writing. I suppose the collection of money for the Indians which the Great

ather makes, must be a very serious matter, nd must occasion great labor. I consider at our nation has always been faithful and ue to the Government in times of war and f peace, and that the Great Father is under pecial obligation to us on that account. Do ot think we are particularly proud of this. do not speak of it for this reason. Nevertheless, it is true, and I think that the Great ather should be particularly faithful to us n supplying our wants. You have mentioned many of our advantages. The Great Father as not provided all these for us. Of all hat we have here, he has given us only eight agons and twenty-five harnesses. There are ight bands of men here, and when we want o work we have so few implements we almost fight over who shall use them. I see ow the white people get a living. On the rairies, far from wood or water, they settle, and dig wells, and haul wood, and fix hemselves up. I wonder if you think we ould go out on the prairies and do as they lo with only our hands. I say this because he agent has been having the prairie surveyed, and I wonder if you expect us to go ut there and settle without implements. The Great Father has sent food here for the Indians; that is well. Now, what arrangement does he make about the white people of the agency? Does he expect them to live from these provisions? If so, very well. At other agencies the Indians get larger rations; but I have told our young men to say nothing about it. Sometimes we feel bad—jealous of the hostile Indians because they get more than we do, but I advise them to keep quiet, and say that perhaps in the end the Great Father will do better for us than for them. When a man comes here he does not inquire of one man alone about us, but from many; from the agent, missionaries and others. If you do this you will get at the truth. One thing puts us in a little danger. Other tribes are coming here to visit us, and there is danger that some of our young men will be drawn away by them into war parties. When Indians go to Washington and sign treaties there with the Great Father, before God, I consider those treaties binding, and have great respect for them. And I understand that when the Great Father makes promises, he is bound to keep his promises also. When the treaty was made, I understand that it was promised that we should have this reserve for at least fifty years. If you hear any one speaking of removing us elsewhere, do not listen to them. I know railroads are running across the country. Some run entirely across the country—some only a little way. I speak of this, because at Sioux City they are starting a road which points this way. I think transportation this way should be made by the river. If I was alone I should not care about it, but other Indians may make trouble if railroads are run through this country. I have listened to what you have said about the way white people do work. We have tried it. Our hands are tender, and we have blistered them, but we shall continue to work nevertheless. It takes about $10,000 of treaty money to run the agency here; but I do not understand that the agency was to be run out of the money paid for our land. I think all the money paid for land should be used for agricultural purposes, tools, &c. I know I feel very much as a nursing child, and feel toward the Government as the child feels towards the mother. I know I cannot get along without the help of the Government yet, and I have confidence that the Government will continue to help us abundantly.

Old Strike—(*The Head Chief*)—I heard last winter that you were coming. I see you here to-day, and am glad. There are eight bands of us here. I want you to use your efforts to get wagons and oxen for each of these bands. We want harnesses also. Then our women have all burnt their fingers trying to cook as white people do with Indian utensils. We want stoves. The Santees, many of them, have stoves. I have heard these reports about rations before, but never so directly from the Great Father. I have trembled before when I have thought about it. Now it seems as though the heavens were falling over our heads. If the Great Father stops providing for us before he helps us to help ourselves better, he might as well exterminate us at once. But one thing he can do to help us to help ourselves; he can distribute cows among us, and farming implements. One thing more you can do. The storms came last winter and killed many of our ponies. If you could send us better horses, so that we could raise horses of a better stock, it would help us to get a living. Since the storm we have been frightened, and we all want hay for our ponies, but the question is how to get it. We try to borrow scythes, but there are not enough for all of us. If the Great Father would send us a few mowing machines, we could easily put up hay enough for our stock. All these young men that you see want to live in houses, but they hardly know how to build them. They start out and cut trees in the woods, but cannot get them hauled. If some way could be provided for the hauling of the logs, it would be of great advantage to us. And when you send things to help us, we would like to have them issued to individuals, and not kept stored up

for the band. I know we ask for a great many things, but one other thing our young men ask for continually—that is, guns. There are a great many rabbits in the timber, and we want guns to hunt them. The Great Father may be afraid we shall not use them for good purposes, but we want them only for hunting. If you cannot give them to us, we will not complain. We look upon you as a man of great influence and power, and come to you with great faith, that all you promise will be fulfilled. I do not speak at random. Other men have been here, saying they were great men, and have promised great things, and we have never heard from them again. We believe that all you promised will be accomplished.

THE LIMITS OF SCIENCE.

Scientific men sometimes forget that the discovery of law is not an adequate solution of the problem of causes.

When all the motions of the heavenly bodies have been reduced to the dominion of gravitation, gravitation itself still remains an insoluble problem. Why it is that matter attracts matter, we do not know—perhaps never shall know. Science can throw much light upon the laws that preside over the development of life; but what life is, and what its ultimate cause, we are utterly unable to say. The mind of man, which can track the course of the comet, and measure the velocity of light, has hitherto proved incapable of explaining the existence of the minutest insect, or the growth of the most humble plant.

In grouping phenomena, in ascertaining their sequences and their analogies, its achievements have been marvellous. In discovering ultimate causes, it has absolutely failed.

An impenetrable mystery lies at the root of every existing thing. The first principle, the dynamic force, the vivifying power, the efficient causes of those successions which we term natural laws, elude the utmost efforts of our research. The scalpel of the anatomist and the analysis of the chemist are here at fault. The microscope, which reveals the traces of all-pervading, all-ordaining intelligence in the minutest globule, supplies no solution of the problem. We know nothing or next to nothing of the relations of mind to matter, either in our own persons or in the world around us. And to suppose that the professor of natural science eliminates the conception of a first cause from creation, by supplying natural explanations, is completely to ignore the sphere and limits to which it is confined.—*Lecky's History of Rationalism.*

We can hardly learn tenderness except by suffering.

THE ELEVENTH HOUR.

BY ELIZABETH W. DENNISON.

The Lord doth *know*, the Lord doth *see*
How willingly, how joyfully
I would within His vineyard stay
And bear the burden of the day.
But yet he bids me stand apart,
With folded hands, and longing heart.

I see at morn the happy throng
Pass by my door, with laugh and song;
They are so glad, they are so gay,
So ready for the busy day;
And when at eve they homeward go,
Sometimes with weary steps and slow,
But laden with the sweet new wine,
And purple clusters of the vine,
And precious sheaves of golden grain
To recompense their toil and pain—
But, that the Lord doth *choose* for me
I fain within their ranks would be.

For Friends' Intelligencer.

Lines, suggested as a companion piece to "The Eleventh Hour."

In His broad fields "to harvest white,"
So needing work from morn 'till night,
No willing servant idly stands
"With longing heart and folded hands,"
Unless the Lord who looks within,
Knows that He *needs* such discipline.
Some strong temptation, secret fault,
May sore beset, and oft assault,
Until at last unconsciously,
The springs of life may poisoned be,
And all unfit for service then
The vessel must be cleansed again.

Sometimes a work that's well begun,
And rightly called for, has been done,
When all at once, the way may close,
For reasons which He only knows,
Who calls to *sweet service* then
Unhonored and unknown of men,
And oft, when we may idle *seem*,
To other eyes they little dream
What *heavy burdens* on us press,
In love permitted, none the less,
To burn out every thought impure,
And help us "to the end endure,"
While doing thus the Master's will,
He owns us His disciples still.

Some call to me may be so clear,
I *cannot* doubt whose voice I hear,
And in my earnest, ardent way,
The blessed summons to obey,
I may not bear the least restraint,
Without impatience or complaint.
But, *others* may not ready be
To move with me in unity.
My mission, therefore, although right,
And justly pleasing in His sight,
Will suffer nothing by delay,
For added light to clear the way,
Then in a *quiet*, *loving* state,
I surely can afford to *wait*,
Till He shall open other eyes
And bring us all to harmonize.
Then "from His life, will *surely* shine,
A wondrous glory into mine,"
That peaceful, and that heavenly state
He giveth those who watch and wait.

A. M. S.

Richmond, Ind.

ANKE, BUNSEN, AND FREDERICK WILLIAM IV.

BY A BERLINER-RESIDENT.

Everyone who has read Leopold von anke's *History of the Popes*, or his *History f Civil Wars and Monarchy in France*, has een impressed by his power of critical analyis as applied both to characters and to auses, and been charmed with his clear, arp grouping of men and events about eir proper centres of fact or of principle. hese rare attributes of the philosopher of istory appear in the more difficult office of e critic of contemporary persons and events, hich Ranke has assumed in editing the corespondence of the late King Frederick Wilam IV. of Prussia with his favorite Bunn. The biography of Bunsen had already cquainted the world with the privileged ersonal intimacy he had with his crownrince and sovereign for nearly thirty years; ut the letters of Frederick Wilhelm unveil nore fully this close and sacred friendship. hey abound in such epithets as "My dearest unsen," "My ever-faithful Bunsen," "My ear, true Bunsen," "My old friend;" the ing greets him "from a full heart," "emraces him," lavishes upon him expressions f confidence and of endearment, compliments he learning, the sagacity, the style of Bunn's letters, seeks his counsel, and even inites his criticism. The publication of this orrespondence is a beautiful revelation of he inner life of one who was far more as a an than as a king, but who also here appears much more capable as a king than the orld gave him credit for during his reign; nd a love so pure and noble at once crowns he man and adorns the crown.

Only fragments of the king's letters are iven for the most part, though upon some mportant questions letters extending over everal pages are printed in full. But Ranke as read through the entire correspondence pon both sides, has digested its contents and ossessed himself of its spirit; and his comrehensive summaries of the topics and arguments of the omitted letters, and of the events hat called them forth, make the volume far nore interesting and instructive than would e a collection of letters alone. Besides, in ublishing royal letters of so recent date, it vas necessary to have an eye to their effect t home and abroad, and to their bearing pon persons and affairs that are still of the resent. For two years Ranke has had his naterial ready, awaiting the sanction of King William for the publication of the manuscript; hence what is here given to the public nay be considered safe; perhaps something nay even be gained for the practice of King William toward the Liberals, as compared with the sentiments of his predecessor, who rather neatly stigmatized as "a moral cholera" the Liberalism of 1848, which broke out so suddenly and proved so contagious. Yet, after all, the latest stages of that outbreak, as developed in the symptoms of Socialism, Internationalism, and Communism, have tended to corroborate the diagnosis of the late King of Prussia.

The commonly received opinion of Frederick William IV. is, that he was amiable, sincere, and good of heart, devout and truly catholic, cultivated and scholarly, the patron of letters and art, the earnest supporter of the evangelical faith, an unselfish patriot withal; having in view the welfare of his country and of his time; yet that, as a king he was weak and vacillating, out of his element, having but a "half insight" into the conditions and tendencies of modern society, and no manly grip upon affairs. But this Bunsen correspondence, as classified and interpreted by Ranke, shows that Frederick William IV. had a conscious theory of government—a state policy and an international policy—which, as a theory, was comprehensive and far-sighted, though circumstances hindered its gradual and safe unfolding, and precipitated collisions and changes which were attributed to the king's imperfections and mistakes.

As a man and a gentleman this king was of the finest mold. Of genial and persuasive manners, of refined feelings, delicate and artistic tastes, of a quick and comprehensive intelligence and a ready wit, he was a model of courtliness, and the worthy head of the literary and cultivated society that then adorned Berlin. He was skilful in the use of the pencil, and one may see in private circles, in Berlin, many clever sketches and caricatures which he threw off in moments of leisure. I have seen, also, many larger pieces from his pencil of considerable merit. He was a liberal patron of art, and a staunch promoter of learning and science. To him we owe the erection of that best-furnished school of archæology and of art in all Europe, the "New Museum" at Berlin; to him we owe the exploration of Egypt, by Lepsius, and its rich results in the Denkmäler and the Egyptian Museum; to him we owe the royal edition of the works of Frederick the Great; and to him, also, we owe the leisure and the means secured to Humboldt, in his old age, of gathering the fruits of his life-long studies, in the *Kosmos*.

As a Christian, Frederick IV. was firm in the Evangelical faith and earnest for the support and extension of the Church, but free from bigotry for either dogmas or forms. As examples of his liberal spirit, Ranke cites the King's publication of the works of Fred-

erick the Great, and his daily entertainment at his own table of Humboldt, who had nothing in common with his religious feeling and belief, and very little sympathy with his political ideas. One of the finest passages of the book is that in which Ranke contrasts Humboldt and the King in so many prominent characteristics of mind, character and life, and yet binds them together through scientific and esthetic sympathies (pp. 329–332). The King had always in view as his ideal, the union of the Protestant Confessions in Prussia, as concerted by his father, and the unity of Christians of all lands for missionary propagandism and against the usurpations of Rome. For the first end he ruled, by his Cabinet orders of 1852 and 1853, that in the Supreme Ecclesiastical Council [*Oberkirchenrath*] which he himself had constituted, both Confessions, the Lutheran and the Reformed or Calvinistic, should be equally and impartially represented, in order that the ministers and congregations of both these ancient churches, which had united to form the "Evangelical National Church," might have due freedom and protection within the pale of that Church, though without prejudice to the Union itself. In a word, he sought to perfect the visible unity of his Protestant subjects, and to prevent the scandal of schism, by tolerating reasonable diversities of confessional belief within the National Church—making this, in the best sense, a "Broad Church."

The faith of the Evangelical Church the King prized as the purest expression of the thoughts of the Divine Founder of the Christian religion; but he regarded the Church of Christ as comprised within many faiths and many forms:—to his comprehensive, catholic survey it embraced as genuine members the Latin and Greek churches, the Episcopalianism of England, the independent church organizations of the United States, the Lutherans and the Calvinists of the European continent, and even the formless Quakers. He would limit his fraternal recognition only at the point where the living God was no longer addressed in prayer, and where eternal salvation was no longer a matter of regard. Hatred of creeds or of their followers found no place in his heart; but the excesses and usurpations of the Papacy, as shown for instance in the worship of the Virgin, excited his antipathy. Against these tendencies he sought to combine the universal church, especially in missionary operations, such as the bishopric at Jerusalem, and the evangelization of the Chinese Empire. His letters upon such topics exhibit intelligence of a high order, united with a fervent spirit of devotion. Their brilliancy is fascinating.

The political side of Frederick William IV, as Ranke himself feels, cannot yet be brought to the final test of historical criticism; for the antipathies which he awakened in his lifetime still linger to cloud his memory. Yet these letters serve to bring his character into clearer light, and show him to have been sincere where he was thought time-serving, consistent where he seemed vacillating, and far-sighted where he was taken to be either arbitrary or visionary. He grew up amid the convulsions with which Napoleon had shaken the Continent; he came to the throne when the elements of revolution in France were seething anew, and he closed his career when Louis Napoleon was again threatening Europe with universal war. By instinct and conviction he looked upon a legitimate monarchy as the nucleus about which order must crystallize, and by which alone society could be held together; and to maintain this in the interest of the public weal was the one burden of his life. Opposed to legitimacy he saw nothing but *Radicalism* (for he felt that this was the logical issue of Liberalism), and Radicalism was bent upon the destruction of all that European civilization had derived from the past, and of all hope for the future, since it would repudiate all oaths, spurn all religion, and annihilate God Himself. To contend against this foe of Humanity he felt it to be his first duty as a prince, a Christian, and a man. At the same time he desired to bring Legitimacy into harmony with modern tendencies through a constitution and free institutions. Though he delayed the consummation, one cannot doubt his sincerity. His good purposes in this direction were in part overborne by the rising tide of Liberalism which carried everything before it, and the King, "falling into a place where two seas met," came near running the ship aground. Yet he kept the peace of Prussia, and effected the transition from absolute monarchy to constitutional order.

Whoever reads these letters will find much to admire and love in Frederick William IV., and will desire to know much more of a mind and heart so royally endowed.—*Christian Union.*

THE idea of duty, that recognition of something to be lived for beyond the mere satisfaction of self, is to the moral life what the addition of a great central ganglion is to animal life. No man can begin to mould himself on a faith or an idea without rising to a higher order of experience; a principle of subordination of self-mastery, has been introduced into his nature; he is no longer a mere bundle of impressions, desires and impulses.

THE MICROSCOPE.

What astounding revelations the microscope is making of tiny, infinitely tiny, life here is upon the earth, and in the air and water. And where the most powerful microscope can go no farther, chemistry takes up the search and sets her wonderful detectives on the track of the infinitesimal creatures, and finds them here and there and everywhere, swarming by millions and billions. You have seen a luminous shaft of dust revealed by a column of strong light coming into an apartment. That dust, according to Tyndall, is mainly organic, a mass of infusorial and fungoid life, thousands of reapers, thousands of harvest fields also, it may be, in that one luminous beam. To me there is something very pleasant, as well as startling, in these revelations. I like to think the world is full of life, full not merely of the one great central life,

"whose pulses wave-like beat
On shore of sun and star, and still flow on
From heaven to heaven everlastingly,"

but with all sorts of created life; that the miracle is forever going on; that where we cannot see it, life and death are weaving still its many-colored drapery, and little hearts innumerable are beating with some love or passion, hope or fear. But this animal and insect world, which on its lowest side is bottomed so deep in the invisible, comes up at last like a coral island of the Pacific into the visible world, and we can see a little of its many-sided mystery. There was something fine in the way in which the writers of the Old Testament appreciated this, and shared the joy of all the brute creation, seeming hardly more thankful that God had given them corn and wine than that he had provided for the birds of the air and the wild beasts of the forest.

The National Normal, under the head of "Points for Young Teachers," gives a few rules respecting "management" which are worth reproducing:

1. Do not talk too much. "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."

2. Always speak kindly to an angry pupil. "A soft answer turneth away wrath, but grievous words stir anger."

3. Never be sarcastic. "There is that speaketh like the piercing of a sword, but the tongue of the wise is health."

4. Some pupils *expect* you to scold them. By all means disappoint them. "Reprove not a scorner, lest he hate thee."

5. Reprove and punish pupils *privately*, never publicly. "Debate thy cause with thy neighbor himself, and discover not a secret to another."

6. See nothing, yet see everything. Take immediate action upon very few misdemeanors. They are not half so bad as your imagination makes them. "The discretion of a man defereth his anger, and it is his *glory* to pass over a transgression."

7. At the same time do not hesitate to act promptly when necessary. "A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

8. Don't worry. Teach under "high pressure." Govern under "low pressure." "Fret not thyself because of evil men."

9. Never become discouraged, especially with serious difficulties. "If thou faint in the day of adversities, thy strength is small."

10. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

HOW TO BREAK OFF BAD HABIT.

Understand clearly the reason, and all the reasons, why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it a little or easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

You will never come into God's plan if you study singularity; for, if God has a design or plan for every man's life, then it is exactly appropriate to his nature; and, as every man's nature is singular and peculiar to himself,—as peculiar as his face or look—then it follows that God will lead every man into a singular, original, and peculiar life, without any study of singularity on his part. Let him seek to be just what God will have him, and the talents, the duties and circumstances of his life will require him to be, and then he will be just peculiar enough. He will have a life of his own; a life that is naturally and, therefore, healthily peculiar; a simple, unaffected, unambitious life, whose plan is not in himself, but in God. —*Bushnell.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

NINTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	11 days.	11 days.
Rain all or nearly all day	0 "	0 "
Cloudy, without storms	8 "	5 "
Clear, as ordinarily accepted	11 "	14 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Ninth mo., per Penna. Hospital	70.03 deg.	68.67 deg.
Highest point attained during month	93.00 "	90.00 "
Lowest do. do. do.	53.00 "	48.00 "
RAIN during the month, do.	3.82 in.	4.04 in.
DEATHS during the month, being for 4 current weeks for each year	1,130	1,129
Average of the mean temperature of 9th month for the past 84 years	66.30 deg.	
Highest mean of temperature during that entire period, 1865	72.68 "	
Lowest mean of temperature during that entire period, 1840,	60.00 "	

COMPARISON OF RAIN.

Totals for the first six months of each year,	15.33 "	23.73 "
Seventh month,	11.22 "	5.55 "
Eighth month,	8.31 "	12.28 "
Ninth month,	3.82 "	4.04 "
Totals,	38.68 "	45.60 "

It will be seen from the above that the temperatures all through the month under review have been *lower* than they were last year, and although the *mean* has been about two and a third degrees above the *average* for the past eighty-four years, it has been repeatedly exceeded during that period. The following list comprises all the years since 1790, inclusive, when the mean has reached 70 degrees and upwards, viz:

1793,	70.00	1867,	72.68
1804,	70.00	1870,	70.50
1862,	70.86	1862,	70.03

A correspondent, querying of us whether the month in question has not been "an unusually mild September?" calls attention to the fact of many horse-chestnut trees now having a second crop of blossoms, and one or more snowball bushes in bloom, &c. We know of one limb of a pear tree which had been grafted with several kinds of pears, that less than a week since was full of blossoms, and have heard of similar occurrences elsewhere.

This calls to mind something of like character, and even more extraordinary, that happened many years since. We cannot without very considerable labor trace the year, but remember distinctly having in our own garden in this city, not only *blossoms* set on grape vines, but a second growth of *bunches of grapes* that reached the average size of green gooseberries. We have had very little frost so far, the first occuring on the 15th of Ninth month.

J. M. ELLIS.

Philadelphia, 10th month 2d, 1873.

NOTICE.

Delegates appointed by the Indian Committees of the six Yearly Meetings of Friends, are requested to meet at Lombard Street meeting-house, in the city of Baltimore, at 7½ o'clock P.M., on Fourth-day, the 29th of Tenth month, 1873.

WM. H. MACY, *Secretary*.

ITEMS.

THE Weather Signal Service system of the United States, by which we get our admirable daily reports, is by far the best organized work of that kind in any part of the world. It is carried on by observers who are stationed at nearly all important points throughout the country. The observations are made by instruments which are all regulated and made to conform to the same standards. They are made simultaneously at all stations at the same absolute moment of time; and what is quite as important as either, they are made in language so arranged that the same word always means the same thing, and hence there is the nearest practical approach to uniformity and perfect intelligibility. In all this our country is greatly in advance of any other where a signal service for weather observations is in existence. An extension of our method is to be adopted throughout Europe.—*Ledger*.

THE telegraph line to the summit of Pike's Peak is now completed, and the U. S. Signal Station on the top of the mountain, 14,216 feet above the sea level, was to be dedicated on the 11th inst. An observer and three assistants will remain on the summit all winter, and important scientific discoveries are expected. A new trail up the mountain has been discovered, which will render the station accessible, except in the severest weather.

WASHINGTON is now in direct telegraphic communication with the Observatory on the top of Pike's Peak, Colorado.

DR. THOMSON sums up the general results of the Atlantic soundings as follows: "In the Arctic Sea there is deep water reaching to 9,000 feet to the west and southwest of Spitzbergen. Extending from the coast of Norway, and including Iceland, the Faroe Islands, Shetland and Orkney, Great Britain and Ireland, and the bed of the North Sea to the coast of France, there is a wide plateau, on which the depth rarely reaches 3,000 feet; but to the west of Ireland, and communicating with the Spitzbergen Sea, a trough 500 miles wide, and in some places nearly 12,000 feet deep, curves along the east coast of Greenland. This is the path of one of the great Arctic currents. After sloping gradually to a depth of 3,000 feet to the westward of the coast of Ireland, in latitude 52 degs., the bottom suddenly dips 10,000 feet at the rate of 15 to 19 feet in the 100, and from this point to within about 200 miles of the coast of Newfoundland, when it begins to shoal again, there is a vast undulating submarine plain, averaging about 12,000 feet in depth below the surface—the "telegraphic plateau." A valley about 500 miles wide, and with a mean depth of 15,000 feet, stretches from off the southwest coast of Ireland, along the coast of Europe, dipping into the Bay of Biscay, past the Strait of Gibraltar, and along the west coast of Africa. Opposite the Cape de Verde Islands it seems to emerge into a slightly deeper trough, which occupies the axis of the South Atlantic, and passes into the Antarctic Sea. A nearly similar valley curves around the coast of North America, about 12,000 feet in depth, off Newfoundland and Labrador, and becoming considerably deeper to the southward, where it follows the outline of the coast of the States and the Bahama and Windward Islands, and finally joins the central trough of the South Atlantic off the coast of Brazil, with a depth of 15,000 feet.—*Popular Science Monthly*.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, TENTH MONTH 18, 1873. No. 34.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport 529
Pawnee Indians 533
Justice 535
Hymn for a Little Child 535
EDITORIAL 536
OBITUARIES 536
Indiana Yearly Meeting 537
The Relations between Kindergarten and Quakerism 539
Let Children Play 541
POETRY:—Nearer Home 543
Candor 543
Notices 544
Items 544

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 501.)

. . . . "This is one of the coldest days I ever felt. We rode four miles to Horsham Meeting. A. Garrigues made a few remarks, then J. Foulke, and after him Elizabeth delivered a lengthy and impressive discourse, which I think will long be remembered by many present.

We dined at Isaac Parry's, and had an interesting opportunity with his family. He requested the children to dwell under what they had heard, and not to talk about it. In the afternoon visited several families. I. P. told me that 'E. had a right view of all these people—that he had full unity with her and her mission.' I narrate these things to show that although some may doubt and find fault, yet how a mind like I Parry's is drawn in close feeling with E. And Oh! saith my spirit, may the labor of our dear friend sink deep into the minds of those who have had the opportunity of sitting under her ministry! It has, I think, been a favored visitation to many in the neighborhood, and I firmly believe it is in the ordering of Divine wisdom that she is sent on these missions of Gospel love!

We are getting along comfortably with visiting families. Have not laid by, though there have been five or six stormy days. E. and myself have both been poorly, but have kept going—she is so anxious to get through! She is wonderfully strengthened, far beyond anything I expected, both in body and mind. Her exercises continue as close and searching as ever. I. P.'s daughter told him she wanted him to go with us, and to continue to help Elizabeth all he could.

. . . . "Since I last wrote we have experienced some of the most exercising times I have ever witnessed. I think they will never be forgotten by the visited. I have seen the parent so overcome as to weep aloud, even as we read that Joseph wept when he was made known to his brethren; and the same effect produced when the spirit of supplication was poured forth for the children, with a power which touched hearts that were comparable to the flinty stone; and for those that were wounded the oil and the wine were dispensed for their healing.

On First-day, the 24th, attended Horsham Meeting, then returned home, having visited 155 families within the verge of Horsham Monthly Meeting.

During this journey Elizabeth wrote to her husband, saying: "If I had known exactly what would have befallen me when I left home in the weak state I was then in, I do not see that I could have undertaken it, though I fully believe I would have declined in strength, mentally and physically, if I had refused; and this at last brought me to submit. But the mind has been borne up be-

yond what I could have expected. Still it has been hard for flesh and blood to bear, as poor John can testify! I believe if I am resigned to do all required of me, when I am at liberty to return, I shall bring home the sheaves of peace. My dear friend, T. B. L., has frequently been the companion of my mind, though not often very anxiously, believing that all will work together for his good. His sickness is not unto death, but unto the glory of God.

My companions and myself have been much united in travail and exercise, and I believe this mission will not close our service, for by the eye of faith I have been given to behold a large field of labor opened. Love to the precious children toward whom the solicitude of a mother's heart flows with ardent concern. May thy mind, dear M., [then 12 years old] early learn subjection to that Power which I am sensible is even now operating upon the little leaven. . . . .

"Friends are still very kind and attentive, but none of these things relieve the mind of the weight of the work, or render the task a desirable one."

1st mo. 28th, 1841.—We attended Concord Monthly Meeting. The next morning commenced visiting the families of Chichester Preparative Meeting, a branch of Concord Monthly Meeting. When I take a view of what we have passed through within a few days, I hardly know whether it *can* be compared to former services. Joseph and Hannah Dodgson will remember that Elizabeth remarked, the morning they left, that "there was some hard work to be done that day," and they will also remember that I told them that I knew where we were going, but that she did not. Well, I never heard closer or more searching exercises—words can but faintly describe them. . . .

At one place we visited Elizabeth was concerned for some frivolous and light young people who were present. She clearly shewed them the danger they were in. The exercise was pointed and close, and was very impressive. I hope the counsel to them may be treasured up.

On Fifth-day we attended Chichester Meeting. Elizabeth was so poorly that she kept her seat while speaking. She addressed a young man in so plain a manner, that the case could not be misunderstood by any; his poor father shed many tears. She then spoke to another, and told him he had not come there with his own accord. Poor fellow! he did not raise his head. It was a day of visitation to them all. Elizabeth has a heavy cold, and her throat and breast sore and painful, but strength is mercifully given to our admiration!

Notice having been spread of our being a meeting, it was the means of gathering a larg concourse of people of all classes. The meet ing was a long one, but so wrapt were th assembly during the whole time of E.'s speak ing, which was an hour and a-half, that never sat a more quiet meeting. Truth reigne triumphant over all, to the humbling of man minds. There are many whose faces ar turned Zionward, and whose cry is, "Wh shall show us any good." E.'s mission t these was to direct them to a Teacher tha cannot be removed into a corner, but who, i they attend to His voice, will lead and guid them into all truth. She is impressed wit the belief that there are many in this neigh borhood, not of our Society, who, if faithful will be gathered, and come forth as able ad vocates of the cause of righteousness.

No description of the meeting alluded t could convey an idea of it. The efficacy an power of her appeals to those present mus have been *felt* to be fully appreciated. E was led to supplicate on behalf of differen states, and among them one who had give way to intemperance, and who had bee powerfully addressed in her communication After the prayer, the meeting settled into a state of profound stillness, and remained un der that covering to its close. Several who wer not Friends came to me, and desired a visit Although E.'s mission is a close, searching one, it has been kindly received. At one plac a man, not a member, dressed himself in plain clothes to deceive Elizabeth, but she brough him out in his true colors, and he was spoke to very closely. His family desired anothe visit, but I think E. feels released. Visited a friend, into whose state Elizabeth entered very closely, telling him of his faults and the ne cessity of obedience to the Light within, i order to know an overcoming. A few day afterward he met me, and said, I am muc obliged to thee for giving E. Newport a ful portraiture of my character. I replied tha I had never mentioned his name to her; sh knew nothing about him; all that she said t him was from a sense of spiritual discernment that she is guided by the Light within, an is never willing to listen to any external infor mation, and we never tell her anything."

When our friends called upon anothe family they were up stairs. The wife re marked to her husband and children, "Now let us all go down and see what the old witch has to say to us." They sat a little while in silence, when E. turned to the mother an said, "I must tell thee I am not an old witch." A solemn quiet followed, and the meeting broke. The lesson was a painful one, bu must have been fraught with deep instruc tion.

At another place, one of the sons did not wish to come into the room, and said to his mother, "The Friend only comes to get something good to eat and drink." After they were gathered, E. turned to the boy, and said, "I came here neither to eat nor to drink;" She then delivered her gospel message.

At another house, where the family were apparently all assembled, Elizabeth said to the wife, Is thy husband at home? she answered, No. When will he return? Cannot tell exactly when. They sat a little while in silence, when E. in a low voice requested her companion to open a certain door, and to the surprise of the company, a man stood in the door-way. Elizabeth invited him to take a seat and addressed him in a remarkable manner. She told him that she was impressed that he was standing outside the door to listen, but was not willing to sit with them.

After having had a very interesting opportunity with a family, she returned in a day or two and asked to see a relative who lived in another part of the house. She told this individual that she knew nothing about him save from her sense of feeling; but she had returned to warn him that his days were numbered, and that his mind and thoughts were too much absorbed with earthly things. That it was time he sought to lay up spiritual treasures—he could not take his gold and silver, which had become idols, with him. This person was rich, but E. did not know it. He seemed impressed by the earnestness which accompanied the communication; he lived but a few months after this interview. He had lost his wife and children sometime previously and had since devoted himself to making and *saving* money.

In a letter to his wife, J. H. Andrews says: "I feel like giving a sketch of a visit we had to a family who were not members, that you may see how the mind can be directed when its sole dependence is upon its divine Teacher. E. N. was led to address the head of a family, who it was said was looking toward uniting himself with Friends. His state was delineated in a remarkable manner, and no doubt to his satisfaction.

We were seated in a small room with the man and his wife; in an adjoining room through which we had passed sat a young woman—the door into this room had been left open about six inches. As soon as E. had finished speaking to the person above alluded to, she said 'I am bound as in prison in sympathy with a state in the next room, and I cannot pass away without saying to thee my brother,'—she then went on in a most powerful manner to describe his condition as deplorable, and made a fervent appeal to him to lead a better life. We were amazed, not knowing that any one was in that room except the girl whom we saw. Soon, however, a *foot* appeared before the crack of the door and was immediately withdrawn; this was after E. had been addressing an unseen person for some time. I was impressed with the feeling that the man was sitting against the partition, and as soon as the meeting broke, I arose and found a rough-looking man against the wall, and three men and a boy were also in the room. The men soon slipped away, and when we were seated in the carriage the boy was the only one to be seen. Here was another trial for E's faith. The reasoner stepped in to persuade her that she had been mistaken; but instantly she had a secret impression to look at his foot. She saw that it was not the same foot she had seen through the door.

There were four men standing near a wheelwright shop close by, and as we passed E. remarked, that the man who was standing with his back toward us was the person she addressed. She had before seen no part of him except his foot, but I recognized him as the individual who sat by the partition. I relate this one instance, but there are many remarkable ones which prove that while our friend keeps close to her Guide, the Spirit of Truth, there is no danger of her being deceived.

On First-day the 21st, attended Stanton meeting in the morning and Wilmington in the afternoon, at both of which Elizabeth had deep searching labor, but was favored to relieve her mind. On Third-day were at Darby Monthly Meeting. After a solid opportunity in our family to the comfort and satisfaction of all, E. Newport returned to her home in the evening. In conclusion, I may say, that although we had to pass through many deep trying baptisms, I have had to admire the wonderful manner in which E. was led from house to house, opening the states of individuals in the power and authority of Truth and with a clearness that left not a doubt of her being directed by the pointings of Him who had called her to the work."

Extract of a letter from E. Newport, written at Concord.

Second Month 6th, 1841.

. . . . Not more acceptable to the parched mouth is the cooling and refreshing draught that issues from the juttings of the rock, than to my feelings was the little packet received from home this evening after a hard day's service. The roads were rough, and the six families we visited were widely separated. I am much oppressed with a cough and cold, but this did not excuse me from close service, which was relieved only by utterance. It was given in simplicity, void of slavish fear. Indeed I have felt there never was a time when I have experienced less of a disposition to fal-

ter or to rely upon externals, or to look to man, than through this visit, and if I mistake not, the necessity for this will continue to the end of the service. Close as have been the exercises, still I have been supported through all, and have generally been able to wash and anoint under an evidence, that my Guide will not allow me to err, so long as there is a concern to watch the "stepping stones" and sway neither to the right hand nor the left. After Monthly Meeting we went to Chichester and were at meeting there on First-day. It was a free time in which the mind was relieved. On Second-day we returned to attend the Select Meeting, which was a season of deep exercise to me; but as I waded through the deeps and waited till my measure of suffering was filled, the command was given and an alarm was sounded in the camp. At the conclusion of the meeting, Hannah Oakford turned to me and said, "I can say amen to that testimony." We returned to T. Marshall's, where many friends were gathered. After some conversation, silence ensued and a solemn covering overspread our little company. My concern was first expressed. This was followed by a testimony from Mary Hunt, after which Alice Chandler appeared in fervent supplication. The next day was one to be remembered, but I believe Truth reigned over all. The spirit of supplication was poured forth under a sense of nothingness of the creature, unto Him whose power was magnified. The business meeting was an exercising one, but it was a favored season.

Rode to T. D's, six miles over a rough country; J. and H. Dodgson accompanied us. Had a religious opportunity in Thomas' family. J. Dodgson testified to its being a time of spiritual refreshment.

Went on our mission next morning and paid such a visit as hitherto I had never performed. My mind was supported on the ground not of external evidence, for I needed something more sure to build upon. My voice was raised with no fear save the fear of God. I deeply sympathised with the individual, but I felt that I must reveal to him the whole counsel as given to me." . . . . .

In the 12th month E N. informed her Monthly Meeting that her mind was turned toward a class within the three Monthly Meetings in which she was then engaged, that was not embraced in her minute. After due deliberation she was encouraged to follow the pointings of Truth in regard to the additional service.

Horsham Monthly Meeting forwarded a minute to the Monthly Meeting of Green street, by which it appeared that the labors of our friend E. N. had been satisfactory.

A similar communication was received from Richland, in which it was stated "The labors of Elizabeth Newport have been promotive of love among us."

Removed to Abington, Pa.

In the Fifth month of 1841, a certificate of removal was granted Jesse Newport and family to Abington Monthly Meeting, Pa.

Letter to J. H. A.

Abington, 7th Month 4th, 1841.

I hope no unfavorable construction has been placed upon my silence as relates to my interest and esteem for thee, whose kindness and sympathy have so often been cordial to my feelings. Thou hast been often, my brother, as a prop and a staff when I have been faint and weary. Thy unwearied attention and watchfullness, have called forth deep and heartfelt gratitude to the Author of all our sure mercies. I considered it an unspeakable favor to be provided with a companion in all respects so suitable, and so entirely congenial with those peculiar feelings from which I suffer in going from door to door. I say *peculiar*, because I believe there are but few so weak as I; and thou, my friend, understood these weaknesses and could and *would* bear with them. Since our removal to A. I have had repeated evidences of our being in the right place, and generally there has been witnessed a quietness of spirit which has preserved from anxiety; and yet I feel the necessity of watchfulness and introversion of mind that there may be daily experienced "a conscience void of offense toward God and man. It was said formerly by one of experience that "a christian's life is a continual warfare," but I have been ready to conclude that the obedient mind may witness a time of rest from this warfare. Be that as it may, I believe in the language of the Psalmist that "Light is sown for the righteous and *joy* for the upright in heart." This text has been of late the companion of my thoughts, with an increasing desire that the eye may be kept so singly directed to the light that there may be a more perfect understanding of those mysteries of the kingdom which are reserved for the "upright in heart." That there may be experienced a perfect and divine harmony which inspires the acclamation of "Glory to God in the highest, on earth peace and good will to men." Surely here the mind may experience a rest from its labors, and be brought to participate in a foretaste of that bliss, of which those enjoy the full fruition who hold out to the end. We had today a very large meeting. Edward Hicks was favored. His doctrine in relation to "Salvation by Christ," to the spiritually minded was clear and comprehensive and perhaps sufficiently so to all. The subjects upon which he spoke were well adapted to the

eeting and were feelingly delineated. His eloved friend Isaac Parry was with him.

. . . . . .

E. N.

(To be continued.)

For Friends' Intelligencer.

PAWNEE INDIANS.

We have heard through the newspapers nd other sources of the attack made by the ioux Indians upon this tribe lately, wherein number of their people were killed, and thers severely wounded, causing much dis-ouragement to the Friends employed at the gency, and rendering their labors with the illage Indians more arduous.

Sarah E. Wright, of Woodlawn, Virginia, as appointed Matron by the Indian Com ittee of Baltimore Yearly Meeting, and ntered upon her duties in the Fifth month st, since which she has been persevering in er exertions, with the aid of Cosmelia Jan-ey (who has opened a school for the village ndians), and is endeavoring to teach the omen domestic duties, and to care for the ck and elpless.

Some account of their proceedings will be ound in the following letters.

R. Turner.

Baltimore, 10th month, 1873.

Pawnee Agency, Ninth Month 6, 1873.

Rebecca Turner--Dear Friend:—

Thy letter of the 24th of Eighth month was anded me to-day.

Perhaps thou hast heard that I was taken ick the same day the news reached me of the laughter of so many of our Pawnees by the ioux. I was confined to my room two eeks, and on Fifth day, the fourth inst., I ent over to the Indian village for the first ime since the return of the Pawnees from heir disastrous hunt.

Perhaps some account of that visit will be s interesting to thee as any thing I can rite. The object of my going was to see my ttle scholars, and find out what losses they ad met with.

I had my school interpreter with me. In he first tent we entered was a young woman, he sister of one of my little boys, shot hrough the shoulder. It was a dreadful ooking wound, at least it seemed so to me, nd she had nothing over it but her woollen hawl. Sarah Wright had given her old, oft material for the purpose, but these people ave no idea of using such things judiciously —at one time they may put on a great deal, nore than is necessary, and when that is aken off, they will go without a while.

I next went to the tent of another one of ny little boys, where I found his mother and a young woman engaged in weaving a rush mat. I inquired whether she had lost any friends by the attack of the Sioux upon the Pawnees. She replied, "my baby;' Oh, how that did go to my heart; and then she told me about the child falling off the horse, and being tramped upon, it was killed instantly; the father carried it off some distance until they could safely bury it.

The mother of one of my little girls now called me into her lodge, and told me she had lost a sister who had left a babe, and whilst we were talking, the woman who had the care of it came in; she told me it was thought the mother had been seen hiding among the bushes, and that she was scalped, which is looked upon as such a disgrace to those suffering from this dreadful operation, that they are ashamed to show themselves afterwards.

Poor creatures! to think of their hiding themselves from their friends at a time when they need the greatest sympathy.

We next called to see the motherless babe; it looks very feeble, and I think it will not live. In the same tent was an old woman lying on a mat, and completely covered up with a blanket. In reply to my inquiries concerning her, I was told she had been frightened a few days before by what she supposed was a ghost, and had not spoken since.

We also visited the family of "Sky Chief." I suppose thou hast heard that both he and his wife were killed. His sister was in great distress. The youngest child was brought in, a little boy, who wore around his neck a medal with his father's name on it. This child was on the hunt, but escaped the fate of his parents, and was brought home by his aunt. "Sky Chief's" daughter was taken prisoner by the Sioux, but was returned by them to the tribe dressed in a full suit of Sioux costume. This her friends tore off in indignation and threw away.

I was generally kindly received in the tents, but I happened to get into one where there were some medicine men, and without intending any insult, I inquired after their health. They without noticing me began immediately to talk to each other. One of them said, "she is a doctor; don't ask her to sit down.' As soon as my interpreter discovered the feeling that existed, she said, "let us go away from here." We started at once. An occasional act of disrespect does not discourage us. They are rare. While, on the other hand, much courtesy is shown us.

Now I must tell thee about a little company I had on the 3d inst.

I concluded that the water-melon season would be a good time for me to have all the young married people who are keeping house

to meet together in my room. I collected all my pictures, and every little curiosity I could think of that would interest them, and made the room as attractive as possible.

About 4 o'clock they began to come. They and the children were neatly dressed. The most of them had been educated at the Industrial School, and could converse with me, but a few did not understand our language. They seemed so happy, and appreciated this little mark of attention so much, that it afforded me great pleasure I assure thee. I was afraid some of them would disappoint me, but all came who were invited, 26 in number, except two, and they sent reasonable excuses.

I must try to have them come oftener. As I am boarding I cannot give them a regular meal, but I can have fruit and sweet crackers or ginger cakes for them.

I wish I could do something for the educated in the villages. Those who have been at the Industrial School ought never to be sent back to the villages, but as there is not yet a fund to build houses, I do not see how it is to be remedied.

I was very sorry to have vacation this summer, on account of the Pawnee's crossing over to the opposite side of the "Loup;" but when I was taken sick, I felt thankful to be relieved from all anxiety about my school.

I do not think of any thing I need for the coming winter, except the stockings and some cards for the First-day school.

I have 31 scholars, from six to twelve years of age, so thou canst judge about the size and quantity of stockings wanted; heavy cotton would be the best I think. I send a sample of the cards I like. I think this pack, illustrating scenes from Scripture History, very fitting. I want something bright and striking; something that we can teach lessons from. Thy Friend,

COSMELIA JANNEY.

COUNCIL ROOM, Ninth Month 6, 1873.

My Dear Friend—R. Turner.—

I rose early this morning that I might write before breakfast, and came to this room with its large eastern window for early daylight. 'Tis dull and cloudy, and a little rain fell during the night; more would be very acceptable, as we have had so little for the past two months.

Cosmelia J., who has been quite sick, being convalescent, and feeling able to ride, went home with Wm. and Susan Coffin for a few days on the 4th, hoping to regain strength preparatory to opening her school again.

Phebe H. resumed her duties that day, and expects to teach the remainder of this month, which will close the present Quarter.

I, with Rebecca Longshore and an interpreter, went a few days ago in search of our *wounded wards*, who were moved across the "Loup" River the day before by the differen bands to which they belong, and are now encamped in tents scattered on the Prairies, southeast of the villages; some on each side of the "Beaver" quite a distance from each other, that they may have better places for their numerous children and ponies.

It took us a long time to find all the wounded, 11 in number, in these new locations. But we finally succeeded, and administered to the necessities of the most suffering cases.

Thinking it needful again next day to furnish larger supplies for their relief, we were busy in preparing things, so that I had not time to answer thy letter of the 1st inst., and the next day I was sick and kept my bed, with headache and wearisomeness—the first and only hours of sickness felt since I came here. A little medicine and rest one day, enabled me to be at work again.

We have four women who escaped the scalping knife of the Sioux, badly wounded, that some how managed to get home, not without great suffering however; one of them had both arms broken and a deep flesh wound in her right thigh, caused by being knocked down and trampled on by the horses of the Sioux. Another, it is said, has the point of an arrow low down in her body, near the hip-bone, having entered her back just below the right shoulder blade, and the wood part was pulled out by her friends, leaving the steel point too deep to find.

How she lived to reach home is wonderful, considering the hot weather and the great distance she travelled on foot; the motion of the cars was so painful she had to leave them. She still lives and must continue to suffer, as there is no probability of removing the arrow point.

"Lone Chief's" sister, with her little girl and husband, were fleeing on horseback and the child fell off, when he halted to rescue the child; the Sioux came up, scalped, killed him and took the wife and child prisoners. They were afterwards released with other prisoners, and she came home bruised and travel worn in a suffering condition.

There was great rejoicing over her return with the child, as it had been reported they, too, were killed. She is "Barclay White's" mother, and belongs to the best class in the Skedee Band. There are many who need *our* care, and who will need it for some time.

It is now near the hour for our mail to close. Since I began to write I have baked five nice loaves of bread that I made up last night, stewed a gallon of dried apples, and

ıt up five small packages of ground coffee, ıd five of sugar for our most needy ones, hich Rebecca Longshore will probably take ver to them to-morrow.

She has good judgment, and makes herself seful amongst the Indians.

We received seven or eight packages of ıgs by mail, which were truly acceptable.

Most of the wounded that lived to get back ere women; the few men that were slightly urt are able to go out again. As soon as ıe weather becomes cool, the bands that are ow encamped on the prairies will return to ıeir lodges in the villages.

The Skedee Band did not leave their vil-ge home to encamp across the "Loup," and omparatively few of them went out on the unt. Thus nearly all the wounded we have are of, belong to the bands that encamp over ıe "Loup," and returning from the hunt referred stopping there, which made it very ıconvenient for us to attend properly to ıeir wants; now as they are nearer, we can o much better by them.

My new work-room is nearly done, but the octor says I must keep quiet for a few days, s I might be visited with intermittent fever, hich prevails somewhat. I will try to take are of myself, as I do not want to be one of ıose that *shake*.

There seems to be many interruptions to ur progress in the work here, but we hope a righter day is dawning for the Pawnees, hen they will not think it needful to go on ıe hunt.

The $20 came all right, and half of it has lready been used for calico and quilting otton. I could get 100 quilts made this ıll, if we had material to make them. he village women are keen to make and se them. You will please not forget to send umbers 24, 30 and 36 sewing cotton, white, rab or lead, to quilt with.

Our Agent, Wm. Burgess, placed at my isposal, flour, sugar, coffee and tea, for the ick and wounded, a store, I hope, sufficient o last all winter with economy. He tried to et a barrel of dried apples, but they were ot to be had at Columbus. We have a few n hand, and the Indians, both sick and well, rave them, and we do not like to be without ıem. We want to have a few to hand occa-ionally to those who merit them, especially he children. Most of them never saw any ther kind of fruit, and prize them far more han city children do raisins.

Affectionately thy friend,

SARAH E. WRIGHT.

IF from sickness, pain, or infirmity we feel rritable, let us keep a very strict watch over urselves.

From Economy of Human Life.

JUSTICE.

The peace of society dependeth on Justice; the happiness of individuals, on the safe enjoyment of all their possessions,

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.

Let no temptation allure thee, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone for.

In thy dealings with men, be impartial and just; and do unto them as thou wouldst they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured it is less evil in the sight of God to steal, than to betray.

Oppress not the poor, and defraud not of his hire the laboring man.

When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation; nor from the ignorance of the buyer make any advantage.

Pay the debts which thou owest, for he who gave the credit, relied upon thine honor; and to withhold from him his due, is both mean and unjust,

Finally, O son of society! examine thy heart, call remembrance to thy aid; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

ROBERT DODSLEY.

HYMN FOR A LITTLE CHILD.

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although its place be small.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbors best.

God make my life a little hymn
Of tenderness and praise;
Of faith—that never waxeth dim,
In all his wondrous ways.

—*Good Words.*

TRUTH is our element of life, yet if a man fasten his attention on a single aspect of truth, and apply himself to that alone for a long time, the truth becomes distorted and not itself, but falsehood; herein resembling the air, which is our natural element and the breath of our nostrils, but if a stream of the same be directed on the body for a time, it causes cold, fever, and even death.—*Emerson.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 18, 1873.

NOTE.—The Indian Aid Association of Friends, of Philadelphia, meet every Sixth-day afternoon at one o'clock (in the drawing-room of the Girls' Central School), for cutting out and making garments. All interested Friends are desired to consider themselves members and are invited to attend.

Philada., Tenth month 8th, 1873.

EDUCATION ABROAD AND OTHER PAPERS.—By Birdsey Grant Northop, L.L. D., Secretary of Connecticut Board of Education.

From A. S. Barnes & Co., of New York, we have received an advance copy of this work, which seems to have for its principal object the discussion of means by which the mania for European education, just now in fashion, may be checked. For this purpose he has collected the views of many eminent scholars and educators, all of whom appear to favor the concern of the author—that our country should itself furnish all the required means of culture for her own youth. The subject of compulsory education is ably treated in the chapter on the legal prevention of illiteracy, and the author advocates legislation for that purpose in this country. We are not prepared to give any opinion on this subject, but we feel that it is of sufficient importance to claim the careful consideration of our people. When a State provides the means of education for all its youth, it certainly admits of a question, whether a negligent or vicious parent, or other guardian, shall have legal power to deprive any child of that education, so essential to republican citizenship. Many children are placed in factories and are confined to continuous labor during the years when a portion of their time, at least, should be given to intellectual development.

"In all Christian lands, the rights of the parent are held to imply certain correlative duties, and the duty to educate is as positive as to feed and clothe. Neglected children, when not orphans in fact are virtually such, their parents ignoring their duties, and thus forfeiting their rights as parents. The State should protect helpless children, whose rights are sacred, and especially these, its defenceless wards, who otherwise will be vicious as well as weak. We should recognize the claim of the humblest child to an education as that which it cannot neglect without detriment to itself and harm to a human soul. The State may not by act or omission doom a single child to ignorance and its consequent evils. The temporary hardships incident to the observance of such a law will be counterbalanced a thousandfold by the permanent advantage of both parents and children, but its neglect will inflict lasting evil upon them and the whole community. The poor cannot afford to transmit their poverty by depriving their children of education—the surest source of thrift. The old proverb, "penny wise and pound foolish," fitly characterizes the short-sighted policy of permitting indigence to perpetuate ignorance, and in turn ignorance to perpetuate indigence."

DIED.

WOOD.—On the 30th of First month, 1873, of pneumonia, at her residence in Waterford, Va., Eleanor H. Wood, in the 72d year of her age; a member of Fairfax Monthly Meeting.

STONE.—Of consumption, in Fourth month, 1873, at the residence of his son, Dr. E. Stone, Mount Pleasant, Md., Wm. H. Stone, in the 74th year of his age; a member of Bush Creek Particular and Pipe Creek Monthly Meeting.

LYTLE.—On the 23d of Fifth month, 1872, at the residence of A. H. Griffith, near Winchester, Va., of pneumonia, Lydia P. Lytle, in the 78th year of her age; a member of Fairfax Monthly Meeting.

GRIEST.—On the 16th of Ninth month, 1873, Hannah Griest, in the 66th year of her age. For many years she resided near Camden, Jay County, Indiana, and was an exemplary member of the Society of Friends. She was most faithful as a wife and mother, being ever vigilant over the best interests of her household. She was an example of patience and humility, and lived out the principles she professed. When our friend was bidden to "come up higher" she was found ready.

HULL.—On the 22d of Ninth month, at Stanfordville, Dutchess County, N. York, Nehemiah Hull, in the 75th year of his age; a valued member of Stanford Monthly Meeting. Thus has a good man gone to his reward.

WOOLMAN.—On the 29th of Ninth month, 1873, in Woodstown, N. J., Abbie, daughter of James and Mary Ann Woolman, in the 20th year of her age; a member of Pilesgrove Monthly Meeting.

Indiana Yearly Meeting of Friends, held at Richmond, Ind., by adjournments from the 29th of 9th mo. to the 2d of 10th mo., 1873.

Second-day morning, 9th mo. 29th, 1873, at the usual hour the meeting convened.

The reports from the Quarterly Meetings inform that —— have been appointed representatives to this meeting, who being called, are present.

Minutes from our friends from other Yearly Meetings, who are acceptably with us, have been received and read as follows: One for Samuel M. Janney, a minister from Goose Creek Monthly Meeting of Friends, Loudon County, Virginia, held 8th mo. 14th, 1873, and endorsed by Fairfax Quarterly Meeting, held at the same place, 8th mo. 18th, 1873, and one for Jesse Hoge, a minister from the same meeting, and endorsed by the same Quarterly Meeting, and of same dates; one for Samuel Townsend, a minister from Baltimore Monthly Meeting of Friends, held 9th mo. 4th, 1873: one for Sunderland P. Gardner, a minister from Farmington Monthly Meeting of Friends, New York, held 28th of 8th mo., 1873; one for Lydia H. Price, a minister from Birmingham Monthly Meeting of Friends, Chester Co., Pa., held 8th mo. 30th, 1873; one for James M. Walker, an elder, and companion to Samuel M. Janney, from Fairfax Quarterly Meeting of Friends, held 8th mo. 18th, 1873; one for Ezekiel L. Roberts, a minister from Short Creek Monthly Meeting of Friends, Ohio, held 9th mo. 9th, 1873; one for Samuel S. Tomlinson, an elder and companion to Ezekiel L. Roberts, from the same meeting and of the same date; one for Joseph Mead, a minister from Plainfield Monthly Meeting of Friends, Belmont County, Ohio, dated 15th of 5th mo., 1873, endorsed by Stillwater Quarterly Meeting, held at Sommerset, 21st of 5th mo., 1873; one for Phebe G. Mead, an elder, and companion to her husband, Joseph Mead, from same meeting and with the same date; one for Eli Garretson, an elder from Salem Monthly Meeting of Friends, Ohio, held 25th of 9th mo. 1873; one for William B. Steer, an elder, from the Elders of Fairfax Monthly Meeting of Friends, Loudon County, Virginia, dated 8th mo. 22d, 1873; and one for Lydia L. Garrett, a minister from Goshen Monthly Meeting of Friends, held at Willistown, Chester County, Pa, 23d of 7th mo., 1873, and endorsed by Concord Quarterly Meeting, held at Concord, 7th mo 29th, 1873. Others who are here without minutes are also acceptably with us.

Epistles from the Yearly Meetings in correspondence with us, have been received.

Whitewater Quarterly Meeting, in its reports, has forwarded a chapter on Marriage, which it proposes shall take the place of the one now in our Book of Discipline. This is referred to a committee, who are appointed to consider, in conjunction with a like committee of Women Friends, the utility of the proposed change, and report to a future sitting.

Blue River Quarterly Meeting, in its reports, informs that it and Prairie Grove Quarterly Meeting of Iowa, a branch of Baltimore Yearly Meeting, are united in asking to have a Yearly Meeting established at Clear Creek, Putnam County, Illinois, to be held the second 2d day before the last First-day in the Ninth month of each year; which claiming the consideration of this meeting, was referred to a committee, who are appointed to act in conjunction with a like committee of Women Friends, and to unite with a committee from Baltimore Yearly Meeting, should it appoint one, to visit the Quarterly Meetings making the request, and their subordinate meetings if way opens and report their judgment in the case to the next Yearly Meeting.

Third-day morning, Samuel Morris, on behalf of the Representatives, proposed Aaron Wright, for Clerk, and Davis Furnas, for an assistant, who being separately considered, were united with, and they are appointed to those services.

The consideration of the state of Society having progressed to the 6th Query, the meeting adjourned, to meet Fourth-day afternoon, at 4 o'clock, in joint session with Women Friends, to consider the subject of Indian Affairs.

Fourth-day afternoon, near the time adjourned to, Friends again assembled in joint session, to hear and consider the report on Indian Affairs.

The Committee on Indian Affairs produced the following satisfactory report of their proceedings, and were continued.

The meeting agreed to assume the responsibility taken by Jason Evans and Aaron Wright, as securities upon the bond of Theodore T. Gillingham; the other recommendations of the Committee were approved, and it directed to act in accordance therewith, as occasion may require.

The Committee is authorized to draw upon the Yearly Meeting's Treasury for any sum not exceeding five hundred dollars, for the clothing of the Omaha School children and for the necessities of the sick, as occasion may, in their judgment, require.

To the Yearly Meeting now in session:

Dear Friends:—We herewith present an abstract of the past year's work of this Committee, together with the reports of Supt.

Barclay White, Agent Edward Painter and Theodore and Elizabeth Gillingham, which we believe embodies the substance of all that will be of interest and profit to lay before you at this time.

Signed on behalf of the Committee on Indian Affairs, Ninth month 30th, 1873.

JONATHAN W. PLUMMER, } *Clerks.*
BENJAMIN STRATTAN, }

The Committee on Indian Affairs appointed at our last Yearly Meeting, met immediately thereafter and organized by appointing Jonnathan W. Plummer, Clerk, and Benjamin Strattan as Assistant, (the two to act as correspondents to the Agency,) and William Cain as Treasurer.

William Parry, Aaron Wright, Jason Evans, George Hill, Emily L. Strattan, Sarah A. E. Hutton, Mary Evans, Mary W. Wright, Willim C. Starr, Simeon Warner, Davis Furnas, Elizabeth Burnett, Edward Butterworth, Elizabeth Warner, and Robert Hatton, with the Clerks and Treasurer, were appointed to serve as an Executive Committee for the year.

At a meeting held Second month eighth, an address was adopted and forwarded to the General Committee of the six Yearly Meetings, expressive of the views of this Committee regarding the conservative use of the funds anticipated from the sale of the Omaha lands, provided for by a bill that passed Congress the preceding winter. The object of Industrial Schools at the Agency was also referred to a committee for consideration and report. The lands not selling as anticipated, prevented further action in these respects.

During the early part of Fifth month, we received a discouraging letter from Agent Painter, followed at intervals by others of similar import, including one from Supt. White. These gave evidence that the Indians were becoming much dissatisfied. This dissatisfaction finally resulted in their refusal to appropriate anything from their annuity to carry on the improvements of the Agency for the coming year. This state of affairs was doubtless largely owing to the efforts of persons not members of the tribe or employees of the Agency.

At a meeting of the Committee, held Fifth month tenth, William Parry, James L. Morrisson, Benjamin Strattan and Jason Evans, were appointed to visit the Agency. It not being practicable for the latter two to attend to the appointment, William C. Starr and Mary Parry, by request of the Executive Committee, accompanied William Parry and James L. Morrisson in the visit, which was made during the latter half of the Sixth month. This Committee made investigation into the causes of dissatisfaction, by interviews with the Agent and others acquainted with the situation of affairs, and by holding a two-days' council with the Indians. The report of this Committee is appended herewith.

Under date of Sixth month 24th, a communication was received from William H. Macy, Secretary of the General Committee of the Six Yearly Meetings, informing that the Indian Department, under authority of a law passed by Congress at its last session, closing four of the eight offices of Superintendent of Indian Affairs, had included the Northern Superintendency in the number closed, and had directed the transfer of the records to the Indian Department on the 30th of Sixth month. A few days later we were gratified to learn the order had been rescinded, and Barclay White continued in his position, we think much to the advantage of the cause.

During the Fifth month and subsequently while the visiting committee were at the Agency, Edward Painter informed us of his desire to resign his position and find release from its arduous duties. During the early part of the Eighth month his resignation was received and forwarded to the Central Committee with the name of Theodore T. Gillingham, as a suitable person for appointment as Agent to succeed him.

Supt. White wrote us under date of Eighth month 1st, approving the selection, believing Theodore to be quite popular with the Indians, and very successful in his management of the interests heretofore entrusted to his care.

Agent Painter's resignation having been accepted and Theodore T. Gillingham appointed as Agent for the Omahas, his bond for twenty thousand dollars was forwarded to us for the necessary security. Jason Evans and Aaron Wright having consented to continue as bondsmen, their signatures were attached and duly authenticated before Warner M. Bateman, a U. S. District Attorney, and forwarded Ninth month 13th, to the Central Executive Committee of the Six Yearly Meetings, for presentation, that the commission might be issued, and the new Agent enter upon his duties Tenth month 1st. The Committee recommend that the Yearly Meeting renew the minute securing Jason Evans and Aaron Wright against loss as bondsmen, should any occur.

The Indians having failed to make any appropriation from their annuity, as they had heretofore done, Agent Painter, with the approval of Supt. White, forwarded a request to the Indian Department at Washington, asking for the appropriation of fifteen hun-

lred dollars from their Annuity, as a fund vith which to carry on the agricultural work of the Agency, during the ensuing year. This was done, under a clause of the treaty vith the Omahas, allowing the President to set aside such portion as in his judgment would be profitable for such purposes.

[The advance sheets we have received end here. We hope to give the remainder next week.]—EDS.

Two articles in the "Kindergarten Messenger" have been sent us by a Friend with the following remarks. They "contain as deep, philosophical instruction connected with the higher duties of life in stages of physical and spiritual development, as I have been favored to meet with for some time. Although *part* of the first article was in your paper two or three years ago, I would be glad for the sake of our young people, and especially mothers, if you would think it right to afford your readers an opportunity to re-perise them."

THE RELATIONS BETWEEN KINDERGARTEN AND QUAKERISM.

(Revised for the "*Friends' Intelligencer.*)"

I think that if the Friends should once get the idea of Froebel's Kindergarten, they would feel that the method of intellectual development he proposes, is in singular harmony with the method of spiritual development brought forth by George Fox.

The plans of church organization became so complicated in its first fifteen centuries, and were so unwise, as to *hinder the spirit*, whose strivings to be free at last culminated in what Catholics call the *schism* of Christendom, and Protestants the Reformation.

The protest of George Fox was the most complete one of any Reformer. He returned to first principles, and considered the primal relations of God and the human soul, and proclaimed the principle that spiritual development was not started from without but from within; and that all church organization mainly had for its first and last object to protect the freedom of the spirit. Spiritual life proceeds directly from God to every individual soul; and a free communication of this among men makes the true church, whose first law is "liberty of prophesying."

But intellectual life has not so immediate a genesis. The human understanding is developed in *time*, and is the effect of the reaction of the external universe upon perceptive sensibility. It gradually grows up by accumulating impressions on the senses, and by learning the connections of single things in nature which produce these impressions.

It was early observed that though single things are perceived by the healthy senses in a general way, yet they are not accurately defined unless human beings call *each other's attention* to their differences and resemblances. A child, if left alone, and never played with by the mother or nurse, nor ever tenderly wooed from the sleep of nature by tones and looks of love, does not "come forth into the light of things," but becomes idiotic or *dies* (as nine-tenths of the children gathered into foundling hospitals do). And, later in life, unless Education take the child by the hand, and call out his reflective powers by suggesting the proper classification and hidden connections of things, the mind becomes confused and does not get organized into a good understanding.

Now, in the intellectual as in the spiritual education of man, an analogous wrong way was taken *first*. The mistake of systems of intellectual education has been, to overlay the child's mind by the teacher's mind, instead of calling forth its self-activity; classifying *for* the child, instead of leading him to classify for himself; and *telling* him the connections of things, instead of calling upon him to discover them. And this method has always involved great antagonism on the part of the child, in proportion as he has had any original force of life; so that to educate the young has seemed to be a struggle with their natural tendencies. But Froebel has shown that *in* the soul of the child is a guide to the intellectual development, which is to be studied out by the educator on whom the child is made dependent; because, besides God's binding the soul to Himself by spiritual communion, the souls of men are to be bound to each other by intercommunication; the first steps of which are the education of the young by the old, who are to continue in social intercourse forevermore—"the communion of the just" being its consummation in bliss and glory.

George Fox recognized the communion of saints, which the Friends verify by the unity or *solidarity* with each other that they make the test of truth prompting to good works, and creative of spirituality. Froebel shows that on the intellectual plane may be found an analogous test of intellectual life; inasmuch as true intellectual life prompts to *production* not only of material things of beauty and use, but of forms of social and civil polity. On this principle he has founded the art of Kindergartening.

But children do not produce things intuitively—they need the help of one who understands the laws of nature and its raw material.

They are blind forces of indefinite desire when they come into the world; and they begin to act before they know clearly what they want, or how to attain it. Therefore, disorder and destruction are what an uninstructed child produces—though from no inherent malignity of heart. They prefer order to disorder when the former is presented to them; they like rhythm and melody better than irregular and rough sound; construction better than destruction; and there is within them a certain æsthetic sense which accepts and acts out the right thing *when it is suggested*—that is, if it is *suggested* and not arbitrarily imposed on them; for whatever is arbitrary is opposed inevitably, just in proportion to the force of the individual's character.

Education, therefore, on Froebel's method, has nothing arbitrary about it. It tempts forth the self-activity, which takes every various form, and gives all the freshness and variety to human thought. It ought to begin so early as to preclude that production of evil which must needs take place if the faculties are left to run into wild disorder, or to rust in idleness and stupidity.

Madame Marenholtz Bulow, in her preface to Jacob's Kindergarten Manual, says: "To develop the senses is not to indulge or pamper them, but to *discipline* them, and accustom them to serve the mind. It is the beginning of intellectual development; and moral development is also impossible without this discipline of the senses." The old schoolmen used to say, "nothing in the intellect unless previously in the sense;" which simply means that there must be a clear sensuous impression of the things that surround the child before he can have any *thought* about them; that is, any *understanding* developed. The child is born with an impulse towards the sensible world, which is a manifestly blind impulse. An inward hunger propels him to seek with his mouth his nurture, but he cannot find it unless the mother brings it into contact with her nourishing breast.

Upon the lips is made the first strong impression of the world without, and for a time there is an impulse of the child to bring everything to its lips in order to examine it; for it is not because a child is hungry that he does this, but because in that sense alone he is quite conscious. The mother develops other senses by genially presenting their appropriate objects; awakening the sense of sight by offering bright colors to fix the eye, which only gradually learns to see; and the sense of touch by gentle touches of the hand, which only gradually learns to take hold and grasp. Froebel, in his "Mother's Love Songs," describing little gymnastics of the hands and feet on the principle of "pat a-cake," and "this little pig goes to market, and this stays at home," gives a development to the art of nursing babies, which shows that even this part of education gains by rising from the instinctive plane into the intellectual. In Hamburg he even instituted a school for nurses, which to the present day continues, and hardly supplies the demand constantly made upon it; and if what Dr. Howe, Dr. Seguin, and others, who keep schools for the feeble-minded, say, be true, namely, that much idiocy is functional, not organic, and arising from shocks given to the nerves by careless nursing, and paralysis by fright, and want of judgment in tending babies, it will by and by be seen that our habit of giving up children in this delicate era of their being to ignorant domestics, is a barbarism.

However, it is doubtless the fact that this part of a child's education, while it is in its mother's or nurse's arms, is the least defective of all. It is true that one-half of the human race die in the first year of life. Still, children are better educated in the nursery than in their next stage of being. The baby is so helpless and dependent that it challenges attention and care imperatively, and it is so utterly unable to make its wants known that it is watched, and its indications of smiles and tears obeyed. A child is indeed wrapped in a majestic mystery which for a long season we do not penetrate. Jesus Christ said the spirits of little children behold the face of the Father. But it is spiritually, and not at all intellectually, that they do so.

In after life that primeval vision is sometimes eclipsed, but it is never lost. It comes back to us in our love of order, of symmetry, of rhythm, whether to the eye or ear; in our longings for harmony, for beauty, for unity; in the monitions of conscience, in *remorse*,—which, as Mr. Emerson says, has in it "a certain sweetness;"—in our deathless desire to love and to be loved; and also in hope. None of these motions of the soul are intellectual; they are æsthetic, that is, of the heart. They *are* the heart that is to be "kept to the issues of life," and should be the guide of the educator, who must perpetually watch to see if it is interpreted or outraged by the unfolding of the intellect.

Froebel observed that a child is always more amused at first, by having one thing to play with than many. Several things confuse and weary it. What is this playing with a thing? Is it not examining it, and making experiments with it, and by and by "making believe" with it; that is, using it to embody its own fancies? Froebel thought the proper first plaything for a child was a ball. His first gift, therefore, is a box of six soft balls crocheted with German worsted: first the

hree primary colors and then the three sec-ndary ones. For color, or analyzed light, s the first thing, after white light, to interest child's attention; doubtless because it sepa-ates itself from the surrounding chaos, and ives him a perception of a single thing. First one ball is given (of a primary color), nd, however young a child is, Froebel would ave the nurse always talk to him, and call he ball by the name of the color. Next, ive a contrasted color, but not till the first ne has been played with so long as to make strong impression. The two balls will muse for a considerable time, and three for longer time. The child, long before it can peak, will be able to bring you the right ball n having its color named.

The ball is the simplest of forms. It is loubtless the ground form of nature. It best ymbolizes life, because of the ease with which t can be moved, as it is round.

By and by all the colors are known, and lowers can be given of the same colors, and the hild be led to observe similarity by being elped to group them round the ball they esemble. A baby needs no other playthings han these six balls, besides its fingers and oes, for its first year, or even longer.

But these balls of the first gift are also used n the Kindergarten. Froebel's manuals give hundred little games of ball, playing with which serves to develop quickness of eye, agility of body, and to teach counting up to the number six; also subtracting, adding, dividing and multiplying.

It is only in Kindergarten we use the sec-ond gift of Froebel, which is a box containing a hard wooden ball, a cube, and a cylinder. It is the first Kindergarten occupation to play with these three forms, which are examined and compared. The wooden ball may be taken up first, and its difference from the col-ored balls observed. It is like them in form, it being so easily moved; but it differs in color and the material of which it is made. Then the cube is brought forward. This is like the ball in material and color, but it does not move without being pushed. It nat-urally stands rather than rolls. It has sides; it stands on one side, which is then the lower side; and the child learns to distinguish the words upper and lower, front and back, right and left. There are six sides. The sides are alike in shape and size. It has eight corners and twelve edges, and, having all these things, it differs from the ball. All these truths are brought out from the child by genial con-verse. The word *cube* is thus defined in the mind, as a six-equal-sided figure with eight corners and twelve edges, and which stands, instead of rolling like the ball.

At this stage children's attention should be directed to what they see about them, which resembles the ball or the cube; sometimes the room in which they a e is a hollow cube. They will find resemblances that a grown-up person would hardly think of, in the furniture of the room.

By and by a cylinder is given. This they will soon see rolls like a ball, and stands like a cube, but differs in shape from both. It has two flat sides, but they are not like the flat sides of a cube, but *round*. The material of which it is made is like the cube and ball. The child must look about to see what is like a cylinder. By and by you propose to put the things together in some way. Probably in every instance a child will set down the cube, put the cylinder on it, and the ball on top. The child will perhaps say this looks like a man; then its differences from a man's shape may be drawn out by questions.

You can at last ask the child if it is not *a monument?* and then a conversation can en-sue about monuments — what they mean; and soon the child will be dedicating his monu-ment to his mother or father, or Washington, or Lincoln, or Froebel; another day, making the monument will be the first thing in the lesson, and before the child begins, he can be asked to whom he wishes to build his monu-ment? A great deal of conversation on the virtues or events that the monument may commemorate, will serve to define the moral sentiments of the child, and make principles understood, and this without going out of the sphere of a child's feeling and imagination. It is wonderful how much a child's senses and mind may be disciplined and heart exercised by this gift. But when the senses are sharp-ened by these simple objects, an opposite im-pression may be given simultaneously. By putting strings through these three objects, and whirling them round swiftly, the cylinder and cube will change their apparent form, and thus children may learn that things are not always what they seem; and get the foundation of the idea of spirit, in the percep-tion of its best symbol—motion.

These lessons on the second gift should never last longer than half an hour, nor occur oftener, perhaps, than once a week; but they should be renewed as often as once a week for months — for only by repetition upon the senses are impressions made strong, clear, and permanent, the foundation of a good under-standing. Children like to renew old impres-sions, and it is wonderful to see the zest with which the second gift will be returned to, for months.

E. P. PEABODY.

LET CHILDREN PLAY.

This advice I feel bound to give for the benefit of a large class of zealous people, who

are always endeavoring to utilize every impulse of youth, for the direct promotion of its intellectual or physical culture.

They would have a system of gymnastics for him at recess, and he should systematically drill his muscles during the short interval between his studies. Intellectual culture, they know, is not all; they are ready to mention moral and physical education as essential, "besides the cultivation of mere intellect."

But, somehow, they desire to make physical education as systematic as the latter. They would infuse as much earnest purpose into it as if it were a study in the regular course. Seeing that there are three directions for culture, they propose to alternate: first, vigorously pushing the studies for mental culture; second, as vigorously pushing gymnastic training for the development of the body; third, impressing with equal earnestness of purpose the training of morals.

Here we have three disciplines. No variety is allowed; no respite or relaxation from the stern tension of the will. For will is fully as much required in gymnastic training as in intellectual. The moral training must be a will-training, if effective.

Does one of these employments furnish recreation from the other? Not to any great extent certainly. It is said that one gas is a vacuum for all others. But one liquid is not a vacuum for another. Neither does one energetic training furnish rest and relief from another.

What is common to all species of training for culture, whether of body or mind, is an earnest fixing of the attention on some external method or form. There must be a forcing of the faculties of the mind or of the muscles of the body into some prescribed path. All such endeavor is wearying. It is worse than wearying, for it is a partial abnegation of the self-hood of the individual, and, if continued without true relaxation, soon develops into mechanical non-spiritual drudgery.

The refuge from this for childhood lies in play; for the grown-up person, it is found in the various forms of art.

In play the child cuts loose entirely from prescribed tasks, and, giving scope to his fancy, becomes, to the extent of his ability, *creative*. He lives entirely for himself,—that is, *formally;* he does not *in reality* live for himself until manhood. He makes practical experiments on the things of the world, and playthings in particular, to ascertain his own powers and faculties, and their limits. He has an impulse or instinct to subdue natural things, and rule over them. He makes and breaks, builds up and destroys; his *negative* activity is as essential as his *constructive*. His play contains in it a developing germ. As soon as he has exhausted an object on its positive and negative sides—has learned to use it and destroy it—his interest in it dies away, and he seeks a new object. Each plaything is a type of some human instrumentality, just as each nursery tale contains the worn-down boulder, dating from beyond a former drift-period in human culture. From type to type the child proceeds to more concrete and more useful playthings, until at last his instinct for play gives way to serious interest in practical life.

Wherein precisely does play differ from the serious occupation of later years? This will bear restating, though it is already involved in what is said above. In practical life—the life of the individual in civil society—each one works out or elaborates some general product, not for his own exclusive, direct use, but for society. Through barter or exchange, he obtains from the community all the other products necessary to him, by means of the single one that he creates or helps at creating. Practical life is, therefore, a profound mediation, far too deep for the child to grasp. It is by combination and division of labor that man has really subdued nature and proved the might of spirit. But to place the child at once in this system of industry is to place him where all his endeavor apparently serves others and not himself. He cannot grasp the far-reaching circle by which his endeavor returns to him through the social machinery. Therefore, by such treatment he is prevented from developing in himself that feeling of self-hood, and individuality, which is essential to the development of character. He is made a drudge, and will remain one. But in play he realizes, in an immediate or direct manner, his independence. He does not act for or through somebody else, but he realizes his own self-hood in his activity. The development of different types of play as the child grows to youth, and the youth to manhood, consists in the gradual change from mere immediate or direct exercise of childish personality upon things, to the exercise of power on what yields enjoyments only through the participation of others. This leads to the active interest in that complete mediation which is found in the currents of civil society.

Play is in itself educative. But its very character as play is destroyed the moment that any serious purpose is connected with it, or any ulterior object introduced into it. For that introduces with it the very mediation, the lack of which distinguishes it from work.

The utilization of play by forming it into a system of education is therefore very liable to founder on this rock. Regular system is the

antithesis of play. Play must be not only constructive, but destructive. If the latter phase is lacking, there is found wanting the very psychological movement in which consists the realization of independence and the development of the feeling of self. In destroying, the Ego feels its negative might, its power of abstracting, of clearing up; without this it never arrives at spiritual independence.

This Kindergarten system does not, when properly carried out, ignore this point; but it is extremely liable, in the hands of novices, to become a very bad system of suppressing what is most valuable in childhood. Uniformity—of Calisthenics, for instance—is something alien to the true nature of play. It is a part of the discipline of moral culture, the training into habits of attention and obedience.

It was Hegel that said in 1817: "Education through play is liable to result in the evil that the child learns to treat everything in life in a contemptuous style. The child in education should be taught only the constructive side of things. In play he learns the destructive phase as well.

Therefore, while play is essential to the growth and development of spiritual strength and independence, its boundary lines should be carefully drawn in education and no confusion allowed. Play and work should be distinguished. Play cannot be utilized in such a way as to secure the culture that comes from earnest hard work. Neither can sober work alone suffice for the growth of the child or the man. W. T. HARRIS.

NEARER HOME.

[The following hymn by Phœbe Cary has appeared in our paper before, but the incident connected with it, which we copy from "A Memorial of Alice and Phœbe Cary," is of so beautiful and touching a character that we think its interest will be enhanced by giving the hymn with it.]

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to-day
Than I have ever been before;

Nearer my Father's house,
Where many mansions be;
Nearer the great white throne—
Nearer the crystal sea;

Nearer the bound of life
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown.

But lying dimly between,
Winding down through the night,
Is the silent unknown stream,
That leads at last to the light.

Closer and closer my steps
Come to the dark abysm:
Closer Death to my lips
Presses the awful chrism.

O, if my mortal feet
Have almost gained the brink;
If it be I am nearer home
Even to-day than I think;

Father, perfect my trust;
Let my spirit feel in death
That her feet are firmly set
On the rock of living faith!

"A gentleman in China, entrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited, in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men,—one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the oldest shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phoebe Cary, above quoted. 'The words,' says the writer of the story, 'repeated in such a vile place, at first made me shudder. A Sabbath School hymn in a gambling den! But while the young man sang the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed,

"'Harry, where did you learn that tune?'

"'What tune?'

"'Why that one you've been singing.'

"The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes, and the young man said he had learned them in a Sunday School in America.

"'Come,' said the elder, getting up; 'come, Harry; here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business.'"

The gentleman who tells the story (originally published in "The Boston Daily News") saw these two men leave the gambling-house together, and walk away arm-in-arm; and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breast of two tempted and erring men on the other side of the globe, a resolution to lead a better life." Subsequently, the editor of "The Tribune" received a letter, stating that "the old man spoken of in the anecdote had returned to California, and has become a hard-working Christian man, while Harry has renounced gambling and all its attendant vices."

CANDOR.

Nothing sheds so fine a light upon the human soul as candor. It was called whiteness by the ancients, for its purity; and it has always won the esteem due to the most admirable of the virtues. However sought for

or practiced, all felt the p wer and charm of its influence. The man whose opinions make the deepest mark upon his fellow-men, whose influence is most lasting and efficient, whose friendship is instinctively sought where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of h nor; but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to truth.—*The Moralist.*

FRIENDS' SOCIAL LYCEUM.

All Friends feeling an interest in the above organization, are invited to attend its first meeting for the season, to be held in the Library room (entrance from No. 152 North Fifteenth Street), on Third-day evening, the 21st inst., at half-past seven o'clock.

FIRST-DAY SCHOOL MEETING AT KENNETT SQUARE.

Cars leave Broad and Prime at 7 A.M. and 4½ P.M. Excursion tickets, $1 50. If two cars can be filled, a special train to Philadelphia will be run at 4 P.M. on Seventh-day.

RADNOR CIRCULAR MEETING.

To attend this meeting, Friends will leave in Paoli train from 32d and Market Sts. at 7.45 A.M. or 1 P.M for Morgan's Corner, about 1½ miles from Radnor Meeting. Fare, 37 cts.

Those desiring to attend Merion Meeting in the morning, can stop at Elm Station, about half a mile distant, and then go in noon train to Morgan's Corner.

BALTIMORE YEARLY MEETING FIRST-DAY SCHOOL ASSOCIATION will meet at Lombard Street meeting-house, on Second-day, 10th mo. 27th, at 7½ o'clock P. M.

Each subordinate association will please forward reports, including the names of such persons as shall serve on behalf of said subordinate association upon the Executive Committee.

ELI M. LAMB,
LYDIA C. STABLER, } *Clerks.*

At same place, the Executive Committee of Baltimore Yearly Meeting First-day School Association, will meet on Seventh-day evening, 10th mo. 25th, at 8 o'clock.

J. W. HUTCHINSON, *Clerk.*

ITEMS.

THE Polaris expedition was one that our Government should have kept out of altogether. The weary, dreary, fatal experience of so many previous exploring parties had demonstrated that there was nothing whatever in the icy regions to compensate for the many dangers which beset all attempts to penetrate beyond the cruising waters resorted to by the whalers. The "northwest passage" delusion was dissipated long ago; and what is the use of searching for the "north pole," when science tells every one there can be nothing there to repay the terrible cost of the search? This expedition, too, has brought disappointments, insubordination, and great scandal, as well as great perils, upon those engaged in it, and reflectively upon the whole country. And in this we do not refer exclusively to the absurd stories intimating the foul murder of the commanding officer of the expedition, but also to the seeming probability that incompetent officers (except Chester and Morton) were put in charge of a Government ship, and to the absence of such discipline and subordination as would have made it certain, who should succeed to the command after Captain Hall's death.

FIFTY thousand pilgrims are said to have passed through Paris since the 1st of August, on their way to the Shrines.

AT the recent meeting of the American Association in Portland, W. A. Rogers, of Cambridge Observatory, read a very important paper upon the probable error of the determination of a ship's place at sea, showing that the uncertainty at the end of a fortnight's voyage is much greater than usually supposed. This uncertainty is mainly due to irregularities in the rates of the chronometers. Even in the case of the Cunard steamers it is found that, on making land after crossing the ocean, the average error of their reckoning is nearly 6 miles, while errors of 10 and 12 miles are by no means uncommon. And this remark applies when their position is determined by astronomical observation. If the weather has been unfavorable, so as to compel them to rely on the log, the error is much larger. It is, of course, evident that every precaution should be used on approaching the land.—*Independent.*

IN EUROPE, as in this country, apparently inexhaustable supplies of timber for building purposes and for fuel have been recklessly cut away, without any provision having been made for their renewal. In England timber is now jealously guarded, and farmers have commenced to plant trees, in the reasonable expectation that they will prove a valuable inheritance to their sons when the great forests of Norway, the timber from which is now used for ship building, shall have been used. It is stated, on the authority of the statistics collected by the Government, that there are a greater number of acres under Scotch pine now than at any other period in Scotland's history, notwithstanding the immense quantity that has been cut down to be used as lumber. Much of the pine included in the statistics, however, will not be available for many years, and larches are therefore being planted, as they are of rapid growth and yield good timber.

THE treasure chest recently discovered amid the ruins of ancient Troy, and reported to have been the property of King Prima, is estimated to be worth $15,000, merely for the precious metals contained in the various vases, cups, and other articles. The actual value of these as relics is of course infinitely larger. The collection has been placed in the Royal Museum at Athens.

BY a recent statement it appears that there are 956 cotton manufactories in the United States, distributed as follows: 191 are in Massachusetts, 139 in Rhode Island, 138 in Pennsylvania, 111 in Connecticut, and 81 in New York, aggregating 667, or more than two-thirds of the whole. New Jersey has 27; New Hampshire, 36; Maine, 29; Maryland, 22; North Carolina, 23; Georgia, 34, and Tennessee, 23.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, TENTH MONTH 25, 1873. No. 35.

ITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

MMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

he Paper is issued every week.
he THIRTIETH Volume commenced on the 1st of
rd month, 1873, at Two dollars and fifty cents to subscri-
s receiving it through the mail. To those receiving it
ough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
is desirable that *all* subscriptions should *commence at beginning of the volume.*
EMITTANCES by mail should be in CHECKS, DRAFTS, or
D. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail
l be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 545
First-day Schools..... 548
Notes of a visit to the Indian Reservation under the care of Philadelphia Yearly Meeting..... 549
Camphor-wood..... 551
EDITORIAL..... 552
OBITUARIES..... 553
Indiana Yearly Meeting..... 553
Friends Among the Freedmen..... 556
Faith in the Unseen..... 558
POETRY:—A Refrain—Hymn of the City..... 559
Notices..... 560
Items..... 560

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 533.)

A Visit to the Families of Baltimore and other Monthly Meetings.

In the Tenth month, 1841, Elizabeth Newrt informed her Monthly Meeting that she t it required of her to visit the families of altimore Monthly Meeting, and other meetgs as the way might open. This was united th. T. B. Longstreth and wife were her low-laborers in this service.

From desultory notes, made by L. L., the llowing particulars are gathered:

10th mo. 24th, 1841.—"Left home in a ivate carriage with my husband, to accomny E. Newport in a visit to Baltimore. In der to lessen the fatigue, our friend Elizath left us at Wilmington, and proceeded th good company in the cars, and consequently reached Baltimore before us. We rived in time to attend a part of the Second-y morning meeting, in which the concern evailed for the promotion of truth and ghteousness. Through the sittings of the early Meeting we were edified, and under a vering of sweet solemnity it closed on Fifthy at noon."

A letter from E. Newport, dated Baltiore, 11th mo. 6th, 1841, informs her famiof her safe arrival. She says: "I was ad to be able to participate in the instructive exercises which claimed the attention of Friends relative to the subjects introduced by the reading of the 3d Query—subjects which involve great responsibility; and under the deep and heartfelt convictions of my own insufficiency, I was brought renewedly and fervently to seek Divine aid in the fulfilment of them. I was led to examine and endeavor to ascertain in what I had been delinquent. How was I overwhelmed with grateful emotions when the language was sounded in my mental ear, 'She has done what she could.' May I never give occasion for this evidence to be revoked. I did not accept it as an assurance that I had always maintained the watch, and exhibited a consistency of deportment which would illustrate a perfect conformity to the spirit of love, but rather that the motive having been sincere it was accepted, and the sins of omission and commission were passed by, as the mind sought counsel and strength from Him who remembers we are dust and compassionates our infirmities.

"The meeting closed on Fifth-day morning, and we went out to Elk Ridge in the afternoon. The Elders of Baltimore Monthly Meeting did not think it necessary for us to wait till after their Monthly Meeting before we proceeded in the concern to which I have felt particularly called, and from which I believe I never shrank with greater dread. I do not know that I have ever been more sensible of support and aid in the moment of

need. The promise has been fully realized that 'I will go before and prepare the way.' The way has been made in the hearts of the people to our astonishment." . .

T. B. Longstreth adds: "At E.'s request I write, and can inform you that we have been greatly favored with a home in this city. M. Gillingham is a truly sympathetic friend, and has sometimes accompanied us. We have visited nine or ten families per day. Sometimes the work was hard and very trying to the poor instrument, who has been nevertheless faithful and fearlessly disposed to reveal the whole counsel, so that she may be clear, as she says, 'of the blood of all men' in the day of reckoning. We shall probably get through our work in this city about the 14th, and proceed to Indian Spring and to Sandy Spring. I am inclined to think even then we shall not be at the end of our labor. The prospect of further service has already dawned. At the Monthly Meeting yesterday, there was a decided expression of approbation with our visit so far as we had gone." . . .

Extracts from Letters.

BALTIMORE, 11th mo. 14th, 1841.

Thy letter, my dear J., was most welcome after a fatiguing day, in which 15 families had been visited. Although the nature of the exercises was less trying than sometimes, the poor weak body was very weary.

We are still at the house of our kind friends J. and M. Gillingham. Have visited 138 families. We spend no idle time! The visits so far have been signally owned. There has often been much manifestation of tenderness on the part of some who are in the strength of manhood. Still it is a work to which the natural feelings are so averse, that it is hard for me to be submissive. My social and conversational powers seem narrowed into a very small compass, so thou seest there is much to mortify self; but I know that this needs reducing again and again; and if in this reduction there is no loss, but rather an increased evidence of Divine life and love, I can even rejoice that I am made worthy thus to fill up my measure of suffering. L. is very pleasant and agreeable, and I hope will continue with me to the close of the visit. T. keeps his post faithfully. Love to the dear children. Oh! these separations, how hard they are to bear! . . .

11th mo. 30th, 1841.

"I feel it to be a great favor to have the opportunity of converse through this channel with the dear ones left behind. I have found it a hard struggle to divest my mind of home; but fervent are my aspirations after resignation. The work is one in which 'no flesh can glory.' My experience has brought mind the condition of the blessed Mast when He trod the wine-press alone. My pray has been earnest that this baptism may continued until it performs its renovating fice, and the spirit is weaned from all exte nal dependencies. I can truly say, thus f the Lord has been a helper in the needf time. Neither matter nor the power of utte ance has been withheld, but has been giv at the required moment. Through the Yea ly Meeting I had not much vocal labor. was a time of great interest and instructio many of the testimonies being of a nature 'clinch the nail' that had been driven." . .

L. L.'s Diary.

On First-day were at Elk Ridge Meetin Returned to Baltimore in the afternoon a visited two families on the way. Made son visits in the evening. On Second-day we similarly engaged. There was an openness receive the message of love, which produce great tenderness of feeling; but upon t whole the day was a trying one. Being amor strangers, we felt the need of walking circu spectly, and therefore of washing and anoin ing, and not appearing unto men to fas Made a number of interesting visits with the past two days.

Attended Monthly Meeting; it was a lo time. On First-day were at Old Town mee ing, and made several visits in the afternoo in the suburbs. Third-day was spent in visi ing Friends living in the city.

Eleventh month 11th.—Went to the Eas ern district. Made a visit in the evening, which the labor was attended with the pow and demonstration of the Spirit in a remar able manner.

On First-day morning we were at Lon bard street meeting. I felt a concern th I might neither sit nor stand in another way, and also deeply felt the importance rendering obedience to our heavenly Leade How true! that when He commissions, abili is afforded and knowledge given what to sa and when to say it! May I never again di trust His power! Verily He fills the hea and satisfies the thirst and thus strengthe for renewed exercises! The evident manife tations of truth caused me to rejoice, and could adopt the language, "One hour in Th presence is worth a thousand elsewhere." Ou labor in Old Town seems nearly completed we may mention the call upon Esther Tow send as being signally favored. In som other visits there was a loud call to awake to the responsibilities connected with a soci and religious life. At Jacob Lafetra's, aft a time of silent waiting, words of comfort an encouragement were administered to us b

L. which had a strengthening effect. The ernoon was spent in preparing to leave ltimore. A number of Friends were col- ted at J. Gillingham's. We had a solemn portunity with the family and recommended m still to adhere to that divine principle in soul which is able to give us a knowledge the Lord and the power of His grace."

T. B. L., in a note to a friend says, "We ve accomplished the visit to the families cept the small branch of Indian Spring, for ich we start early in the morning. We ve visited about 175 families. Some very ing seasons have been passed through. The nd on each occasion having to become as a nk sheet of paper, ready for that impres- n which alone can enable the feeble instru- nt to hand forth that which will minister the wants and the conditions of the people. elieve our visit in this city has resulted as isfactorily as is often the case with this d of close work, which often reminded me what Nathan said to King David—"Thou the man." From Indian Spring we ex- t to go to Sandy Spring and perhaps to e Creek. If I were seated for an hour or in your domicil I could relate very inter- ng interviews and occurrences, with which have met in going from door to door, like nd-folded beggars. Light and wisdom have en been furnished to see how the accounts od, and suitable counsel has been offered ich has generally been kindly received."

Diary Continued.

Proceeded to Indian Spring. Made several ls and were favored to enter into feeling h the visited. Words of consolation were ered. Were hospitably entertained at G. iley's, and it proved a season wherein was wn an out-pouring of the holy Spirit for ich gratitude was sincerely felt. Lodged at sy Snowdon's, a free-hearted woman, who l a short time previously liberated her ves. Her mind appeared turned in an nest search for Truth.

On Sixth-day it rained, but we were favored h an excellent guide, who, being on horse- k, opened the *gates* for us, which are nu- ous even on the public roads; we passed ough 13 in the distance of 4 miles. Our nd was not merely helpful by removing obstacles in our outward path, but his it was strengthening and encouraging to n our trials and deep provings. We visited families which came in our way and lodged R. Hopkins. In the evening we had a ting with the family, which was truly a ored season and a time of individual visi- on. On Seventh-day made a religious t in the morning and spent the remainder the day in pleasant social converse. On t-day all of the family went to meeting, some on horseback and others in a carriage. The meeting was small, but was owned by the divine Presence. Rode 6 miles to dinner. In the afternoon made a family visit which was particularly trying to Elizabeth.

In the evening had another meeting which appeared very satisfactory to all and was edifying to me.

On Second-day it was very stormy; R. P. accompanied us to Caleb Stabler's. C. took charge of us and we made one family visit, but felt that we should be better satisfied to obtain the concurrence of the elders of Sandy Spring, before proceeding further. We were taken to the house of Deborah Stabler, who gave us a hearty welcome, and we were refreshed both in body and in mind under her hospitable roof. Next day it was decided we should enter again upon our mission. Although encouragement was offered whereby our weak hands should be strengthened yet it was a low time and earnest were our desires to be directed only by that Power which can alone qualify to visit the seed.

We have finished our visits to the families of S. S. meeting; may the labors of love prove as bread cast upon the waters that will be found after many days.

Letter from E. N.

ELEVENTH MONTH 24th, 1841.

My dear J.—Left Baltimore on Fifth-day for Indian Spring, taking the families of friends as they come in the way. A young man, quite fashionable in his appearance, offered to pilot us. No doubt it is in divine appointment. After a testimony of some length had been delivered in his own family, we sat a full hour in perfect silence, when it was broken by the torrent of feeling in his breast finding vent in tears. I am now writing in haste at the house of T. Stabler, about six miles from Sandy Spring. The meeting at that place was one not soon to be forgotten or erased from the catalogue of favors. If help had not been granted at the right time, the poor instrument would have fainted, but thanks be to Him who giveth the victory! To Him belongs the glory! that my soul knows right well. The communication was short and of individual import. After its delivery I could have placed my hand upon the head of the person to whom it applied. A dear old friend, an elder in the church, sealed the testimony, as did Deborah Stabler also. She is a minister, and upwards of 77 years of age. E. Stabler, whom I knew in my early life when I spent a winter in Alexandria, accompanied us through S. S. neighborhood. Many baptisms of various kinds had to be endured, but I feel clear of that place. Oh how disappointed I feel! Instead of attending meet-

ing and then pursuing our journey, I find I am bound in spirit and must visit a branch of Pipe Creek Monthly Meeting, and partake again of bitter waters in going from house to house. May resignation be arrived at so that a state of tolerable cheerfulness can be maintained.

Diary Continued.

"Our course was directed toward New Market—called Bush Creek Monthly Meeting. Our kind friend E. Stabler did not leave us until he placed us under the care of his hospitable friend John Talbot. Were at Bush Creek meeting in the morning; at its close the proposal to visit the families was united with generally, and John Talbot was appointed to bear us company. We made some visits in the afternoon, when it commenced snowing. Visited three families in the evening. In the morning started in our carriage, but had not gone far before we were overtaken by a friend in his sleigh, who came to help us through the snow, and who rendered us important service. An opportunity with the family of J. Russell, with whom we dined, closed the service of visiting families in this district, and we returned to New Market.

The 30th of the 11th month started for Pipe Creek, having Caleb Ogburn for pilot. We reached Wm. Shepherd's at 4 o'clock in the afternoon, weary and worn with our ride. Next morning the thermometer had fallen to 7°. On Fourth-day attended meeting. Friends were willing to receive a visit and we commenced at once.

We found a gloom cast over the neighborhood of Pipe Creek on account of the illness of J. Moore, one of the older members of that meeting. A few days terminated his sufferings. On the occasion of the funeral, friends, according to custom, met at the Meeting-house, and it proved a very solemn and interesting opportunity. The rain prevented our doing more that day.

First-day attended Monallen Meeting, which, though rather a low time, was not an unprofitable one to many. The concern to visit the families expressed by Elizabeth, was united with; Wm. Ellis felt a wish to accompany us, which being also approved, we set out with J. Wright as pilot. The very rough roads retarded our progress, the families in some instances being miles apart; but the visits were satisfactory. Made a number of visits and returned to J. Wright's and had an opportunity in the evening with his family, which had a tendency to gather us near the fountain of blessings, where we were remembered by Him who opens His hand and dispenses thereof to the humbled and contrited spirit.

We made one visit before meeting. It wa their usual week-day meeting, and was a larg gathering. Elizabeth was greatly favored i opening and explaining subjects calculated t interest and instruct; afterwards visited family in which there was deep exercise; i was very evident that it had a good effect.

From thence we proceeded to Opossur Creek, which to us was noted for the ston road and the hard spiritual labor which ha to be performed. We could but notice i various instances how beautifully the littl children and infants behaved at meeting, a though at home they were as restless an noisy as could be well imagined.

12th month 29th.—To-day finished the r maining visits, a few of which were to person not members, but professors. Some state were easy of access, but not all.

(To be continued.)

For Friends' Intelligencer.

FIRST-DAY SCHOOLS.

It seems as if our friend, Dr. Michener, h brought some grave charges against thos who feel called to work for the promotion First-day schools. Perhaps there is som truth in them. This is a comparatively ne concern amongst our people, yet to all appea ance a wide spread one, and it is not strang by any means, that there should be a dive sity of opinion upon a subject claiming th attention of so many sober intelligent peopl

Our plans are by no means matured; w are trying to inform ourselves, and hope simplify and improve, or, in other words, acquire knowledge ourselves whilst endeavo ing to teach others, and I have yet to lea that we can spend too much time, or mak too much effort in a good cause, or that it unlawful to provoke each other to goo works, and, so far as my knowledge extend I have seen no departure from simplicit only a desire that the multitude should be f that were drawn together with one accord, one place; surely if these associations we uninteresting, so many people would not flo to them.

With the greatest respect for those wh honestly differ from the laborers in th cause, I would ask if they think it best th the children of our Society should recei religious training in the Sabbath Schools other denominations? I, myself, have h many grave thoughts on this subject, and a of the belief that if every family was true its own best interests, there would be necessity for this movement among Frien Such not being the case, many parents ca lessly allow their children to drift into a "Sabbath School" conveniently locate rather than afford the needed instruction

ome; of course our children and young peo-
le were fast becoming interested in other
ocieties, leaving in many neighborhoods our
eeting-houses almost empty. Are we to sit
ith folded hands, making no effort to fur-
ish that which seems to be a necessity to the
uman mind? Many of our young people
re at this time fearfully ignorant of our doc-
ines, and the discipline is a sealed book to
em; they understand neither its teachings
or its spirit. Ought these things so to be?

I am sorry if any "neglect imperious home
uties," and still more grieved if any indulge
a boastful or extravagant spirit as regards
ords or cash. But if there are any that do,
it kind to lay these things at the door of
e First-day school organization?

How much it might conduce to our benefit,
nd the benefit of the Society at large, if these
very many valued and deeply concerned
riends, who have felt themselves restrained
om active participation in First-day schools,"
ould come to our assistance, caution, coun-
l, and modify by their wisdom and sympa-
y the doings which seem to call forth the
erhaps merited rebuke of our dear concerned
rother in the Truth.

I do hope the Friends at Kennett Square
ill accept the caution in love and not en-
eavor to "*feast* eight hundred or a thousand
eople." I think those who attend in the
ght spirit will be content to sit down on the
rass and be fed as the Master may provide.

A dear young Friend asks the question, in
n essay which was read at a meeting to or-
anize a School Union, "can we make this
Union compensate us for the loss of our
Quarterly Associations, so heart warming and
oul inspiring in their influence?" Yes, many
f us have felt these meetings to be of an in-
piring character, and many of us feel the
eed of being brought together in a less for-
al manner, that our sympathies may be
ultivated and enlarged, and that the bonds
f love and unity may be so strengthened
hat they may say as of old, "Behold these
riends how they love one another."

MARGARETTA J. GARWOOD.

NOTES OF A VISIT TO THE INDIAN RESERVATION UNDER THE CARE OF PHILADELPHIA YEARLY MEETING.

(Concluded from page 522.)

The dress of the women covered their per-
ons entire, except the head, hands and feet,
hile that of the men and boys was much
ore scanty—their *bodies* scarcely half cov-
red. The men have no beards; these we
ere told they pull out when young. They
re very large, well formed and muscular;
uch larger than any other tribe we had
een. We passed in and out of their wig-
wams and bark houses many times, and found the inmates very civil; this was denoted by hearty shakes of the hand and a grunt of welcome. A. L. Green showed me a lot of scalps in one of their wigwams hanging by a string to a post—trophies of former days. This did not seem very peaceable on their part, but is quite as consistent as is the conduct of their enlightened (so called) white brethren with christianity, who, while glorying over the victory of the battle field, *profess* to be followers of him who was meek and lowly of heart. Their color is nearly uniform and varies but little from that of copper. Where there is a cross between them and the white race, the children are much improved in appearance and are very fair. We saw but few old persons; none very old. We were informed by A. L. Green that they have no word in their language that will imply an oath, therefore they cannot swear; and that it is rare for them or their children to disagree among themselves. He said too, and in this he was united with by Agent Griest, that there is not near the amount of licentiousness or immorality practiced among them that might be supposed, or that there is among white people where they live in idleness and congregate together. They and the settlers around agree well together, but the speculators who covet their lands want them removed.

A council of the tribe was called, the men filling the school house, while the women were standing around looking in at the door and windows. They were advised to sell part of their reservation and with the proceeds improve the other part, for the buffalo would soon be gone, and there would be a necessity for cultivating the soil and raising cattle for a living; also to send their children to school. One of the women Friends advised them to sell part of their ponies and buy cows. This created quite a stir among them for a little while, and they laughed heartily. The chiefs were very cautious in their replies and had but little to say, but said they would wait until they went to Washington and there talk with their Great Father, the President.

The Agency house stands about a quarter of a mile east of the Big Blue River, fronting the east, on a small elevation with ground sloping south to a small ravine, above which is enclosed a spring of good water which supplies the Agency. It is two stories high, with two rooms on a floor, with portico at the first story front and verandah at the second, and with back buildings, barn and other out-buildings enough to make the Agent and family comfortable, but the house must be cold in winter, and being entirely destitute of shade, very warm in summer. There is enough good

land enclosed with the buildings to raise a sufficiency of vegetables for the Agent's family. A public road crosses the reservation north and south in front of the Agent's house, along which the mail is carried two or three times a day, and as the Agents are appointed postmasters, they are well supplied with mails. Nearly opposite the house across the road, and but a few rods distant, stands the school house built by A. L. Green, former Agent. Although nearly new, it needs repairs to make it fit for winter occupancy. It needs a tight floor or ceiling overhead, instead of a few loose boards as we found it. We attended school, called together by Sybilla Griest, wife of the Agent, who was then the teacher. The attendance was small and the children very poorly clad. We saw the teacher exercise those present in some of the most common branches taught in schools, but could not see that the progress made in learning by the best of them was at all adequate to the money and labor that had been bestowed. The teacher spoke of the difficulty she found in getting the children together on account of the interference of parents; that the children would sometimes attend in the morning, and then would be called off in the afternoon to go fishing, etc.; and so it seems there must needs be a radical change somehow, before much good can be effected by the school. There are no shade trees around the house to break off the rays of the summer's sun and make it look cheerful, but, like the Agency, it appears unsightly. In making this statement, I would not disparage the integrity or executive ability of the late Agent. His position has been a peculiar one, his duties arduous, hoping almost against hope. Had the Otoes been a united people and willing to assist the Agent, his task would have been, comparatively, an easy one; he could have carried out all his plans. But when the tribe became unsettled and resolved to go south, all improvement ceased; the buildings partly erected but not finished, and all other improvements since then have been tending to decay.

The present Agent holds a still more arduous position, if possible—that of uniting a disunited people—and by his kindness, integrity and executive ability, lead them gently and safely along towards a higher civilization, in which he needs all the sympathy, aid and encouragement Friends can give.

The wigwams and bark houses of the larger part of the tribe surround the school house, forming rather more than half a circle, distant from 50 to 200 yards. A. L. Green informed us he had the ground around and among the wigwams ploughed once to purify the air, much against the wishes of the Indians. These grounds were covered with wild sunflowers four feet high when we left there, and would grow to ten feet, it was said, when in flower. If this wild sunflower is a disinfectant, as it is said by writers the common one is, these Indians with the Agent and family should now besecure against malaria.

The nearness of the village to the school house and Agency makes it very convenient for children, in summer, to get to school, but annoying to the Agent's family. The Agent being very indulgent, allows them free access through and around the house. When cold weather approaches, their removal to the bottoms of ravines and their living in tents through the winter, make the children too distant to go to school without suitable clothing, and also make the Agency more lonely.

Owing to the unsettled condition of this tribe, caused partly by a determination of part of the tribe to move southward two years ago, and partly to a failure in their crop of spring wheat at the same time, in consequence of a severe drought, they have not now much land under cultivation, but we could not learn how much. There are over two hundred acres lying idle now that have been broken up, fenced and farmed. While they were in that unsettled state, they burned the fences for fuel. Winter wheat, we learned from Agent Griest, was worth two dollars a bushel, and spring wheat rather less than one; showing the quality of spring wheat is very inferior, or that winter wheat is difficult to raise, or both.

The Indians and the white settlers around them and over the prairie country, generally sow but little winter wheat in comparison with the spring, owing to the prevailing opinion that it cannot be grown successfully there; and the only reason we heard assigned was, the surface when broken up is so mellow and loose, that the high prairie winds carry the earth from the roots of the plants, and they become winter killed. The winter wheat throughout the prairie country was badly winter killed certainly, but the real cause I apprehend of its failure, is owing more to late sowing in the fall and the manner of seeding, than to soil and climate. As this is an important subject, one affecting so large a portion of our country, as well as those we are directly interested in, I will give my reasons here. I will say, first, if the farmers there would put in their seed wheat in the Ninth month early, make the seed bed comparatively solid before seeding, and roll well to make the surface solid after seeding, they would have no more cause for complaint of the land and climate as the causes of their failure.

On our loamy land at the east, where it is ot so loose, rolling so as to make the seed ed and surface comparatively solid, gives a rong impetus to the growth of the young heat, and on very loose land an additional olling makes it stronger. This increased rowth is because the roots are enabled to get stronger hold of the soil than when so loose, o that winter wheat sown early and treated s above on that rich prairie land, if it grows t all like spring wheat and barley, should roduce such a mat of blades before cold eather, that the high prairie winds could ardly reach the roots. Such land when dry annot easily be rolled too hard. There is o good reason why winter wheat on that rairie country should not be made to pro- uce more per acre than spring wheat. The raw grows stiffer and is not so liable to fall, nd it is affected less by severe drought in the pring. Theoretical farmers (called scientific) dvocate deep and thorough pulverization of he soil throughout. Experience, which is in ccordance with true science, teaches that the eed bed for wheat, corn and other crops on oose land, if rolled both before and after eeding will make it produce much more, ometimes half as much more. The price of orn in Kansas and Nebraska is only fifteen ents a bushel. This will not pay to raise it or market, but pays by feeding it to stock; ut winter wheat, if grown successfully, will ay well at one dollar a bushel, and at the resent price, a very large profit. As these ndians have but little stock to feed corn to, nd spring wheat with them has failed, they ave at present but little inducement to farm, rther than to raise produce for their own ood and their pigs, which is corn. This they ury for winter use.

In the county where I reside, the farmers ave 15,000 acres banked meadow, reclaimed rom the tides. Where this is sufficiently dry, ; makes the most productive farm land. When broken up and pulverized, it is of a hocolate color like the prairie soil, contains s much vegetable matter, and is as rich and uite as loose. Although entirely flat so as o hold surface water, which is harder on heat than dry winds, yet it is grown success- lly there, sometimes from 30 to 40 bushels o the acre without fertilizers; and the far- ners have learned that plowing these meadows ery shallow, only two inches, leaving the ottom solid, pays best.

The Committee left the Agency on Fourth- ay afternoon, the 25th of Sixth month, and ere conveyed to Marysville that evening by gent Jesse W. Griest. Next morning they ook the train coming eastward, crossing the issouri River at St. Joseph, where the raid- rs into Kansas formerly crossed, and the Mississippi at Hannibal, and by travelling all night reached Indianapolis the next night, where they stopped. Seventh-day morning took the cars for Richmond, Indiana, where they remained until Second-day, 30th, and attended meeting on First-day. Second-day took the cars coming east and arrived at Philadelphia on Fourth-day morning, at half-past 12 o'clock, A. M., 2d of Seventh month, all well.

D. Pettit.

"Beauty is God's hand-writing, a way-side sacrament. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, the fountain of loveliness; and drink it in simply and earnestly with your eyes; it is a charmed draught, a cup of blessing."

"Take patiently the minutes of pain. The worst of minutes cannot remain."

"Behold, I am the Lord, the God of all flesh; is there anything too hard for me?"

CAMPHOR-WOOD.

The Camphor-wood boxes brought from China and the East are well known for their strong preservative odor, and are found useful in keeping away moths from woolens and furs. The China and Japan Camphor tree belongs to the Laurel family, but that of Sumatra and Borneo is the Dryobalanops Camphora. Even the leaves and fruit smell of camphor. In Sumatra this tree is abundantly met with on the west coast, chiefly in the extensive bush, but seldom in places more than 1,000 feet above the level of the sea. The tree is straight, extraordinarily tall, and has a gigantic crown, which often overtops the other woody giants by 100 feet or so. The stem is sometimes 20 feet thick. The Barus camphor of this island is the most esteemed of any, and it is for this drug, obtained in but small quantities—seldom more than half a pound to a tree—that it is ruthlessly destroyed. The tree, when felled, is divided into small pieces, and these are afterwards split; upon which the camphor, which is found in hollows or crevices in the body of the tree, and above all, in knots or swellings of branches from the trunks, becomes visible in the form of granules or grains. An essential oil also exudes from the tree in cutting, which is sometimes collected, but is scarcely remunerative. On the west coast of Formosa there are forests of Camphor-wood, and a great deal of crude camphor is shipped thence to Amoy and other Chinese ports. Large quantities of the wood are sawn into planks. Tables and cabinets are then made of it, and it is also turned into platters and washing basins. Only a small

portion of the vast camphor forest of Formosa has been reclaimed from its wild inhabitants, and this consists of fine tall trees, the growth of ages. When a tree is felled, the finest part of the wood is sawn into planks, the rest chopped small and boiled down for the camphor.—*The Garden.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TENTH MONTH 25, 1873.

NOTE.—The Indian Aid Association of Friends, of Philadelphia, meet every Sixth-day afternoon at one o'clock (in the drawing-room of the Girls' Central School), for cutting out and making garments. All interested Friends are desired to consider themselves members and are invited to attend.

Philada., Tenth month 8th, 1873.

BOSTON PUBLIC LIBRARY.—Among the institutions of the present day which merit high praise, and which should stimulate similar enterprises in other cities, is the splendid Public Library of Boston. The twenty-first annual report of the Trustees, just published, reports over 200,000 volumes now collected, two-thirds of which are permanently retained for study, and the balance distributed in circulating libraries in its own hall in Boston proper, in East Boston, South Boston, and Roxbury.

The daily home use of the books has amounted to nearly 2,000, and it is stated that in South Boston 5,000 volumes have had a circulation of over 100,000 times, each book having been read twenty times on an average.

During the past year 117,500 readers frequented the Periodical Reading-room of the Library, who read 213,597 magazines. The cost to the city of these great privileges to the whole people, was only the moderate sum of $86,500 for the year. The amount of capital invested in the books is said not to be more than half a million of dollars, and the real estate used for library purposes does not amount to that sum. In addition to this, there have been money gifts to the library invested to the amount of $100,000, and large donations of books and pamphlets are continually being received.

Nearly half of the vast collection of books have been free gifts to the Library. At the very outset, was received the Bates gift of 20,000 volumes and $50,000 in money; since which the very choice and valuable libraries of Bowditch, Ticnor and Prince, have been added.

The representatives of the Boston Public Library have this year purchased the Barton Library, a collection made in Philadelphia, and once housed here, but now safely lodged in this noble collection, where its usefulness is more wide-spread, perhaps, than in any other possible resting-place in this country.

Thus this great treasury of the garnered wisdom of past ages and of the present day, is placed in the midst of the crowded commercial city, and made as free to all the people as the water they drink and the air they breathe. Far beyond all the instruction which schools and colleges can give, is the constant current of information which must flow from such a reservoir of thought, for it places within the reach of the student knowledge beyond the instruction of teachers. It has doubtless been an important instrument in forming a taste for reading and culture among many whose condition in life would otherwise have denied them such an opportunity, and has extended its benefits in some degree to almost every home in Boston.

Great libraries are great civilizers. We do not mean to deny that evil as well as good may be diffused by the circulation of books, but it may safely be asserted that the general tendency of the literature of the world is on the side of virtue and true progress. Even books accounted evil have almost always some seed of goodness in them, which may find root among the enemy's tares. But books of a vicious character may be entirely excluded from a public library by vigilant officers. The power for good of really good books is indeed inestimable. Greater than the work of the longest and the noblest life, may be the work of a good book which once finds lodgment in the affections of men. It goes from hand to hand and from generation to generation on its gracious mission, reproving evil, encouraging virtue, and by questionings and suggestions directing minds away from darkness and error to light and knowl-

edge. The wise man of old has said that "words fitly spoken are like apples of gold in pictures of silver;" but what simile shall we find for books fitly written to record the triumphs of the human mind in its long search after Divine beauty and eternal Truth? Let good books gather around us year after year, and let us hand them forth to the multitude as freely as other educational facilities are offered them, and we may hope to find a recompense for the wise liberality of the present day, in the better enlightenment of future times.

ERRATA.—The 17th line of "Companion piece to Eleventh Hour," in No. 33, should read "Who calls to *secret* service, then."

DIED.

BRINTON.—At her residence, 9th mo. 21st, 1873, Elizabeth H., wife of James J. Brinton, in the 51st year of her age; a member of Sadsbury Monthly Meeting, Lancaster Co. Pa.

EWING.—On the 13th of 9th mo., 1873, Robert P., infant son of Dr. Robert P., and Isabel D. Ewing.

INDIANA YEARLY MEETING.

INDIAN REPORT.

(Continued from page 539.)

A new school house and teachers' dwelling have been erected during the past year on the Agency Lands.

Agent Painter informs us that with this new school house, there are now ample facilities for educating all the children of the tribe, so far as day schools are concerned; as our main hope of permanent success in civilizing these people, is in educating the rising generation, we are glad to be able to state that the schools of the Agency under the care of Theodore and Elizabeth Gillingham, have been quite prosperous the past year.

In the changes taking place at the Agency it is expected, that for the present at least, Elizabeth Gillingham will remain in charge of the schools, heretofore under the joint care of herself and husband. Isaac Black, formerly a popular teacher on the Reservation, has been appointed for the new school near the southeast corner of the Reservation, and the vacancy occurring at the Mission School, by the resignation of Joel Warner, will probably be filled by some one selected by Theodore T. Gillingham, by request of our Committee.

At a meeting of this Committee 9th mo. 7th, its Treasurer was directed to draw upon the Yearly Meeting's Treasurer for the amount of funds subject to our call, and forward the same to T. T. Gillingham, for use in clothing the Indian school children and for the needs of the sick. In accordance with this direction, $291.62 was forwarded 9th month 15th.

Owing to the prospective opening of the new school and conseqnent increase of scholars, a larger supply of clothing than usual, for the school children of the tribe, will be needed this winter. The Committee, therefore, recommends that an additional sum sufficient for these purposes be forwarded during the early winter, when called for by the Agent.

The Committee visiting the Agency during the summer, having done so without cost to the meeting, there have been no expenditures except for our quota of the General Committee's expenses, amounting to $8.38, until the sum of $291.62 was sent for clothing, as stated above.

Our Committee has not raised any special subscription as heretofore, believing it would be better to use from the Yearly Meeting stock placed at its disposal, and have but one collection during the year.

Through the earnest labor and successful instruction of Elizabeth Gillingham, many of the Indian women have learned to cut and make their children's garments, and T. T. Gillingham, believing he could purchase the material for clothing as profitably at Sioux City as it could be bought elsewhere and shipped to them, it was thought best to send the money to him for use in purchasing the supplies.

The Executive Committee of the Six Yearly Meetings is now investigating the question as to the power existing to sell the 50,000 acres of land authorized to be sold by a law passed last winter.

A day of sale having been set and the full requirements of the law complied with, and the land not selling, has raised doubts as to the legality of future sale, without further legislation. We have not yet heard of the results of the Committee's care in this respect.

Agent Painter informs us, under date of 7th mo. 29th, that a special commissioner appointed to transfer the Winnebagos of Wisconsin to the Reservation of the Winnebagos, in the Northern Superintendency, had proposed to buy 12,000 acres from the northern part of the Reservation and adjoining the Winnebago lands, for which he offered $2.50 per acre.

The subject was referred to the Chiefs and prominent members of the tribe while out on the hunt, with but littte present encouragement as to the results, as they are much embittered against the Winnebagos.

In a letter recently received from Supt.

Barclay White, he says the sale will doubtless be a benefit to the Omahas, both in supplying them with means to buy stock and agricultural implements, and also in adding to their security against the annoying thefts of ponies, which have been heretofore rather frequent.

Agent Painter thinks when these views are presented to the Omahas, on their return from the hunt, they will approve of the sale of the land, provided some of their Chiefs are allowed to go to Washington to visit the President.

Under date of 7th mo. 24th, Agent Painter writes that all the Chiefs, and a larger proportion than usual of the other Indians, had started on the summer buffalo hunt, with Hiram Chase as protector and sub-agent. At our latest accounts they were in southeastern Kansas, along the line of the Kansas Pacific R. R., and so far, unmolested by hostile Indians or whites.

In response to an inquiry from this Committee, T. T. Gillingham expressed the belief that an address to the Indians, tending to awaken more confidence towards Friends as a Society, having oversight of their interests, would be helpful to him. In this belief we have prepared an address, which was approved and duly forwarded.

We append with this condensed report of our year's work, the reports of Supt. Barclay White and Agent Painter; also Theodore and Elizabeth Gillingham's school report, and one from Elizabeth Gillingham relating to her efforts to instruct the Indian women and girls in domestic labor. We feel it but justice to add that she seems to have been indefatigable and successful in her efforts in this direction, as well as in the school room, and the prosperous and hopeful condition of the schools and the scholars is, we think, largely due to her ability and faithful performance of duty.

In closing our report it is with feelings of tender remembrance we record the death of three of our number during the past year. Interested, earnest and faithful co-laborers in this cause, Caroline Cain, Alice D. Mendenhall and Hannah Butterworth have passed from works to rewards. "Be ye also ready" thus falls with renewed warning among us, leaving the hope that as we are found faithful in the duties entrusted to us, doing them as unto the Lord, we too, in His time may pass into the rest and joy that we believe to be their inheritance.

J. W. PLUMMER, } *Clerks.*
BENJ. STRATTAN, }

To the Executive Committee on Indian Affairs:

William Parry, James L. Morrisson, William C. Starr and Mary Parry, on behalf of the Committee appointed to visit the Omaha Agency, report as follows:

We arrived at Omaha the 18th and 19th of 6th mo., and found a similar Committee from Philadelphia, and portions of one from Baltimore Yearly Meetings, had just left for their respective Agencies, excepting B. Rush Roberts from Baltimore, a member of the Central Committee of the Six Yearly Meetings.

On the 19th we had a satisfactory interview with Superintendent Barclay White, who gave us the unpleasant information just received by him, that his office had been abolished and was to be closed on the 30th of 6th mo.

We felt this to be a serious injury to the Northern Superintendency, and, after consultation, we addressed a joint letter to the Central Committee at Baltimore, urging the importance of reinstating Superintendent White at once. On the return of William C. Starr, one of our Committee, to Omaha (7th mo. 4th), we were gratified with the information of his reinstatement, probably before our address could have reached the Central Committee.

On the 20th we arrivod at the Omaha Agency, B. Rush Roberts accompanying us at our earnest request, and found Agent Painter and family in usual health.

The 21st and 23d was spent in visiting the Indian villages and sight seeing in general.

The 22d, being First-day, we visited the First-day School, held in the school house of Theodore and Elizabeth Gillingham. The exercises were largely of the same character of those of the week day schools, and compared favorably with those at home; the attainments of the children showed great care and interest on the part of their teachers, and that satisfactory progress was being made.

B. Rush Roberts left us on the evening of First-day, it being necessary for him then to visit the Pawnee Agency.

During our visits among the Indians in their villages, we felt that there was much dissatisfaction with the Agent.

On our return to the Agent's house, we found several written requests from the Chiefs for a Council, which in view of the above facts, we thought it best to hold. Information was accordingly sent during the evening throughout the tribe, calling a Council for ths next day, 6th mo. 24th.

In response to the call the meeting was opened about noon on the 24th, Agent Painter presiding. A Chief addressed the tribe at large, requesting them to make their grievances known, or thereafter hold their peace. This was freely done, the speakers occupying the rest of the day.

The charges against Agent Painter, and the statements of their grounds of complaint were written out by the Committee, and an-

swers prepared by the Agent, which were laid before the Council at its opening next day, the 25th, in the order in which the charges were presented. The Indians were informed that after all had been read, they would have opportunity to reply, or give their views at greater length upon these or other subjects. We have prepared a report of the proceedings of this two-days' Council, and are of the opinion that good will result from this general talk with the Indians.

We also wish to say that we believe Dr. Painter has been honest in his dealings, and has labored conscientiously in the Indians' behalf, doing the best he knew. His books showed a favorable state of the Agency finances, and a sufficiency of funds to meet all known liabilities.

In looking at the condition of the Agency, we are of the opinion that too little attention has been paid to agricultural pursuits, which we think should have claimed precedence over everything else, until the Indians became self-sustaining, as until they are so there is but little hope of their becoming good citizens, or escaping troubles of a serious character.

While at the Agency, Dr. Painter informed us of his intention to resign during the next three months.

We wish to acknowledge the prosperous condition of the schools under the care of Theodore and Elizabeth Gillingham, who seem to be efficient and indefatigable in their labor. Also, to express our thankfulness for the feeling of harmony and unity of sentiment pervading our own and other Committees, as we met in joint labor in this cause.

On behalf of the Committee,

WILLIAM PARRY.

Signed 7th month 21st, 1873.

OFFICE OF SUPERINTENDENT INDIAN AFFAIRS
Omaha, Neb., 9th mo. 8th, 1873.

To the Executive Committee on Indian Affairs of Indiana Yearly Meeting:

Dear Friends:—At the request of one of your number I forward a synopsis of the condition and progress of the Nebraska Indians during the last six months.

The Santee-Sioux have been quietly attending to their agricultural pursuits, and their management and care have been free from any special excitements. In the Fifth month a contract was let for the construction of a Manual Labor frame School House, of sufficient capacity to accommodate forty scholars. Said building is now rapidly approaching completion. During the Eighth month the Commissioner of Indian Affairs visited and counselled with the Santees, and promised one pair of oxen to each head of a family who would cut and properly secure four tons of hay. In consequence of this arrangement a large quantity of hay is being stacked, and no doubt the Santees will be fully supplied with working cattle. The annual freshet in the Missouri River, which generally occurs in the Sixth month, was this year of unusual height, and as many of the Santee farms are in the valley of that river, their crops were much injured and retarded by the overflow.

The Winnebagos have made very decided and satisfactory progress; they have now in stack, well secured and in excellent order, some ten thousand bushels of wheat, mostly belonging to families, and also have growing one thousand acres of very promising corn.

The Winnebago Agency farmer, a half-blood, is very efficient and able in his department. There are five assistant carpenters, two assistant shoemakers, one assistant blacksmith, one assistant engineer, one assistant miller and sawyer, one assistant farmer and four teamsters at this Agency. These are all Indians, and with few exceptions of full blood. They are doing excellent service, and are faithful and competent in their several departments.

The Winnebago Manual Labor brick school house, intended for eighty scholars, is now roofed, and there is every prospect of its early completion during next month.

The Government is now endeavoring to remove the Wisconsin Winnebagos, about one thousand in number, to the Winnebago Reservation in Nebraska; some seventy have already been placed there.

The Omahas are at this time hunting buffaloes in the southern part of the State.

They have not made the usual annual appropriation for purposes of improvement, from their annuity money, and the proposed sale by the Government of 50,000 acres of land from the western portion of their Reservation was unsuccessful. One new day school house has been erected, making four on the Omaha Reservation.

The Pawnees have made little advance from their situation six months ago. Their crops in low ground were much injured by a wet and backward spring. During the summer they made a very successful buffalo hunt, but when returning were surprised by Sioux, who massacred nearly ninety of their number; all of whom were women and children, excepting about fifteen. Eleven women and children, captured during the massacre, have been delivered up and returned to their homes. It is believed, but not certainly known, that a few captives still remain with the Brule Sioux. If this is correct, they will probably soon be returned, as measures have been taken to secure their release.

The 50,000 acres of Pawnee lands lying south of Loup Fork, proposed to be sold, have been surveyed, and the Government is now about having them appraised by Commissioners, preparatory to sale.

One new school house has been erected for the Pawnees, and a day school is now in successful operation in it.

The Otoes have had a good school this summer. The Indians have generally remained upon the Reservation, and although not much progress has been made in civilization, they have caused little trouble to their agent, or this office.

The Otoes have concluded to accept the provisions of the Act of Congress providing for the sale of one-half of their Reservation, and it is probable some of their Chiefs will visit Washington this autumn.

The Sacs and Foxes of Missouri visited the Indian Territory for the purpose of selecting a future home, but were unsuccessful in purchasing the property they desired. They are at present divided in sentiment in regard to which particular portion of the Indian Territory it would be desirable for them to remove to.

The Iowas are still making very creditable advancement in civilization. Their crops are good, and their school has been well attended. The orphan home building has been enlarged, and ground near it broken and fenced for a farm.

Of the six Indian Agents in this Superintendency, three have lately resigned their offices, and will leave before or at the close of the present quarter. Howard White, of the Winnebagos, is succeeded by Taylor Bradley, of Nebraska; Edward Painter, of the Omahas, by Theodore T. Gillingham, of Nebraska, and Thomas Lightfoot, of the Great Nemaha Agency, by Charles H. Roberts, of Salem, New Jersey.

Your Friend,

BARCLAY WHITE,
Supt. Indian Affairs.

FRIENDS AMONG THE FREEDMEN.

No. 31.

We hope the conclusion has not been arrived at, that the interests of the Freedmen are receiving no attention at the hands of "*The Association of Friends for the Aid and Elevation of the Freedmen,*" because so little has been made public of latter times.

At Charleston, S. C., especially, the faithfulness of our teachers continues unabated, and their efforts are certainly crowned with success. During the busy season with the planters, so anxious were the teachers that such of their pupils as *must work* a portion of the time should not lose their school advantages, that they "made arrangements with one of the planters to receive them into the field, before and after school, and they find, that in this way they can earn almost as much, and escape the extreme heat of the middle of the day."

We might, in all fairness, comment on this as an arrangement alike creditable to teachers, planters, and pupils."

The last report received from these teachers showed 65 pupils on the roll with an average attendance of 59. Of this entire number only 4 were in the alphabet; 58 were in arithmetic; and 34 in geography.

Reports from other schools have been received too irregularly to attempt to classify them.

The following interesting statement by Abby D. Monroe, one of the teachers associated with Cornelia Hancock, has been on hand some time, but business engagements have prevented its preparation for publication. Its perusal cannot but interest all who desire the welfare of the Freedmen.

CHARLESTON, S. C.

"We commenced our school, November 1872, with a registry of 100 pupils, and closed July 24, 1873, with 65 pupils in attendance. This has been very satisfactory to us, not in consideration of the numbers so much as the fact that, till the close of school, this attendance has been made up in greater numbers than heretofore of our more advanced pupils. We have felt this to be so important, that continued efforts to this effect have been made throughout the year, such as visiting the children at their rude homes, and acquainting ourselves personally with their situations; offering such trifling pecuniary aid as was in our power where we felt that to be the thing most needed—replenishing their scanty wardrobes, where they were detained by lack of comfortable clothing—in a few cases, offering small loans to assist in getting the crops worked, that the child might be spared, and in all cases striving to impress upon the minds of the parents this fact, that their children will in a few years be enabled to more then repay them for any self-denial of the present, by the increased efficiency in carrying on their own business, which their book knowledge will give them.

"In every case where aid has been offered, a promise has been given by the parent that the child should be regular in his attendance; and in every case the promise has been satisfactorily fulfilled.

"One very bright, promising boy, a member of the second class, entered, as usual, the first of the year, attended regularly about three months, when his seat became vacant. We followed him to his home, about four

miles in the country, and found him situated thus. He was one of a family of nine. The parents were considerably advanced in years, and the mother had just recovered from a long, severe illness. One daughter of sixteen was rendered helpless through infirmities of body and mind, while an older brother's wife lay sick and dying, in an adjoining room. The aged mother of the father, who, as she affirmed, had seen more than a hundred years, was attending the two tiny grandchildren, one a cripple and deformed, who had providentially been thrown upon their care and protection. What could we say, when the father told us that, much as he regretted it, he felt obliged to detain the boy for his help? Everything about their home denoted unusual thrift and industry. He had a comfortable house, (though, as yet, unfinished) a few acres of land in the rear, under cultivation, where the husband and father toiled by day, while close by the road was the little shoemaker's shop, where he worked oftentimes till the morning hours, in his struggle to maintain this large and helpless family. He expressed much gratitude for the assistance we could offer, as compensation for the time of the boy, the sincerity of which was afterwards proved, by his constant attendance up to the day of closing, as well as by their many little offerings for our table as the vegetable season advanced.

"The crops promise well now, and, if nothing unforseen occurs, this man, and many others, will be enabled to send their children through the coming year without further aid. Like all others who are struggling to better their condition, they need help over these hard places. Sometimes, in moments of discouragement, we feel inclined to blame them that they do no better; but *always* in our more thoughtful moments, we wonder that they do as well, considering all things. They show their confidence by co-operation and regard for our wishes. The children, without exception, are taught at home respect and obedience to their teachers, and they manifest no other feeling toward us in the main."

"As a country school, we have to contend with all the difficulties peculiar to a school of that kind. First of all, the difficulty in retaining enough of the more advanced pupils to give that character we desire to the school. As they become older, they leave to assume their own support, or to relieve their parents of the care of their miniature farms. The better mechanics among the parents find employment in the city (Charleston), and we are represented by more or less of former pupils, in all the schools there. We are satisfied to have it thus, only regret to lose them, and feel that our friends might wonder that our school stood on no higher ground, considering the time it has been in operation. Two young women have gone out from us as teachers, and taught with usual success. One former pupil, since a member of the Shaw Memorial School in Charleston, enters upon her duties as teacher in that school the coming year, though not sixteen years of age, while a younger brother is yet a promising pupil in the same school. Another, a young lad of fine scholarly habits, entered the Avery Institute in Charleston, two years since, and becomes one of the graduating class the coming year. Quite a number are filling places of usefulness at the North; and we feel great pride and pleasure in all that is creditable to them.

"An interesting feature of our school the past year, has been the success of the Industrial Department, which, although separate in its maintenance, is in its workings a part of the school. Here, under the judicious management of the teacher, Anna M. Stanton, the children are daily taught those simple branches of industry, without the acquirement of which none should consider their education complete. The girls are taught every kind of plain sewing, knitting, cutting and fitting, and some kinds of fancy work; and many a miniature garment complete in all its parts comes forth from their skillful fingers. The boys are taught a kind of basket-making, the art of which has come down from "old slave times." Nature furnishes the material, a kind of grass, and the palmetto, both of which grow abundantly there. Some are quite skillful in this direction, while others weave the palmetto into braid, and some pretty baskets and comely looking hats have already been the result of their efforts. The children pass to and from the room devoted to this purpose as regularly as from their recitation rooms, and the same order and attention are exacted. This is carried on on a small scale now, but we are hopeful of the time when it shall be so enlarged as to become a help to the school, by placing within reach of the pupils, the means of aiding themselves.

"Many thanks are due our friends for their continued acts of kindness, and more substantial aid extended to us throughout the year. The poor and destitute have been made more comfortable through contributions of clothing from friends in Bristol, Rhode Island, and Brookline, Connecticut, as well as from those in Philadelphia, and by generous contributions of money for this special purpose, from Wm. Hathaway, of Bristol, R. I.

"Our Christmas holidays were made unusually pleasant by donations for our Christmas tree, from Mary Grew and friends; in

addition to those from the usual quarters and the most welcome supply of sweets from George Miller, whose thoughtfulness in this direction has never failed us at these times of merry-making.

"Through the liberality of personal friends, we have been enabled to retain several interesting pupils in school. To all these our thanks are due, as well as to the friends and patrons of the Industrial school, and our friends and helpers generally. While we realize that the cause of the Freedmen is with many getting to be an old story, and that others have removed their interest to new objects, we are the more grateful to those who still retain their interest in us, or the cause we represent. What should lie nearer the heart of this nation—what can have more to do with her vital interests—than the education and enlightenment of this class of her people, so suddenly possessed of all the rights of citizenship. And, as was well said by a graduate of Hampton, 'The black race cannot be expected to do in two or three years the work which it has taken the white race two or three *hundred* to accomplish.'

We have enjoyed an unusual degree of health through the year, and altogether we review it with great pleasure and satisfaction, while we are hopeful for the future."

Upon the receipt of the foregoing communication, the desires of some of us were increased, that these schools in *Charleston*, (even if no others are) should be sustained by us.

They have now, and always have had, the elements of *permanent* good to the pupils.

The funds of the Association are exhausted, and *now* is the time to make new contracts with the teachers for the coming year. This we cannot do except on the *individual responsibility of a few*, unless our treasury is replenished.

Our Treasurer HENRY M. LAING, will gladly receive contributions for this object, or, if more convenient, they may be handed to J. M. ELLIS.

Philadelphia, 10th mo., 1873.

FAITH IN THE UNSEEN.

Men who pride themselves on their practical sagacity, and who contemptuously reject what they call illusions of speculation and imagination, are often heard to say that "seeing is believing." They are practical men! when they see a thing they will believe it! But is it so? When they see the sun rise do they believe that it is actually rising, or that what they seem to see is an illusion, and that, instead of the sun rising, the spot of earth where they stand is only turning more directly towards the sun? The knowledge which they have gained in other ways is constantly employed by them to prevent the serious and often fatal mistakes into which they would be led if they trusted entirely to their senses. The highest authority that we yield to even in our daily affairs is not what we seem to see or hear; but we are constantly correcting the impressions made upon us through our senses by the surer standard which we carry in our minds.

And if it is so in the world of matter and our relations with that, how much more must it be so in our social and moral relations. If we are obliged constantly to refer to the standard which we carry in our minds, even when looking on the starry heavens above, which can be known to us only through the senses, how much more must we be so guided when we regard the moral nature within, which can be known to us only through mental and moral perceptions! Who, except by an inward standard of moral rectitude, can determine whether an action is morally right or wrong? Who, except by such a standard, unseen but none the less a reality to him, can determine beforehand what course of life, what rules and principles of conduct, will yield to him the richest and most enduring satisfactions? What but this inward standard can give a young man strength to withstand the seductions of ease or self-indulgence, to go through long and painful studies as the preparation for a useful life, to forego the greatest apparent advantage, if it can be gained only at the expense of honor? What but this inward standard of moral and religious obligation can supply to the young a motive strong enough and high enough to enable them to throw aside the temptations of the hour, to keep their souls without spot or tarnish, and so live that it shall be well with them and well for others that they have been permitted to live among men?

Only this faith in the Unseen can take us into the realm of what is highest and best. Think for a moment of the happiest home you know. What is it that makes it so? Nothing that you can see or touch. In all outward things other homes are more richly endowed. But here there is an invisible, unconscious influence, an atmosphere of unselfish affections, a spontaneous deference to each other's wishes and feelings, a refinement of soul which shows itself in acts of generous and unconstrained courtesy. And so there is perfect freedom,—no harshness or constraint, no jar or discord, no biting intonations, which fall upon us like a sudden blight. We feel that the higher sentiments of our nature are enthroned here, as in their native sphere; that the finest spiritual and social culture is diffusing its harmonizing influences around us, softening what would

otherwise be conflicting interests or tastes, and with the glow of religious emotion transfusing into it the purer satisfactions which come only to souls living in harmony with God.

Without this faith in what is unseen men live selfishly. No matter what show of external refinement there may be, there is grossness and coarseness of sentiment. Nothing so refines the character, or so fits us for what is best in all our relations, as faith in Christ, —that is, a vital, practical faith in the divine ideas, the thoughts, affections, acts, which find their purest and fullest expression in him. Without this, men become narrow, hard and selfish as they advance in life. Side by side with them are people of a different sort. They seem at first to be interested in the same things. They are educated in the same schools and churches, and apparently have the same ideas and principles. But they live in a different world. The ruling motive of their lives keeps them under the influence and control of a different realm. And so with advancing years and experience they go on, deepening and ripening in all the finer elements of character. Their religion is one which goes down to the fundamental principles of holy and divine living. Their convictions, accompanied by a larger charity for others, grow firmer, and become more and more vital and vitalizing energies. Their affections are strengthened, while they are purified and mellowed by time. They gain in influence and honor by the progress of thought and life. You fear no failure for them. Whatever else may fail, tneir characters cannot fail. They may change their occupation, places of abode, associates. They may grow richer or poorer. But their principles of religious faith, their habits of moral rectitude, their life of love to God and love to man, can never change.

When we find such elements of truth and security, of happiness and of power, in the divine thought and life of Jesus, why should it be so hard to induce men to place themselves under his influence? Where else do we find truths so great and so shining in their own light? Where else do we find so grand an idea of the capabilities of our nature? Where else do we find examples of a manhood so strong and at the same time so filled out with humane and generous affections? Moral purity is mightier far than any outward force. Faith in what is holy and divine is an invincible power in the soul.

And shall these visions of truth, of holiness and love, be confined to martyrs of distant ages? Or shall this faith lend its encouragement and strength to all who enter the walks of life? Our young men and young women, in their earliest training, in the first preparation and devotion of themselves to the duties of the day, will they not place themselves under the guidance and influence of this divine spirit? It will exalt the most common duties, making the dusty ways of their pilgrimage holy, because associated with holy thoughts and trodden by saintly feet. It will turn their victories into higher triumphs, and their defeats into victories. It will throw around them a holier atmosphere. It will quicken a deeper and more lasting enthusiasm. It will give wings to their loftiest aspirations, and fill out the various departments of activity with a fruition answering to their noblest desires. The beauty of a divine idea is needed to give its fitting illustration to the happiest life. Thus may they go on in the Infinite Presence, living in harmony with the divine laws, partaking more and more of His spirit, till they are filled with all the fullness of God.—*Religious Magazine.*

Lie Down and Rest.—Dr. Hall says the best medicine in the world, more efficient in the cure of disease than all the potencies of the materia medica, are warmth, rest, cleanliness, and pure air. Some persons make it a virtue to brave disease, to "keep up" as long as they can move foot or crook a finger, and it sometimes succeeds; but in others the powers of life are thereby so completely exhausted that the system has lost all ability to recuperate, and slow and typhoid fever sets in and carries the patient to a premature grave. Whenever walking or work is an effort, a warm bed and a cool room are the first indispensable steps to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail their system.

On Liberality.—Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind of degree to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all.—*Wesley.*

For Friends' Intelligeneer.

A REFRAIN.

Alcohol.

By one who has drunk deeply of the cup of destruction, but who has cast it away, he humbly, prayerfully trusts, *forever.*

It puffs us up with self-conceit,
It loads us down with care,—
Beware, beware, beware!

It dims the light of other eyes,
Puts business in a mist,—
Desist, desist, desist!

It preys on brain, it robs the soul,
Deprives life of its grace,—
Retrace, retrace, retrace!

It parts the hearts that are most dear;
Turns sunshine into storm,—
Reform, reform, reform!

It makes e'en nature seem so sad,
It veils the mercy sent,—
Repent, repent, repent!

10th mo. 10th, 1873.

HYMN OF THE CITY.

Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale, the present Deity:
Or only hear His voice
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here, amidst the crowd,
Through the great city rolled,
With everlasting murmur deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
From the round heaven, and on their dwelling lies,
And lights their inner homes:
For them Thou fillst with air the unbounded skies,
And givest them the stores
Of Ocean, and the harvest of its shores.

Thy Spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng
Like the resounding sea,
Or like the rainy tempest, speaks of Thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment too is Thine,
It breathes of Him who keeps
The vast and helpless city while it sleeps.

BRYANT.

CONCORD FIRST-DAY SCHOOL UNION.

The next meeting will be held at Darby on Fifth-day, the 30th of Tenth month, at 10 o'clock. All the schools within the Quarter are expected to participate. Promptness at the hour is especially requested, in the hope that we can get through at one sitting.

M. T. BARTRAM,
MATILDA GARRIGUES, } *Clerks.*

ITEMS.

THE amount of moisture drawn into a plant system when growing is something extraordinary. An Echinocystis, a plant of the cucumber family, will frequently extend fifty feet from the main stem in every direction over a brush-heap, having thousands of leaves, each evaporating a large amount of moisture. If any one will take a growing plant of any kind and put the roots in a bottle of water, preventing all evaporation except as it may be through the plant's leaves, it is astonishing to find how soon the water is exhausted on a sunny day, even when a plant with but few leaves is employed. How great, then, must be the amount which passes through the immense mass of leaves which this tremendous grower bears! But the astonishment is still greater when we note that all this immense amount of water flows through a stem no larger than a pencil at the ground, and has to be again subdivided into thousands of little streams which branch off into each leaf.

As we know there is no great volume of water passing up the stem, as a column of water passes down a stream, the only way in which this water can flow must be by an *immense velocity*. The particles make up by a rapid flow what they would have to expend in bulk if the motion were slower. This velocity of the liquid flow has never been examined that we know of; but would be an interesting field for original research.

The quantity which passes through the plant at various seasons has often been measured. Some interesting figures have recently been given by Sir John D. Wauchope, at a meeting of the Edinburgh Botanical Society. A branch of a hornbeam tree (*Carpinus Betulus*) one and a half inches round was broken off from a branch one foot nine inches round. The main stem of the tree where the large branch sprung was eight feet four inches. From April 14th to April 17th the sap which ran from this small branch was collected, and amounted to one gallon and three gills.—*Independent.*

THE Orientals are very fastidious about writing, and calligraphers enjoy a high reputation among them. It is said that each letter of the Arabic alphabet requires one year's practice before the writer is able to execute it in the thoroughly approved fashion. A fine hand is the first and most important, and sometimes the only sign of a good education. Fine specimens of writing are often gilded and framed to hang up in rooms, as we use pictures, which are forbidden to them. The prices paid in Persia, Turkey, Egypt, &c., for specimens of the writing of famous scribes are often fabulous.

THE cultivation in India of the Cinchona tree from which quinine is obtained, is reported to have been very successful, according to a recently published official return on the subject. It was introduced into the Hill districts of India from South America, in 1860. The total expenditure of the experiment was $308,595. The return represents a value which is simply incalculable. There are now 2,639,285 plants in the Government plantations on the Neligherry Hill alone, without counting those of private planters in this and other districts. The largest trees are 30½ feet high, and over three feet in girth round the trunk. The area covered by the plantations amount to 950 acres, and is being largely added to every year. The bark under cultivation is much richer in quinine and other febrifuge alkaloids than the wild bark of South America. During last year 7,295 pounds of excellent bark were sold in the London market, while 65,688 pounds were supplied to the local manufactory. This year 20,000 will be sent to England. The alkaloid is manufactured on the spot in an exceedingly cheap form for the use of local medical stores, and hundreds of fever patients are thus annually cured. The object of providing an abundant supply of the febrifuge at a price within the means of the population at large is rapidly being realized.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, ELEVENTH MONTH 1, 1873. No. 36.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of ird month, 1873, at Two dollars and fifty cents to subscri- rs receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ll be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 561
Ann Potts..... 565
Ancient Certificate..... 567
Charity..... 567
Local Information..... 567
EDITORIAL..... 568
Friend's First-day School General Conference..... 569
Fishing Creek Meeting..... 570
Sympathetic Vibrations..... 572
The Empire of the Shah..... 573
Plants in Sleeping Rooms..... 574
Keep the Boys busy..... 574
POETRY:—The Cheerful Heart—Nobody's Child..... 574
From Country to Town..... 575
Notices..... 576
Items..... 576

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 548.)

Next day, on our homeward track, we made veral interesting calls. Lodged at I. Tu- or's. Left next morning for Petersburg. ade visits to several families, in which it uld be sensibly felt that it was necessary at Truth should be laid to the line, and dgment should be tested by the plumb- ne. The evening was spent in reading such arts of the Scriptures as the mind was drawn ward, and we felt that it had been profit- ble and edifying.

First-day went to meeting. It was a time f deep exercise. Made a pleasant visit to . Townsend and family, who had removed om Chester County. Sweet and appropri- te counsel was tendered to the young peo- le, and much encouragement given to attend the Divine principle within them.

Second-day morning.—Called on a family ho were not members of our Society, but ey very cheerfully laid aside their washing receive our visit. The father was a man bout 90 years of age, possessing all his facul- es except his eyesight. They seemed very ankful for the visit.

On Third-day made some very pleasant sits, which revived the drooping spirits and ve room for hope that there will be a re- val in this place if there is a continued at- tention to the Light whence knowledge is de rived.

12th mo. 15th.—It seems now as if we might continue with our faces "Eastward." Language fails to convey the feelings of pleasure that arise with the prospect of again mingling with our families at home. A num- ber of persons called to see us, and E. had a few words of encouragement for them. On the way to Warrington our carriage was taken through a mill-dam, the water coming up to the carriage body. Elizabeth and I preferred crossing over the foot bridge. Made several visits. Next day was a very stormy one; we made a few calls and attended the Prepara- tive meeting at Warrington. In the morn- had interesting interviews with different fami- lies.

17th.—A snow-storm rendered it unpleas- ant travelling. Made two visits, but found the storm too severe to proceed.

On Seventh-day, with a good deal of per- severance, we started, the snow being very much drifted. S. Griest, at whose house we had lodged, went with us to help break the roads; in some places it seemed doubtful whether we should be able to get through the drifts. Lanes were filled half-way to the fence tops, and it was necessary in some in- stances to take down the fences, which was done without regard to their kind. Several friends volunteered their services, and with their assistance we were enabled to proceed.

On First day were again at Warrington meeting, which was small. In the afternoon rode several miles in the sleigh. Went to see David Cadwallader and wife, both too infirm to get out; they were aged 81 years. Next morning we set out with two strong horses, leaving ours to rest, of which they stood in need. Made only two visits, and returned by moonlight to J. Walker's.

After another day's similar experience, we started for Newberry. Called at a Friend's house, where E.'s communication was eminently calculated to arrest the feelings and turn the attention to the monitor within. The roads were unbroken, and we had great difficulties to encounter, in one place going down an embankment three feet high, and were very near upsetting. The kindness and sympathy of our friends were very grateful.

Reached I. Garretson's before dark, where we were entertained most hospitably. Next morning they furnished us with a sleigh and horses, which gave ours another opportunity to rest. We set off for Monthly Meeting, a number of Friends going with us. Visited several families in Lewisburg.

Twelfth month 23d.—The weather was drizzling, but this did not deter us from persevering in what we felt we had to do. Next morning was a bright, clear morning; the rain had melted the snow considerably, but in some places it was too deep for the carriage. We accepted the proffered assistance of T. Garretson, and made a number of visits. Were at Newberry meeting on First-day, which held more than two hours; and although several mothers had their infants with them, varying in age from seven weeks to ten months, there was no disturbance.

There has been a faithful endeavor throughout this journey to awaken a fresh zeal in the cause of Truth and righteousness, whereby our profession may be held "in deed and in Truth."

Twelfth month 27th.—Some difficulty was experienced on account of the snow, and again we were indebted to our friends for their kind assistance. Were entertained in York by our friend Jonathan Jessup and family. Made several visits.

Twelfth month 28th.—Breakfasted by lamp light, and made a number of calls through the day.

Twelfth month 29th.—Elizabeth felt her mind would not be clear of this place without attending the public meeting. There were three families visited to-day.

Twelfth month 30th.—A rainy day. Made a family visit, and went to meeting. It was a season of deep thought and inward retirement. May it not be unproductive of good. After dinner bade adieu to our kind friends, to whom during the short season of our acquaintance we had become attached, and a deep interest was felt for them.

Genessee Yearly Meeting.

In 1842 E. Newport was furnished by Abington Monthly Meeting with a minute to visit some meetings and families within Farmington Quarterly Meeting, and to attend Genessee Yearly Meeting. In this religious service she was accompanied by John H. Andrews and Ann W. Longstreth. On Sixth month 1st, J. H. A. writes: We commenced our journey, and for several days travelled over a rough and mountainous country, reaching Friendsville on First-day morning just as Friends' meeting had gathered. Found them few in number. Elizabeth bore a living testimony to the efficacy of practical righteousness. After meeting went home with our kind friends Caleb Carmalt and wife.

6th.—In the afternoon visited two families in one of which E. addressed an individual who made an open acknowledgement of the truth of what had been told him. Resumed our travel next day over a very rough and stony road. Next morning started at 5 o'clock and soon found ourselves in a more fertile country.

The 10th was a rainy morning, notwithstanding which we pursued our way to D. Herendeen's at Macedon. John Comly and A. P. Jackson were among those who found comfortable resting-place under our friend D. H.'s roof.

At the Meeting for Ministers and Elders on Seventh-day, there were seventeen minutes read for Friends from other Yearly Meetings. It was a favored time; some excellent counsel was imparted, calculated to encourage Friends to a more faithful discharge of the duties required of them. It was truly cheering to meet with so many familiar faces at such a distance from our homes.

First-day morning, attended Macedon Meeting. J. Comly and E. Newport were there but had no opportunity to relieve their minds. In the afternoon we went to Farmington and had a good meeting. J. C. and Elizabeth both spoke in an impressive manner.

Arrangements are being made for us to commence after Yearly Meeting our arduous work; and oh! the strippedness and the littleness the mind is introduced into as the time approaches! My prayer is that E.'s eye may continue to be kept single to the light and I have faith that it will be.

On Second-day some individuals were present who felt a wish to attend the meeting, but they having been disowned it was objected to although much sympathy was felt for them. There being but one session in the day, the meeting adjourned till 10 o'clock next morning.

During the consideration of the state of Society on Third-day, the meeting was brought under an heavenly influence, and gratitude for the favor flowed freely.

On Fourth-day morning attended a meeting for worship at Farmington, where G. F. White was largely engaged in testimony.

Seventh-day.—Finished the business of the Yearly Meeting. When about to close, E. Newport requested the shutters opened. I trust her living testimony will not soon be forgotten. G. F. White appeared in supplication, and the meeting closed under a solemn covering.

On First-day morning we were at Macedon Meeting which was large. E. N. and J. C. both bore living testimonies to the ever blessed truth, and the people separated under a precious feeling. Returned to our lodgings where a number of friends were gathered. E. Newport and S. Underwood (Hunt) were both engaged in admonition and encouragement in the solemn opportunity which followed.

On Second-day we commenced visiting families within Macedon Preparative Meeting. Our first visit was to a family where the husband was not a member of our Society. The gospel stream flowed freely and he appeared satisfied with the meeting. He was a stranger to the views of Friends and manifested much interest when allusion was made to the necessity of coming under the operations of the Spirit of Truth. At the next place, an individual was shown how entirely inadequate he was of himself to advance any good work. E. was led to speak in a very searching manner. I think she will find a wide field of labor in this part of the vineyard. She feels the necessity of holding up the view that it is only as we are influenced by the divine mind that we can promote the cause of truth and righteousness. A friend called upon E. and offered to unite with her in these visits. This brought her under close trial. To have the help of such a valiant was very pleasing to the natural mind, but she had to feel that the dependence must not be upon man.

We made two visits after the friend joined us, and E.'s way was completely blocked up. She told me that we must either go alone or return home, and said, while she felt that a service was required of her, yet she had no liberty to go with this dear friend, and added, that I had come to take care of her and must act in the case. My mind was brought into deep suffering; I could but contrast my weakness with the high position which—held. I mentioned the subject to J. C. He said, I esteem the Friend and think she has a pure gift in the ministry, but in olden time, one said, "I go a fishing," another said, "I go also," and they went together, but "caught nothing." Our experience was somewhat similar, and we separated. Made three visits afterwards on that day, all of which were satisfactory. On Third-day visited 8 families and rode 22 miles. Elizabeth had great difficulty in making persons believe she had no outward knowledge of them. One man, where we dined, would not be convinced until D. H. had assured him that he had not told her one word concerning any one. The people are not familiar with family visiting, and it seems incredible that such plain truths should be told them. I have faith to believe the labor will be blest.

Have finished our work in this district. We have had seasons of rejoicing together, but the mind was often brought into deep exercise and travail with the suffering seed which in many places was pressed down as "a cart under sheaves."

Our next movement was to South Farmington Preparative Meeting. In the afternoon, in company with Wm. Gatchel, we made a number of visits. On Third-day rode 40 miles in the prosecution of our labor.

On Fourth-day attended their meeting in the morning and visited a number of families. A friend on whom we had called and who was not at home, rode 16 miles for the purpose of seeing us. E. had a most satisfactory interview with her. Many interesting visits were made, and a comfortable meeting with W. G's family closed our labors in that way in South Farmington. Since last Second-day we have attended their meeting, visited 23 families and rode 104 miles. We visited one family where the husband had been disowned. Poor fellow! he had his state opened to him in a marvellous manner. I was told by the friend who was with us, that E. was as true to his case as if she had always known him. She followed him across the Atlantic Ocean in quest of gain, and told him that his whole mind had been absorbed in this one pursuit, but all had ended in disappointment and vexation. This was in accordance with facts. There are many deep baptisms to pass through before the mind can be brought into that state in which it is able to suffer with the suffering seed. The spiritual need of the rich and the poor, the high and the low, have been ministered unto without the fear of man.

On Seventh-day we started for Hamburg, 12 miles beyond Buffalo and 100 from Macedon. Farmington Quarterly Meeting is held there once in the year, and Elizabeth had a concern to attend it and some meetings in the vicinity. It was a stormy day, but we went as far as Rochester. On First-day morning attended the meeting of Friends in that city. No notice had been given of our being there, but the house was full. Elizabeth soon arose and said her mind had been singularly im-

pressed with what might be considered a *novel text* viz :—"These Quakers are a strange kind of people to come here and sit in silence. What good can be accomplished in that way?" Very soon two meetings of other denominations, which were opposite, closed, and a large number of people crowded into our house. E. illustrated the doctrines of the Christian religion in a more forcible and impressive manner than I had ever before heard her. The people were very still and attentive, especially those belonging to other religious organizations. They looked upon her with astonishment. The meeting separated under a very solemn covering. The friend who was with us was asked by a man the name of the preacher; he said he had become dissatisfied with "church doctrine" and to-day he had heard the true Christian doctrine, and he thought he would go to Quaker meeting; he would at least have to go again. He had heard a bad account of the Quakers, but he had liked this sermon very much. His wife was with him and seemed also deeply impressed. In the afternoon we resumed our journey, accompanied by several friends.

4th. Second-day rode through a portion of the best country I ever saw. Passed through Buffalo and lodged at an Inn about a half mile beyond. A great many Indians who had been in the city to see the celebration of "the Fourth," in going to the Buffalo Reservation, about five miles distant, passed the house where we were staying. They were generally sober. I saw many more white persons than Indians intoxicated. Rode this day 57 miles. On our way to Hamburg next morning, we passed through the Indian Reservation. Their improvements greatly exceeded my expectations. The soil is very fertile, and their crops were equal to their white neighbors. Attended the Quarterly Meeting for Ministers and Elders in the afternoon. It was a comfortable meeting. E. had much service that appeared adapted to the states of those gathered. Next day attended Quarterly Meeting. It was an humbling time—some, who were filled with the world's policy, were melted into tears. Elizabeth went into the men's meeting and had good service therein. The meeting was large and ended satisfactorily. The people here look upon E. as a highly favored instrument, and are astonished that her ministry is so wonderfully adapted to the different states among them. The "Youth's meeting" held to-day was considered the largest ever known in this part of the country. The house was crowded; many stood, and all the windows and doors were full. H. Sexton arose as soon as the people were gathered and spoke for an hour. E. followed her and impressively addressed a state present. I have no words to describe the power of the ministry of both H. and E. Some who were not members came 20 miles to attend this meeting. It was a time to be long remembered by many.

8th of the month. H. Sexton having the approbation of Farmington Monthly Meeting to attend some meetings in this district, joined us, and we attended an appointed meeting at Boston, held in a Free-will Baptist House. When we arrived many people were gathered on account of the funeral of a Presbyterian. The doctrine held forth was very adverse to our views in relation to the resurrection of the material body, etc. After this service was over our meeting commenced, and while it was a close and searching time, I felt it was a season of favor. Next day had a large meeting in the Methodist meeting-house at Eden. Both H. and E. had much to communicate; some minds were reached, but upon others not much impression was made.

On First-day we were at Collin's; a great concourse of people assembled. After the house was filled, benches made of plank the length of the meeting-house were put outside of all the windows and doors; carriages were drawn up as close as they could stand, and were filled. E. had some of the closest labor I ever remember in a Friends' meeting, but it was admitted to have been in place. H. also had appropriate service. In the afternoon rode nine miles to another meeting appointed in a Free-will Baptist-house, Friends' meeting-house being too small. Elizabeth addressed the people for an hour and a half; she was clear and powerful on the subject of a free gospel ministry, for the want of a true perception of which many had been turned from the clear Guide. Individual states were impressively addressed, especially the lukewarm; these were shown the influence they exerted over others. G. M. Cooper had a meeting appointed for us at the Cataraugus Reservation. We went in heavy wagons over the worst roads I ever saw, a distance of four miles. We met in their council house. Our friends E. and H. addressed them through an interpreter. It was an interesting occasion. After the women had finished speaking, Samuel Gordon, a chief, came forward with an interpreter. He was 92 years old, and was taken a prisoner by the Indians when he was 17 years of age and had lived with them ever since. Samuel made a feeling address expressive of his gratitude for the good counsel which had been imparted, and hoped it would be treasured up. Then a young chief addressed his brethren in their own language, and J. Cook also encouraged them to attend to what they had heard. The natural grace and elegance with which they

spoke was remarkable. E. wished to visit Oliver Silverheels, a chief who was ill with consumption. E. Newport, in a letter to her family, gives some additional particulars of their visit to Cataraugus. She says, "We had a refreshing visit to the chief, Oliver Silverheels, at his own hut; he understood our language, but wished an interpreter, so that his wife and children should also know what was said. He is very weak and feeble with consumption, but appears in a blessed state of mind. He thanked us warmly for coming. His knee was my prop while a blessing was vocally poured forth, and our tears and prayers were mingled with those of the redman. It was a precious season not soon to be forgotten.

We saw there a babe eight days old who was fastened to a board just its length and shaped a little like a cradle at the head, but had neither sides nor rockers; the head only of the little creature was to be seen, the rest of the body being tightly laced or bound to the board with strips of fine cloth nicely embroidered. I did not see how it could move either toe or finger. The most genteel dress for the women is, a square of fine broadcloth.

This people are deliberate in all their actions, and are never known to whip their children; but they take them in the woods and seat them on a log and talk to them a long time. They are divided into two classes in religious Faith, and style themselves Christians and Pagans. The latter class are those who profess to believe in Quaker worship, and in the guidance of the Good Spirit. The *Christians* seek information of the missionaries and profess a belief in the doctrines taught by them. One of the missionaries being present at our meeting, took offence at my advice to the Indians to attend to the counsel of their chief, and said "I should have directed them to the minister." I knew nothing of the two parties. The chiefs who were at the meeting were of the Pagan party. The women are inferior to the men in point of mental culture. Those in Buffer are in a much higher state of cultivation, their opportunities having been greater. Our meeting with them was deeply interesting. The interpreter was a handsome young man and was engaged to be married to "a nice white woman."

At the close of the meeting several of the older people came up, shook hands with us, and expressed their gratitude as well as they could. The women carry their pappooses on their backs. Some of the children are pretty and look very cunning. We were well satisfied with our visit.

We have to feel sometimes as if the standard of Truth has fallen in the streets, and as if the call to Friends was to rally to the "Strong Tower." I feel comforted in having left you all in the hand of our heavenly Father. Every tried feeling finds a solace in the thought that hitherto His arm has graciously supported me. It has been my defence and my deliverance from storms and tempests, which have at times whirled their cruel blasts around me. As a cool and refreshing shower on a sultry day, or as water from a clear brook, were the tidings contained in the sheet filled so nicely by those whose names are indelibly written upon the tablet of the heart. It came seasonably, for I was in need of that kind of refreshment. The physical powers were worn and weary, though the spirit had been sustained in so much as to enable me to adopt the language of one formerly—"Thou hast been strength in weakness—riches in poverty—a present help in the needful time." . . . . .

E. N.

(To be continued.)

For Friends' Intelligencer.

ANN POTTS.

BY J. JOHNSON.

A Testimony to the Memory of our Friend Ann Potts, a Minister belonging to Green Street Monthly Meeting, Philadelphia, who died in 1870, *aged* 73 *years.*

Soon after her decease, I received from one of her family a few pages of memoranda written by her, evidently under a feeling of concern that others might know what she had experienced of the goodness of the Lord. The following brief sketch is based upon this record:

She was born in Burlington Co., N. J., in the year 1797. Her parents, Peter and Sarah Harvey, were members of the Society of Friends, and her mother was a Minister.

One of her earliest remembrances was the free hospitality of her grand-parents, who kept an open house for strangers who travelled in Truth's service. Such surroundings when a child were doubtless favorable to the growth of that kindness of heart, which in after life was a conspicuous trait in her character. This fact may encourage mothers when they exercise the feeling of hospitality toward the stranger within their gate, to bring their children under the influence of the same feeling, by allowing them to share in extending these attentions.

Her kind feelings, even in young life, were active toward all, especially those in affliction; and in later life, when the world's cares pressed heavily upon her, she was remarkable for the cheerful fortitude with which she

bore them. This ability to bear her varied trials was doubtless strengthened by an habitual sense of the care of an over-ruling Providence, which, acting on a devotional spirit, enabled her to receive the vicissitudes of life as a needed discipline, and her language sometimes was, "For all I bless Thee, e'en for the severe."

In the year 1815, she was married to Samuel Potts, who was not a member of the Society of Friends. She thus lost her right of membership.

In 1827 her husband died, and she was left with five small children, over whom she exercised a religiously watchful care. One of her daughters speaks of a pleasant remembrance of their First-day afternoons, when they generally gathered into a family circle, at which times their dear mother would read and explain to them the truths of Scripture, and evidences were often given that she had found the true place of prayer.

In 1842, our friend asked to be reinstated in membership with Friends, and also applied for the admission of her youngest daughter, then a small child. Both requests were granted. About this time she felt called to the work of the ministry. The attendant conflicts were many; but her notes tell us, that when she yielded to the requisition, although she arose trembling, best help was not withheld, and she was enabled to perform what appeared to be her duty, and received the rich reward of peace. In regard to her subsequent labors she has left this testimony, that she was *always* enabled to relieve her mind and utter what was given her to speak, though she sometimes felt before rising that she could not open her lips. In her ministerial services she frequently alluded to the compassionate love of our Heavenly Father, and His tender mercies towards His finite, erring children. The humble and contrite spirit often received encouragement from her sympathetic and pathetic utterances. Her feelings were also frequently enlisted in tender concern for the school children who attended our meetings on Fifth-days, and they were invited to yield to the softening impressions of Heavenly love, which would preserve them from every wrong thing. The children loved to hear her speak, saying they could always understand her.

In a review of her life, after she had passed its meridian, she acknowledges many manifestations of heavenly goodness in making hard things easy, and in blessing abundantly her efforts to walk in the path of obedience. She felt her Heavenly Father's arm to be around her and His right hand underneath, and realized the sustaining power of His love, even amid many deep outward trials and spiritual baptisms.

The memoranda often alludes to her deep interest in the different meetings of our Society for worship and discipline, from which she was rarely absent. After she became a member of the Meeting of Ministers and Elders, we find in her notes very frequent reference to such occasions, and they appear to have been especially refreshing to her devoted spirit. She also mentions attending in Third month, 1868, accompanied by our lately deceased friend Susan G. Nicholson, the little indulged meeting, then held at Fifteenth and Brown Sts., and now in the new meeting-house at Girard Avenue and Seventeenth St. At this meeting she bore testimony to the efficacy of public silent worship, waiting for the heavenly blessing; and she encouraged the little company then assembled not to grow weary with this exercise, neither to think the time lost that is thus spent, saying, she "had often carried away more strength from a silent meeting than from an opportunity where there had been a great deal said."

Though our friend thus expressed herself, she highly valued a living gospel ministry, and always lovingly welcomed those messengers whose feet were turned into our borders. She often expressed her thankfulness that we had been thus remembered and helped by their messages of love and heavenly counsel.

Reference was feelingly made by her to Philadelphia Yearly Meeting of 1869, as having been "a season of unusual favor, and blessed with sweet unity through all its sittings." She says' "It was the largest Yearly Meeting I ever attended. I desire to be thankful for the sweet calm I have enjoyed. Perhaps this may be the last I shall attend, being now in my 73d year, and my health poor. But I can say, when my Heavenly Father sees that my work is done, all is resignation."

It is believed this was the last opportunity she enjoyed of meeting with her friends in a Yearly Meeting capacity.

The humility and love and quietness of spirit which largely marked her whole life, continued to be manifested to its close.

A few days previous to her last illness, she attended our meeting at Fourth and Green Sts., and was acceptably engaged in gospel service.

Her disease (typhoid pneumonia) was rapid in its course, finishing the work in a few days, but she was enabled to leave a precious assurance that all was well. When queried with as to her feelings, she answered, "Peace, peace—all is peace."

Philada., 10th mo., 1873.

SPEAK kindly to servants, and praise them when you can.

ANCIENT CERTIFICATE.

The following is copied from the ancient Record Book of Certificates of Philadelphia Monthly Meeting, preserved in its fire proof at Race Street Meeting-house. It has been kindly furnished for publication.

J. M. T.

Dear ffriends:

These are at the request of an old servant of ours, Elizabeth Simms, to let you know that she hath served us nine years and a half where first she Received the visitation of ye blessed Truth and an operation of ye power of it, which we earnestly desire she may mind that she may approve herself a Blameless walker amongst you.

She is clear of all Persons as to marriage we can tell of save one John Martin, and has been well Regarded of ffriends of ye meetings to which she has belonged. The Lord bless you and bless your care for his Glory. Amen.

Your Reall ffriends in ye Truth,

Kensington, ye 2d 6mo., 1685.

Sarah Harsent, Wm. Penn,
Rose Miller, Gulielma Maria Penn

From Economy of Human Life.

CHARITY.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbor, he believeth not the tales of envy and malevolence, neither repeateth he their slanders.

He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischief of strife and animosity.

He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benedictions.

Robert Dodsley.

"Blessed are the merciful, for they shall obtain mercy."

LOCAL INFORMATION.

Friends of Oxford, Chester County, Pa., are looking towards the time as not far distant when a Meeting and First-day School will be established there. They have now secured a lot on which to build, partly through the liberality of J. M. Dickey, a Presbyterian minister, who has donated 100 feet front by 150 or 160 deep, and has sold an adjoining lot of same size for the moderate sum of $500.

Sandy Spring Monthly Meeting, Md., is the only one remaining in that part of the State, out of several which were laid down long ago, among them, Indian Spring, Cliffs, Patuxent, West River, &c. Some of the records date back as far as 1682.

At Philadelphia Monthly Meeting on 22d inst., Wm. Dorsey obtained a minute to attend Baltimore Yearly Meeting.

John J. Cornell, of Genessee Yearly Meeting, also expects to attend Baltimore Yearly Meeting, and to be at Philadelphia Quarterly Meeting the Third-day following.

After Indiana Yearly Meeting, Ezekiel Roberts and companion and Lydia L. Garrett proceeded to Waynesville, thence to Greenplain, which they attended on First-day, 5th; the latter next day returned and had an appointed meeting at Grove (Harveysburg) on the 7th, at which Samuel Townsend and Robert F. Furnas also were exercised in the ministry; next day both were at Waynesville, and Fifth-day at Springboro. L. L. G., after attending Wilmington on the 12th, Grove in the afternoon, and Hopewell on the 14th, returned home.

The new Meeting House at Kennett Square is of brick, a little larger than the old one, has a vestibule on one side, a porch on the other, improved comfortable benches and other things convenient. The first meeting held in it was the First-day School Association on the 18th inst. The capacity of the house is about 400. On this occasion it was crowded and some unable to get in; it was estimated about 600 were present. It was a very satisfactory gathering; 14 new schools had been organized since Fourth month last; one of these since the report to the General Conference, viz., Radnor, which has about 40 members, and the prospect is favorable to an improved attendance of that meeting which had become very small indeed.

A Friend recently related the following circumstance: A young man who had been affiliated with another religious society, enlisted in the army. Whilst thus engaged, he often had impressions on his mind and strong desires to lead a purer life. After leaving the army he settled in business, but feeling that he should take more interest in religious matters, he attended various places of worship

without feeling satisfied; finally he concluded to go to a neighboring Friends' Meeting. For some 30 years they had not had a minister, but in this silent meeting he found what his soul craved, and more recently he informed a Friend that he had at times felt almost compelled to rise from his seat and declare what the Lord had done for him, but fearing to go too fast he had resisted it. The Friend encouraged him to faithfulness to these manifestations of duty, and he has since appeared in the ministry.

At Roaring Creek Monthly Meeting in Ninth month, Perry John, an approved minister, obtained a minute to visit the meetings and appoint some within the limits of Philadelphia, Caln and Western Quarters.

J. M T.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 1, 1873.

NOTE.—The friend, to whom we are indebted for the first pages of the Extracts from the Minutes of Indiana Yearly Meeting, will please remember that he has omitted to forward us the remaining part.

TO CORRESPONDENTS.—A few weeks ago, a Friend who had attended Duanesburg Quarterly Meeting, sent us some account of it. As the communication was without date, and the time at which the meeting was held was also omitted, we were left in uncertainty as to whether the occasion referred to was a recent one. The time for supplying the omission in this instance has passed; but we take the occasion to remind our correspondents, that they may very much lessen editorial labor, by taking time and pains to make their communications as complete as they can. We may add, that pale ink, fine hair strokes and heavy down strokes, and a style of writing too *fine* for the occasion, are a tax upon the eye-sight, which we think none of our kind correspondents would willingly impose. We lately met with a remark in reference to letter writing, which is of general application: that we should take as much care to save our correspondents unnecessary trouble in making out our meaning, as we would to speak distinctly if they were present.

"THE ANCIENT HEBREWS:" BY ABRAHAM MILLS.—This volume, though interesting and valuable in many respects, falls short of our standard in not regarding duly the allegorical character of some of the early Bible records. This is especially noticeable in the introductory essay which treats of the antediluvian world. The spiritual significance of the simple Mosaic record is not pointed out by the author, and the reader is not helped in his search after truth by so much as a suggestion. We would much prefer that the beautiful revelations of modern geology, which illustrate and confirm the inspired record, should be explained to our youth in such works as this; believing that we have no more right to ignore the teachings of nature herself, than to reject the words of the written Scriptures.

The concluding chapters of the work, which supplement the Bible record, and are taken from the writings of Josephus and of Philo, of Alexandria, are interesting and instructive, and would be valuable to teachers of First-day schools, who may not have leisure to consult the works of Josephus.

The book is published by A. S. Barnes & Co., of New York, from whom we have received a copy.

JOHN BRIGHT.—All friends of righteous progress and just reform will hear with pleasure of the returning health of this friend of humanity. We read with deep sympathy and interest his words at a recent great meeting at Birmingham. In all the utterances of this eminent statesman, we find evidences of firm adherence to the wise and just principles of tolerance and peace which our society has so long advocated.

Referring to the relations between Great Britain and the United States, he says that some Englishmen had spoken of the treaty of Washington as humiliating to Great Britain. But the real humiliation he pointed out to be in the past unjust conduct of his countrymen, rather than in its atonement. The conduct of the English Government in reference to the treaty, and subsequent arbitration under its provisions, has added, he believes, a nobler page to the history of his nation than all the bloody battles recorded in its annals.

John Bright awarded just commendation to the Earl of Derby for initiating the [illegible]

of settling international disputes by arbitration, for the reduction of the qualifications necessary to the exercise of the franchise; for the redistribution of the representation in Parliament, and for moving for the reform of the game and land laws.

He alluded to the various questions which now claim the attention of the people and of their representatives, and urged his countrymen to support the liberal and enlightened leaders who have accomplished so many peaceful victories over the errors of the past.

To these remarks we add the fitting words of Edward Jenkins, in a lecture at Steinway Hall, New York, on a recent occasion.

It is one of the characteristics of English Reform, that it appeals not only to the will but to the wits of the English people. And so, I believe, with reforms among yourselves. I have little faith in those reforms which are carried by revolutions, the reforms of institutions swept away by torrents of blood. I think the healthy, true reform is more like the rising tide which, without storm, without earthquake, without concomitant waves of public opinion, kisses its way from pebble to pebble, until at last it reaches some ancient institution, some vested interest, and slowly but surely covers it over out of sight, and then it reaches some stranded bark of reform, one that has not yet been launched, and as its great waves circle about it, it lifts the keel, and the bark hoists its sail, freighted with blessings for all mankind.

To the Editors of Friends' Intelligencer:

As a large number of your readers take a deep interest in our First-day schools, I have made a brief abstract of the proceedings of the General Conference recently held at Richmond, Indiana, which I desire to see inserted in your valuable paper. I attended the Conference as a delegate, and participated in its proceedings with much satisfaction. It appears to me that the social communion of Friends from distant parts, and the intelligent discussion of questions relating to our religious principles and testimonies have a most salutary influence.

It brings the old, the middle aged and the young into harmonious co-operation, and strengthens the ties that bind us together in Christian unity.

SAM'L M. JANNEY.

FRIENDS' FIRST-DAY SCHOOL GENERAL CONFERENCE.

The sixth session of the Conference was convened in Friends' meeting-house, Richmond, Indiana, on the 29th of Ninth month, 1873. There were in attendance fifty-eight delegates from the First-day School Association within the limits of Philadelphia, New York, Baltimore, Ohio and Indiana Yearly Meetings, and a large number of other Friends were present who appeared to be deeply interested in the proceedings.

The Philadelphia Report

states that the Association continues to prosper. Seventeen new schools have been organized since the report of last year; three sewing schools and a mothers' meeting have been established, and are doing much good among the poorer portions of the community, irrespective of color. The number of children in the First-day schools has been about three thousand five hundred; adults about one thousand, and teachers nearly five hundred. In the sewing schools and mother's meetings four hundred and sixty-two children and eighty-six adults.

The number of books reported in the school libraries was 9,593 volumes.

The report shows that in many localities the establishment of these schools has not only aided in increasing the attendance at meetings for worship, but also promotes an increase of interest in our principles and testimonies. Earnest endeavors are being put forth in all our subordinate branches to secure such books for their libraries as will promote among our children and youth a love for the testimonies of truth as held by our religious Society.

With a desire to increase the circulation of our little paper "Scattered Seeds," the price has been reduced to twenty-five cents to clubs of not less than 40, when sent to one address.

"We desire fully to recognize the value and importance of the concern of many tenderly exercised Friends, whose words of caution convince us there is need of great and untiring watchfulness, lest in the present activity and zeal in the cause of First-day schools we lose sight of the foundation stones of our holy profession. We would be indeed glad if such would meet with us; their tender counsel might be available for our profit."

New York Report.

"We report a maintenance of the interest in First-day schools within our limits. The original workers are still active, while many who at first stood aloof, now sympathize and approve of the movement. In many cases the latter are hearty co-operators in the work. The attendance has been about four hundred and fifty children, with reading, Bible and adult classes of probably between one and two hundred more. The libraries contain about 1,500 volumes, and in many cases are large-

ly used. In the manner of conducting our schools we think there has been a great improvement. Upon a review of the whole subject we find great cause for encouragement, both in regard to the progress of the schools and the beneficial effect they have upon the children and teachers."

Baltimore Report.

The number of schools reported is sixteen now in operation, and another expected soon to resume its labors. The number of officers and teachers is ninety-five, and scholars about eight hundred, besides a number of adult classes. In all the accounts from acting schools there is evidence of continued and increasing interest on the part of teachers and scholars, and several speak of improvement in the attendance of meetings.

Indiana Report.

The average attendance of scholars during the past year has been five hundred and sixty, of whom it is estimated that three hundred and sixteen were members.

"Friends generally participate in the work, but we feel that the co operation of many who do not attend would be mutually profitable."

Ohio Report.

"At our late annual meeting we learned that our schools have been, with one exception, successfully continued, and a new school opened at Deerfield. The reports received were not full, but we estimate that at least one hundred children participated in our schools."

No report was received from Genessee, but a letter from Benjamin Chase states that there is one First-day school at Yonge Street, in Ontario, Canada West, one at Scipio, New York, and one at South Farmington.

Many interesting remarks followed the reading of the reports; the best methods of instruction were discussed, and the beneficial results of first-day schools in Ohio were conclusively shown.

The delegates reported the names of Jos. M. Truman, Jr., for Clerk, Mary J. Griffith, of Mount Pleasant, Ohio, as Assistant, and James S. Hulme, Mount Holly, N. J., for Treasurer, who were appointed by the Conference.

For Friends' Intelligencer.

FISHING CREEK MEETING.

My valued friend John G. Rich has furnished an interesting account of this meeting, from which the following is condensed. If Friends in other localities would give some attention thereto, it is likely similar interesting accounts could be furnished of their respective meetings. J. M. T.

About the middle of last century John Eves left the city of Dublin and came to America. The first traditional account we have of him is that he sojourned in Chester County, Pa. (or New Castle County, Del.) in the capacity of "wool comber."

His marriage with Edith Yeatman, an amiable young woman, occurred about 1751 or 1752.

There is a deed in the hands of one of his grandsons dated "the 29th day of November, 1774," from "Reuben Haines, of Philadelphia, brewer, to John Eves, of Mill Creek hundred, in the County of New Castle, on Delaware, yeoman, for 1203 acres of land situated on the waters of Little Fishing Creek, in the County of Northumberland, Pa.," now Columbia County.

John and Edith Eves became the parents of 17 children, nearly all of whom were born prior to the latter date; 14 of them lived to maturity. To this then wilderness they came with most of their family, and settled with the intention, it is presumed, to make it blossom as the rose. They succeeded, but not until they had passed through trials and difficulties, the common lot of pioneers.

All accounts agree that their removal was during the Revolutionary struggle, and it is also said they were suspected of harboring the Indians, and they were unjustly accused of being actively hostile to the Revolution. They were molested by a company of the American party, and their eldest son (a young man) while out of the house was shot in the leg, crippling him for life.

Thinking it most prudent, they left their improvements, carrying with them what property they could, and took up their abode at Maiden Creek, Berks County, until the war was over, when they returned to their home. Other families, mostly Friends it is presumed, followed, and a considerable settlement was formed.

It appears from tradition that John Eves was a man of strong will, energetic and persevering, not wanting in temper, but hospitable and kind, remembering the poor and needy. The following anecdotes are related of him:

It is said that for the last 40 years of his life he never killed a snake, numerous as they doubtless were, and venomous, too. When he saw one he would say, "go thy way and will go *mine*."

When any one had got into difficulty and his property was to be sold by a constable and the people were gathered, a man would be seen approaching, and the expression would be heard, "ah! there comes John Eves, the property will not be sold."

Little Fishing Creek ran through his land

and on its bank he built a small grist mill, previous to which the inhabitants had to go some 20 miles through a howling wilderness, and fording large and rapid streams. It was not such a mill as now occupies the site, and the flour was coarse, but one now living, alluding to this latter, remarks, "we did not have dyspepsia in those days."

Feeling the need of a place of worship, accordingly we find a lease dated "the 28th day of Eighth month, 1794, and to continue during 999 years," for two acres (by estimate) from John Eves the elder to certain Trustees, "for the sole and only use, benefit and behalf of the religious Society of Friends, called Quakers, especially such of them as reside, or may hereafter reside in the said township of Fishing Creek and vicinity," &c. The said Trustees were to pay to John Eves, his heirs, &c., the "yearly rent of one pepper corn, should the same be lawfully demanded."

This lot is suitably located for a meeting house and grave yard, being in a valley about a mile from the base of a hill, from the top of which, it is said, parts of seven counties may be seen. On the lot is a spring of excellent water, which fills a trough by the roadside where man and beast can be refreshed with water fresh from the fountain.

A comfortable log house, 30 by 40 feet, was built, and, as appears by a minute of Philadelphia Quarterly Meeting (see Michener's Retrospect of early Quakerism), a meeting was indulged in 1796. In 1799 a meeting for worship and a preparative meeting were established here. In the same year a monthly meeting was set up at Muncy, composed of Muncy and Fishing Creek Preparatives, and at a subsequent period, held alternately at the two places until 1830, when our division of society concluded to hold it at Fishing Creek alone. The title of the monthly meeting was not changed till 1856.

In 1834 the Yearly Meeting, by request, established a Half Year's Meeting, composed of Muncy and Roaring Creek Monthly Meetings, to be held at Fishing Creek, "at present under the care of a committee of the Yearly Meeting;" whether this committee was ever released does not appear.

The old log house was found too small to accommodate those who attended the Half Year's Meeting, but it was not till 1846 that one twice the size was erected, and even this is at times quite small enough.

Formerly a school was kept under the care of a committee of Fishing Creek Preparative Meeting, but the house has long since disappeared.

About 24 years ago several of our members sent each a daughter to boarding schools, at a distance from home, but finding this unpleasant and expensive, a company was soon after formed, a lot procured, buildings erected to which large additions have since been made, a competent teacher employed, and a boarding and day school opened, to which a library and literary society were added. These last were not confined to the pupils.

The school has been in operation nearly the entire time since, and, except for a short period, taught by Friends. At present it is in successful operation, under the care of an Orthodox Friend. It has had a favorable effect on education in the neighborhood.

The larger number of the company being Friends, of course they control the school. It is near the meeting house. There is also a public school near by, which has mostly been taught by Friends or Friendly persons.

In the Eighth month last a committee was appointed by the monthly meeting to see what prospect there was for a school under the care of the monthly meeting; they reported in Ninth month the "prospect was dull." They were continued.

A First-day school has been kept up for several years in the summer season. Also a reading circle which meets once a week; it is not confined to Friends.

There is one recorded minister belonging to Fishing Creek Meeting, and two others who speak more or less frequently.

John Eves died in 1802, and his widow, who is spoken of as being the crown of her husband, lived until 1818. Judging by the fruits they were careful to bring up their large family after the manner of Friends; several of them filled important stations in the society; two daughters sometimes spoke a few words in religious meetings. The eldest son in 1790 went over the mountains 60 or 70 miles to accomplish his marriage according to the order of Friends, taking his bride elect with him. She became an acknowledged minister.

Of the 1203 acres purchased by John Eves, all, excepting a small portion, is still in the possession of his descendants of the 2d, 3d, and 4th generations, and his great-great-great-grandchildren are rising up to take the places of these.

Friends and others in this vicinity are about to circulate pretty extensively, petitions to Congress relative to international arbitration in lieu of the sword, in settlement of national difficulties. This is a concern it would be well if Friends in other localities would endeavor to promote.

The cause of temperance has made a great advance in this locality within the past fifty years. Then Friends to a great extent, on the occasions of raising buildings and at other times, would hand round the intoxicating

draught, and the evil effects were seen. Now there is a strong current against the use of *all* intoxicating beverages, and a benefit has resulted although there is yet room for labor.

From the Christian Union.

SYMPATHETIC VIBRATIONS.

At the recent meeting of the American Association for the Advancement of Science, at Portland, Professor Lovering, of Harvard University, read an interesting paper on Sympathetic Vibrations, to show how we may see, as well as feel, those sympathetic vibrations which are pitched so low as not to come within the limits of human ears.

All structures have a definite rate of vibration, depending on their materials, size and shape, which is as fixed as the fundamental note of a musical chord. They may also vibrate in parts, as the chord does, and thus be capable of various increasing rates of vibration, which constitute their harmonics. If one body vibrates, all neighboring bodies will respond, if the rate of vibration in the first agrees with their own principal or secondary rates of vibration, even although united by no more substantial bond than the air. Thus, slight mechanical disturbances assume a troublesome and dangerous character, when they enter bodies prepared to move at the required rate, and sometimes beyond their limits of stability.

From the illustrations of the effects produced by these vibrations, given by Professor Lovering, we select the following: At one time considerable annoyance was experienced in one of the mills in Lowell, from the violent shaking of the floors and walls of the building by the machinery. Upon investigation it appeared that the building shook in response to the motion of the machinery, only when the rate of that motion coincided with one of the harmonics of the structure. The simple remedy for the trouble consisted in making the machinery move a little faster or slower, so as to put it out of time with the building.

Doubtless in many cases these violent vibrations will loosen the cement and derange the parts of a building, so that it may afterward fall under the pressure of a weight which, otherwise, it was fully able to bear. This may have something to do with such accidents as that which happened to the Pemberton Mills in Lawrence. Large trees are uprooted in powerful gales, because the wind comes in gusts; and if these gusts happen to be timed in accordance with the natural swing of the tree, the effect is irresistible.

When marching armies cross a bridge, the rule is to break step and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. There are many instances of serious accidents arising from the neglect of this rule. The Broughton bridge, near Manchester, gave way beneath the measured tread of only sixty men. A few years ago, a terrible disaster befell a battalion of French infantry, while crossing the suspension bridge at Angers, in France. The troops were ordered to break into sections; but the rain was falling heavily, and in the hurry of the moment the orders were disregarded. The bridge fell, killing two hundred and eighty men, and wounding many others.

When Galileo set a pendulum in strong vibration, and blowing on it whenever it was moving away from his mouth, he gave a good illustration of the way in which small but regularly repeated disturbances grow into consequence. Tyndall tells us that the Swiss muleteers tie up the bells of the mules, for fear that the tinkle may bring an avalanche down. The breaking of a drinking-glass by the human voice, when its fundamental note is sounded, is a well-authenticated feat; and Chladni mentions an inn-keeper who frequently repeated the experiment for the entertainment of his guests and his own profit. The nightingale is said to kill by the power of its notes. The bark of a dog is able to call forth a response from certain strings of the piano; and a curious passage has been pointed out in the Talmud, which discusses the indemnity to be claimed when a vessel is broken by the voice of a domestic animal.

Professor Lovering describes a beautiful experiment for ocular demonstration in the case of vibrations, which are simply mechanical without being musical. A train of wheels, set in motion by a strong spring wound up in a drum, causes a horizontal spindle to revolve rapidly. Two pieces of apparatus like this are placed at the opposite sides of a room. To the end of the spindles which face one another, are attached buttons about an inch in diameter. The two ends of a piece of white tape are fastened to the rims of these buttons. When the spindles revolve with equal velocities, the two ends of tape revolve in such directions that the latter does not twist. Now, by moving slightly the apparatus at one end of the room, the tape may be tightened or loosened. If tightened, its rate of vibration is increased, and the velocity of the spindles is diminished on account of the greater resistance. If slackened, its rate of vibration is less, and the velocity of the spindles is greater. By this change we can readily bring the fundamental vibration of the tape into unison with the machinery, and then the tape responds with a visible vibration of great amplitude. If we begin gradually to loosen the tape, it soon ceases to respond, on account of

he two-fold effect already described, until the velocity of the machinery accords with the first harmonic of the tape, and the latter divides beautifully into two vibrating segments with a node at the middle. As the tension slowly diminishes, the different harmonics are successively developed, until finally the tape is broken up into numerous segments only an inch or two in length. The eye is as much delighted by this visible music as the ear could be if the vibrations were audible; and the optical demonstration has this advantage—that all may see, while few have musical ears.

THE EMPIRE OF THE SHAH.

Persia has recently been described by the Secretary of the British Legation at Vienna, who travelled through the East in 1872. Persia, he says, is about as large as Great Britain and France together, but it has no more inhabitants than Ireland alone (between five and six millions), several thousands of whom have died of hunger during the last few years. This absolutely poor population has to raise a Government revenue of at least $9,600,000; but this sum does not suffice to meet the wants of the Government, and floggings, satrapal extortions, and other means used in the East to raise revenue, have long ago lost their power. Persia consists alternately of paradises such as described by Hafiz and Saadi, and of deserts of rock, sand and salt.

Although there are high mountain ranges it never rains enough, because the heights are destitute of forest and there exists no work of irrigation. In the vicinity of the sea the rivers lose their flow in terrible wildernesses or in dead, bitter and salt Lakes. There are the greatest contrasts of temperature. In some parts people perish from cold and fever, while in others they are dying of heat. A strip of coast on the Persian Gulf is during the greatest part of the year as hot as an oven, while on the coast of the Caspian Sea there is for at least five months in the year a cold, damp, feverish air. Between these parts there are here and there oases of surpassing beauty, with fields covered with grain or gardens full of roses, lilies and other flowers.

The present capital, Teheran, unites in itself nearly all possible degrees of cold and heat. In midwinter the missionaries skate, to the amusement of the Shah and his ministers, on long sheets of ice, which are protected by high walls against the rays of the sun, (which are also in winter powerful), in order that the ice may last the longer. During the summer every one who can get away goes to the slope of the Elborz Mountains; those who must remain live in the heat of the day in subterranean rooms and at night on the roofs of the houses, in an atmosphere so dry that one cannot catch cold. Good roads are found but rarely or not at all, and travelling is done on horseback; but the Shah, for his own convenience, has had built to his country residence a railway about four English miles in length.

Travelling is not everywhere without danger, for there are wild, nomadic hordes, who attack and plunder single travellers as well as caravans. The Shah has too many soldiers for the revenues of the country, but too few for its security. These soldiers drain the country, but look nevertheless starved, shabby and raggedly uniformed. They are frequently but half armed, and seem rather like robbers or beggars than protectors of the country. They also rarely receive their pay regularly. They drill in the European manner, but very negligently; in fact, they show their decay on their faces just as the country does. Persia is in many places covered with the decayed ruins of very old, and new capitals.

Pasagarda, the oldest capital and residence of Pesia, in Parsis, near the frontier of Karmania, contained in a fine park the tomb of Cyrus, its founder, who built the town as a monument of the victory he had gained here over the Median Astyages. To the northwest of it was Persepolls, founded by Cambyses, enlarged and beautified by Darius I and Xerxes. Ecbatana, at present called Hamadan, was, on account of its agreeable climate, the summer residence of the Persian and Parthian kings—a most magnificent city, with a splendid royal palace. Teheran, the present capital of Persia and residence of the Shah since the last century, can hardly show a decent building beside the palaces of the Shah and some of his favorites. The streets are narrow, curved and ill-paved, the rooms of the houses low and poorly furnished. The genuine Persians, males and females, are still good looking and well-grown, with an almost German expression of face, but lean and feeble. The only things in the country that have preserved themselves beautiful and powerful are the horses. But ability and taste, wit and humor, cannot have altogether died out, for in the bazaars are found many tasteful articles for use and luxury. The chief blessing of Persia, the tasty fruits of all kinds, and the light wines still deserve all the praise given to them by the poet Hafiz.—*Public Ledger.*

A LADY once asked C. Simeon if teachers ought always to be talking about religion? "No, no!" answered the good man, rather precipitately, "let your speech be seasoned with salt, madam; not a whole mouthful."

PLANTS IN SLEEPING-ROOMS.

The well-known fact that plants absorb carbonic acid during the day and exhale it during the night, is the foundation for the current notion that the presence of growing plants in sleeping apartments is injurious to the health of the occupants. Professor Kedzie, of the Michigan Agricultural College, has, however, put this idea to the test of experiment, with results not confirmatory of the received opinion. It was desirable to analyze specimens of air from a room where the influence of growing plants would be exhibited in a greatly exaggerated form. The air was therefore taken from the college green-house, where more than 6,000 plants are growing. The room had been closed for more than twelve hours; and if the plants exhaled carbonic acid to an injurious extent, the analysis of air from such a room would certainly disclose the fact. The average of a number of experiments gave, within the room, 3.94 parts of carbonic acid in 10,000 of air; while the outdoor air contained 4 parts in 10,000. It will thus be seen that the air in the greenhouse was better than "pure country air." This deficiency of carbonic acid was doubtless due to the absorption of carbonic acid and consequent accumulation of oxygen during the day, since the windows of the greenhouse were closed day and night on account of cool weather.

To ascertain whether the air of the greenhouse had more carbonic acid in the night than in the day, specimens of air were gathered in different parts of the house, at the proper times. An analysis of these proved the amount of carbonic acid during the night to be slightly in excess of the amount during the day. In concluding the account of his experiments, Professor Kedzie remarks that, "if a room in which were more than 6,000 plants, while containing more carbonic acid by night than by day, contain less carbonic acid than any sleeping-room on this continent, we may safely conclude that one or two dozen plants in a room will not exhale enough carbonic acid by night to injure the sleepers."—*Christian Union.*

KEEP THE BOYS BUSY.

Let every farmer who has boys provide them a workshop. Yes, let every father have a workshop or workroom, or workbench, where the boys may gratify their longing for tools, and satisfy their restless activity for "something to do." It should be made pleasant, attractive and comfortable. If there is room enough, there should be a workbench and vise, a few files, and perhaps a small foot-lathe, two or three planes, augers of different sizes, a few chisels, knife, saw and hammer. For those who cannot afford the whole, a part would answer, and to those who can, other tools might be added; the cost of whole being but a trifle compared with the advantages gained, one which is a real progress in practical education. It has been said that the best inheritance a man can leave his children is not money, but the ability to help and take care of themselves. A young man who can at any time mend sofas, chairs, rockers, harness, or tinware, set the clock, repair an umbrella, whitewash a wall, paper a room, and do a hundred other small jobs, will get through the world far more comfortably and thriftily than one who is constantly obliged to depend on the help of others. Besides all this, and greater still, is the moral influence of tools in furnishing boys something cheerful to do in stormy weather or leisure hours.—*Manufacturer and Builder.*

THE CHEERFUL HEART.

"The world is ever as we take it,
And life, dear child, is what we make it."
Thus spoke a grandam bent with care,
To little Mabel, flushed and fair.

But Mabel took no heed that day
Of what she heard her grandam say.
Years after, when, no more a child,
Her path in life seemed dark and wild,

Back to her heart the memory came
Of the quaint utterance of the dame:
"The world, dear child, is as we take it,
And life, be sure, is what we make it."
She cleared her brow, and smiling thought,
'Tis even as the good soul taught!

"And half my woes thus quickly cured,
The other half may be endured."
No more her heart its shadow wore;
She grew a little child once more.

A little child in love and trust,
She took the world—as we, too, must—
In happy mood; and lo! it grew
Brighter and brighter to her view.

She made of life—as we, too, should—
A joy; and lo! all things were good,
And fair to her, as in God's sight,
When first he said, "Let there be light."

—*Selected.*

NOBODY'S CHILD.

PHŒBE CARY.

Only a newsboy, under the light
Of the lamp-post plying his trade in vain;
Men are too busy to stop to-night,
Hurrying home through the sleet and rain.
Never since dark a paper sold;
Where shall he sleep, or how be fed?
He thinks as he shivers there in the cold,
While happy children are safe abed.

Is it strange if he turns about
With angry words, then comes to blows,
When his little neighbor, just sold out,

Tossing his pennies, past him goes?
"Stop!"—some one looks at him, sweet and mild,
And the voice that speaks is a tender one.
"You should not strike such a little child,
And you should not use such words, my son!"

Is it anger or his fears
That have hushed his voice and stopped his arm?
"Don't tremble," these are the words he hears,
Do you think that I would do you harm?"
"It isn't that," and the hand drops down,
"I wouldn't care for kicks and blows;
But nobody ever called me son
Because I'm nobody's child, I s'pose."

O men! as ye careless pass along,
Remember the love that has cared for you;
And blush for the awful shame and wrong,
Of a world where such a thing could be true!
Think what the child at your knee had been,
If thus on life's lonely billows tossed;
And who shall bear the weight of the sin,
If one of these "little ones" be lost!

FROM COUNTRY TO TOWN.

There is much said, and said truly, of the dangers and evils of the city. The young especially are warned of the temptations that await them there, of the disappointments that will probably harass them, of the keen competition they will meet, and the many chances of failure they incur, and, above all, of the probability that their hearts will be hardened, and their moral sentiments blunted. It is, however, a fact that, in spite of all the anxiety of parents and friends, and the risks involved, the young are still flocking from all parts of the country to the great cities. Any movement so general as this must result from some deeply rooted want of the human mind; and it is folly to try to crush nature, though, if we recognize her presence and study her laws, we may clear away many obstructions that now retard her operations.

It will probably be found that the desire so manifest among men to remove from sparsely peopled localities to large towns, results mainly from the want of sufficient excitement to develop into activity their varied powers. Social intercourse is the means of civilization and progress. Where men are not brought into contact with each other there is little stimulus to enterprise or motive to exertion. Where the necessary wants of life are supplied, there often ensues a lethargy of mind and body, which, if not counteracted, will hinder all progress. The friction of society being absent, the polish that results is absent also, and it is not surprising that men become somewhat dull under such circumstances, and lose that energy which is the soul of progress Not that country life necessarily involves such results;—indeed, the facility of communication ought to prevent them—yet in some degree they still cling to any life in proportion to its separation from other lives. When, therefore, we see the enterprising and restless spirit of the age striving for development by seeking new channels for its energy, and going to town or city in quest of that social element which is so needful to correct torpidity, we must not hastily blame the craving for excitement, but remember that nature herself is thus adjusting her balances and supplying her needs.

On the other hand, the fears of those who dread the effect of city life upon the young, especially on those whose early years have been passed in the quiet simplicity of the country, are by no means groundless. It cannot be denied that the excitements offered to the eager youth who enters a large city are not only those tending to enterprise and development, but also those which tempt him to extravagance and dissipation, expose him to the influence of vice and crime under the most alluring garb, and thus weaken his virtue and imperil his character. In a transition state from comparative solitude to a surging multitude, from peaceful leisure to restless haste, from the gentle restraints of home to complete liberty of action, from untried innocence to fierce temptation, there must be tremendous risks, and the more fully they are appreciated the better preparation can be made to meet them. Life is full of transitions and risks. The great lesson to be learned is, not to avoid the one, but to guard against the other. The little child totters and falls many times in learning to walk, but we do not therefore keep him forever in our arms. So when the youth, full of intense activity, longs to develop his powers by the excitement of social competition, it is nature speaking within him, and working out her own laws for his progress.

The danger of transitions is in their suddenness, and this we may in some measure avoid. Social life should be cultivated in the rural districts much more assiduously than it is, and some portion at least of its enjoyments be introduced into every family. The network of railroads which now covers our land leaves no excuse for those who contentedly rust out in solitude, and deny to their families that social stimulus which their natures so rigorously demand. It should also be the effort of every parent to instil the *love* of purity into the hearts of children, to cultivate habits of temperance, frugality and self-denial, to establish principles of justice and honor so firmly within them, that there will be at least a strong withstanding force to repel the assaults of temptation when it comes. This is the gradual work of years of patient effort, but more than anything else, will it break the suddenness of the plunge, and guard the youth from its worst dangers. When at

length he has left the paternal roof, the arms of love and solicitude may still encircle him, letters may follow him, visits and home-gatherings may comfort him, keep alive in his heart the family feeling, and bar the door effectually against impure enjoyments and debasing pleasures.

Then, too, when the young enter the busy city, let them have no cause to feel that they have left all friendship, purity and innocence behind them. Let them meet with a welcome, not only to the opportunities for developing their faculties and sharpening their powers, but also to hearts and homes that shall cherish and protect them. Every citizen has a share of duty in this matter. If he cannot himself extend hospitality to the stranger, he may aid those who can, and, at least, in his daily intercourse, he can bestow hearty good will and fellowship upon those who need it. There is no estimating the good that has been accomplished by the various associations that have been formed for this purpose, and if they are seconded by individual sympathy and co-operation, a blessing will be shed upon the young life that pours into our cities, and a protecting arm will guard it from countless dangers.—*Public Ledger*, 9th mo. 27.

WE hold to earth and earthly things by so many more links of thought, if not of affection, that it is far harder to keep our view of heaven clear and strong; when this life is so busy, and therefore so full of reality to us, another life seems by comparison unreal. This is our condition and its peculiar temptations, but we must endure it and strive to overcome them, for I think we may not try to flee from it.—*Dr. Arnold.*

LET us use our speech as we should wish we had done when one of us is silent in death. Let us give all the communications, make all the explanations, speak all the loving words ere it is too late.

CIRCULAR MEETINGS IN WESTERN QUARTER, CHESTER COUNTY, PA.

Kennett Square, 9th of Eleventh month.
New Garden, 23d of Eleventh month.
Londongrove, 14th of Twelfth month.
Pennsgrove, 28th of 12th month, 1873.
All at 2 o'clock, P. M.

A Meeting of the Teachers, and those interested in the instruction of poor women in sewing, will be held in the Library Room, Race Street, on Fourth-day, the 5th inst., at 3 o'clock.

ITEMS.

THE Tigress, which was sent in search of the Polaris survivors, has returned, in consequence of the early setting in of the Arctic winter and of violent storms. No trace of the Polaris was found. The crew of the Tigress are all well, though they suffered greatly from cold and fatigue.

DEEP-SEA CURRENTS.—The principles involved in the circulation of the waters of the sea were beautifully shown before the Royal Geographical Society by a simple experiment. A trough with plate-glass sides, about six feet long, and a foot deep, but not more than an inch wide, was filled with water. At one end, a piece of ice was wedged in between the sides to represent the polar cold; while the tropic heat was represented at the other end by a bar of metal laid across the surface of the water, the projecting end of which was heated with a spirit lamp. Red coloring matter was then put in at the warm end, and blue at the cold end, so that the currents could be traced. The blue water, chilled by contact with the ice, immediately fell down to the bottom, crept slowly along, and gradually rose towards the surface at the equatorial end, after which it gradually returned along the surface to its starting point. The red water crept first along the surface to the polar end, then fell to the bottom just as the blue had done, and formed another stratum, creeping back again along the bottom, and coming to the surface. Each color made a distinct circulation during the half-hour in which the audience viewed the experiment.—*Exchange Paper.*

PURE AIR.—Dr. August Smith gives a good rule for ascertaining the amount of carbonic acid in the air of the house: "Let us keep our rooms so that the air does not give precipitate when a ten-and-a-half ounce bottle is shaken with half an ounce of clear lime-water;" a sanitary regulation which can be easily carried out.

DISTRESS SIGNALS FOR VESSELS.—Captain Colomb, of the English navy, proposes to use powdered magnesium, thrown into the flame of an ordinary lamp, to intensify the light and produce a distress signal for vessels equal in intensity to three hundred blue lights. The magnesium, if thrown upon the flame in a fine spray, can be made to flash or give a sustained light, and by this means a code of signals can be arranged similar to the dot-and-dash system in telegraphing. The sea language could be made uniform, so that ship captains of all nationalities could communicate with passing vessels, and thus much distress be averted.—*Ledger.*

A PLANTER on St. Simon's Island, Georgia, has been experimenting with the olive, and has 250 trees all in bearing, each averaging five gallons of oil during the season. His crop of 1870 was 1250 gallons, and was sold for $10,000. The Savannah papers speak of the oil as very good, although made by a rude process of manufacture, and they recommend that general attention be paid to the cultivation of the olive in that section. A good deal of what is called "olive oil" at present sold in the American Market is said to be made by expressing the essence of cotton seed. It is believed to be used in large quantities, although it is entirely innocent of the presence of "olives."

GROWTH OF A CORAL.—According to the statement in a Honolulu journal, coral grows rapidly, and in the course of ten years it is not improbable that the Java and Port Darwin cable may in many parts be covered with something like a foot and a half of this hard substance. It appears that some two years ago Captain Macgregor, of the steamer Kilanea, moored a buoy in Kealakokua Bay; he was lately ordered to hoist the anchor and examine the chain. The latter is a heavy two-inch cable, and was found covered with corals and oyster-shells, the larger corals measuring 4½ inches in length, which represents their growth during the period of two years.—*Public Opinion.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, ELEVENTH MONTH 8, 1873. No. 37.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri-rs receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at e beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ll be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 577
The Prophets..... 580
Only Trust Him..... 582
Power of Simple Preaching..... 583
Gratitude..... 583
Sins of Thought..... 583
EDITORIAL..... 584
Letter from Barclay White, Superintendent of Winnebago and Santee Indian Agency..... 587
Life in Norway..... 588
POETRY:—The Idyl of the Cedar—Little by Little..... 590
Penekese..... 590
Brain Work..... 591
Review of the Weather, etc..... 592
Notices..... 592
Items..... 592

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 565.)

J. H. A.'s Diary Continued.

On Third-day morning we had a meeting t Abbott's Corners in a Presbyterian meet-ng-house. The minister belonging thereto as the same who officiated at the funeral to hich I have previously alluded. He said e did not think that the language at that me, in relation to those who preached for *oney*, was too severe, it was not harder than ich deserved. He offered the meeting-house gain for our use, which we felt it right to ccept. Elizabeth and H. Sexton had both uch to say and it was an excellent meet-g. I never saw so much openness in the inds of all classes to receive Friends. he Orthodox Friends at Hamburg offered eir benches to accommodate us, and many of e "*strictest*" attended some of our meetings id said "Elizabeth preached true doctrine!" fter the last meeting, we had not gone more an a quarter of a mile, before E. said to me, we must go back to Boston."

The next day we had another appointed eeting there; the notice was short but the ouse was filled and the meeting was a favored e. The labor was close on account of a luke-arm spirit. We rode 7 miles to attend this eeting, the same distance to dine, and then miles to attend another meeting at the Buffalo reservation at 3 o'clock. The Council House is a large building, finished very much after the manner of modern "Churches." The house was full. The Indians were well dressed and it was a deeply interesting occasion, far surpassing that at Cataraugus. We had the Chiefs from all the reservations assembled in council. The interpreter was a young man who expected to marry a white girl, the teacher among them. His native grace was striking. H. first spoke to them, then G. M. Cooper, after which E. had considerable to communicate, and at the conclusion of her impressive discourse she addressed the young interpreter. I cannot portray the scene; every tender sympathy was enlisted for the poor Indians under a view of their past and present trials. E. appeared in supplication without an interpreter, and under its baptizing power many of the Indians shed tears. I can only give the outline of our labors. I am entirely convinced my peace consists in being here.

14th.—Fifth-day spent in Buffalo and had a meeting in the evening in a Unitarian Church, which was satisfactory. At this meeting a circumstance occurred of an unusual character. Elizabeth found that, contrary to the usual practice among Friends, she must read a portion of Scripture. Turning to J. H. A., she asked him to turn to the 14th chapter of John. He replied, thou must do it thyself. Finding there was no other way for her, she arose, opened the bible before her at the very

place she desired, and read the first 12 verses of that chapter, and then proceeded with her discourse. When asked why she did so, she said, "I found I could not reach the minds of the people in any other way. The discourse which followed was said to be remarkable for power and perspicuity.

On Sixth-day morning rode 23 miles to the Falls of Niagara, where we spent several hours in wonder and amazement.

16th.—On Seventh-day travelled 25 miles to Elba and had an appointed meeting at 3 o'clock. Some very close doctrine was delivered to a man who was intemperate. He was seriously warned to retrace his steps.

17th.—Rode 13 miles to breakfast and then 4 to meeting. In the afternoon had an appointed meeting at Rochester, which was a very favored time.

On Second-day morning attended the funeral of Allan Frost's daughter, aged about 17 years. In the afternoon were at an appointed meeting at 4 o'clock, after which we rode 16 miles. Travelled this day 30 miles. We can but believe that the "back is fitted for the burden," when we take into consideration the frail physique of E. N.

The mind of our friend was drawn southward, which we found to be a settlement of Friends who have an indulged meeting about 51 miles up the Gunpowder River; it is a branch of Rochester Monthly Meeting. We had an evening meeting there on the 19th, composed mostly of those not in membership with us. E.'s testimony was a powerful one to the all sufficiency of the light within for the guidance of man.

Her effort was to call away from men, from books, or any outward help; of which I have no doubt there was great need, for though the people are zealous, they do not appear to be spiritually minded.

Had an appointed meeting at Woodsville on Fifth-day evening in a school-house. There are a very few Friends in the neighborhood, and usually they hold their meetings in a private house. The school-house was crowded, a number came from Danville, 2 miles distant. Several men who were not members, were spoken to so clearly that they acknowledged that "their states were opened in so remarkable a manner, that it caused them to marvel like the woman at 'Jacob's well,' for they had found one who told them all things that ever they did."

On Sixth-day we rode about 44 miles to Scottsville. The next afternoon had a meeting at Wheatland. Next morning, after a religious opportunity in W. Cornell's family, with whom we had lodged, went to meeting at Henrietta. E. had close work with individual states. Elizabeth's mind not being clear of Rochester, we returned to that city and Friends meeting-house being small, th Baptists offered theirs for an evening meeting The house was crowded, also the aisles, win dows and doors, and the street, as far as th voice could be heard, was filled with an atten tive audience. It was computed that 500 pec ple went away who could not get near enoug to hear what was said. Hundreds were ther who knew nothing of the principles and testi monies of Friends and had never heard woman preach. E. illustrated the views hel by our Society and clearly demonstrated th testimonies of Truth as we understand then and also what constitutes a pure gospel mini try. Said she had no controversy with an *true minister*, but had no sympathy with on who "would preach for hire, or divine fo money" which seemed too much like makin merchandize of the gospel. She directed a to the "light within," which ever preserve from sin, if man is obedient to its teaching in the soul. For more than an hour the pe ple sat in remarkable silence, listening to th words as they fell from her lips. A solem quiet reigned even in the street; it was such time, the people say, as was never befo known in that city. There was a conventic being held, and many strangers from mil around were in the town, and most of the were at the meeting. A number who ha attended E. N.'s meetings, have said that h testimonies upon the subject of a hirelir ministry "are searching, but are clear ar convincing." I have been told by many pe sons of different denominations, that th could not but unite with her, the truth w spoken with such authority. There is abun ant evidence, that He who sent her is able open the way in the hearts of the people; has indeed been marvellously manifeste Many zealous professors of religion have be shaken to the centre. The sketch that have given falls short of the reality, but praise belongs to E., except as a *faithful* s vant of the Lord.

28th.—Fifth-day attended Farmingt Monthly Meeting, held at Macedon. E. had close labor on account of several differe states present. In the afternoon a number friends called to see us and we enjoyed th company. On Sixth-day went to Palmyra visit the families of that Preparative Meetir Were met by Pliny Sexton, he having be appointed to accompany us in the servi There were 14 families, and the visits proved very satisfactory.

On First-day we were at Farmington Me ing, where E. had much service. On Secor day we commenced visiting the families Farmington meeting, and after some very freshing seasons, with a great deal of he

labor, we completed our work on Sixth-day, the 5th of the month. H. Pound was with us throughout these visits, and he told me that "he was well acquainted with all their members, and in no instance could he have described them more truthfully than E. had done, although she was a stranger to them all." He had often found it necessary at the close of a visit to tell the people that nothing had been said about them to E., and to encourage them to receive her testimony as a visitation from their heavenly Father.

7th.—On First-day attended Macedon meeting, which was large and satisfactory. We had expected to proceed at once to Williamson, but E. felt it required of her to attend the funeral of George Smith, an elder of South Farmington meeting. The succeeding four days were occupied in visiting families.

On First-day had a large meeting composed of all classes. E's discourse was lengthy and impressive. Then returned to D. H.'s, having ridden to-day about 18 miles. Soon after we arrived, Hugh Pound came, saying he had forgotten *one* family. It was then evening, but it had been such a burden upon his mind, he had ridden 6 miles to inform us. The next day he took us to see the Friends. We then proceeded to Waterloo. Spent next day there and had a meeting in the evening in a Baptist Meeting-house. On Fourth-day were at Julien meeting, and on Fifth-day were at Galen.

19th.—Sixth-day started for home. Our daily rides varied from 40 to 45 miles. Proceeded in a direct course and landed Elizabeth safe at her own home on the 25th of the 8th month, 1842.

A Letter from E. Newport to M. Hilles.

ABINGTON, ELEVENTH MONTH 2d, 1843.

My Dear Aunt:—After having been absent from meeting on account of indisposition for six or seven weeks, I went on Second-day and obtained liberty to attend Bucks Quarterly Meeting, to visit the meetings constituting it and appoint some meetings among those who are not members of our Society; but I feel as yet very unlike it in every necessary requisition or qualification; and it is to me a great matter to set out again upon so important an engagement after a longer season of domestic quiet and enjoyment than has been allotted me for several years. This respite has not lessened the weight and responsibility of such a concern. My mind during the year and almost half that I have been at home, has not been free from exercise, and many times it seemed as if the period was at hand in which to make the offering, but the will has been accepted and releasement given. I trust these seasons have not been unprofitable for me, for indeed I have a great dread of a condition that would step forth in the will of the creature without waiting for the divine command.

It is with heart-felt gratitude that I acknowledge the favor of having a dear aunt who feels such an interest in one who regards herself as unworthy of it, although all my life-long I have received the strengthening influences which have flowed from thy pen, and which have had a tendency often to cheer amid gloom. I have lately been looking over some letters long since written, in which is manifested the same maternal solicitude, mingled with admonition and counsel suited to my condition. The encouragement then given, I feel, could only have proceeded from a mind that had been deeply impressed with the solemn responsibility of one upon whom such a gift as had been given me had been conferred.

While tears of thankfulness dimmed the eye, my prayers were earnest that I might witness preservation from false presentations or imaginations; that there might be such a growth experienced under the sanctifying influences of heavenly love, as to preserve from breaking in upon the silence of an assembly without the constraining power of the gospel. I have sat at times under a sense of suffering during the communications of those I have preferred to myself, and whom I have much esteemed; and have desired by repeated baptisms, (if need be,) to be preserved from kindling a fire of my own to enliven or warm the people, yet I feel assured that I am in as much danger as any one, and that it is only as the eye is preserved in singleness of purpose that I shall witness preservation. . . . .

SOLEBERRY AND KINGWOOD.

In the Twelfth month, 1843, with the approbation of Abington Monthly Meeting, our friend E. N. visited the families of Friends of Soleberry, Pa., and of Kingwood, N. J. Charles Kirk and Mary H. Schofield (Childs), were her companions in this journey.

Extracts from C. K.'s Narrative.

E. was not drawn to visit all the families, and there seemed some difficulty in the minds of Friends how to proceed. She told them if they would furnish her with the names of their members, she thought, although a stranger to all, she would be enabled to designate such as she was called upon to visit, and this was done. In a few instances those who acted as pilots deviated from the list, but it was of no avail, for she found nothing to do in such families, not even to attempt to centre into the quiet.

On First-day attended meeting, in which the gospel was preached with power. In the afternoon visited several families. There were many deeply proving seasons through

this visit, for it seemed as if the "sword of the spirit" had to be turned every way in order to "guard the tree of life."

In one house there lived a mother and married son, making two families. The mother came into the son's apartment, so that there need be but the one meeting, but E. had such close service for the young man that she felt she must ask the mother to withdraw, which was exceedingly trying to her; but by dwelling near the Fountain the streams of which make strong the spirit, she was enabled to accomplish her work satisfactorily. After visiting the families we attended Soleberry meeting, which was a season of great labor, for the people were so eager to hear, that it made hard work for the poor instrument; but E. was favored to keep near her guide and "a holy quiet reigned supreme."

After this meeting we proceeded to Kingwood, N. J. This meeting was composed of but few families. Seasons of heavenly consolation were known among them. We had to feel the importance of having such Friends as pilots as are impressed with the weight and responsibility resting upon those who visit families under a religious obligation, and who can appreciate their inability to enter into conversation especially upon trivial matters. If such as are called upon to perform the needful work of guides from place to place would endeavor to enter into sympathy with those who have gone forth without "purse or scrip" in obedience to their Master's call, there would be a realization of the concern, and these kind friends might become true yoke fellows in the blessed cause of Truth.

To J. H. A. from E. N.

ABINGTON, TENTH MONTH 20th, 1845.

My Dear Friend:—"There are many who willingly cry hosanna to him who cometh in the name of the Lord, but who are not bound enough in heart, to the pure seed of divine light to watch and to suffer with it, when there is no form nor comeliness in it, and when it seems not otherwise to operate in the soul than by making the creature abhor itself." This language of that deeply experienced Friend, Sarah Grubb, so entirely portrays a state which thou my dear friend J., hast been brought into sympathy with in seasons of deep trial and close baptism, that they revive as "life answering to life." So far from any wish to be mounted on the King's horse, the desire is that the Lord's hand may not spare, nor His eye pity until the work of sanctification is completed. When the selfish spirit is humbled and prostrated, how comforting is this language: "Thy light shall break forth as the morning and thine health shall spring forth speedily, thy righteousness shall go before thee, and the glory of the Lord shall be thy reward." . . . . .

(To be continued.)

THE PROPHETS.

Let no one imagine that there is no other idea or administration of religion than the sacerdotal; that the priest is the only person among men to whom it is given to stand between heaven and earth. Even the Hebrew Scriptures introduce us to another class of quite a different order; to whom, indeed, those Scriptures owe their own truth and power, and perpetuity of beauty: I mean the Prophets; whom we shall very imperfectly understand, if we suppose them mere historians, for whom God had turned time round the other way, so that they spoke of things future as if past, and grew so dizzy in their use of tenses, as greatly to incommode learned grammarians; or if we treat their writings as scrap-books of Providence, with miscellaneous contributions from various parts of duration sketches taken indifferently from any point of view within eternity, and put together at random and without mark, on adjacent pages for theological memories to identify; first, a picture of an Assyrian battle, next, a holy family; now, of the captives sitting by Euphrates, then, of Paul preaching to the Gentiles; here, a flight of devouring locusts, and there, the escape of the Christians from the destruction of Jerusalem; a portrait of Hezekiah, and a view of Calvary; a march through the desert, and John the Baptist by the Jordan; the day of Pentecost, and the French revolution; Nebuchadnezzar and Mohammed; Caligula and the Pope—following each other with picturesque neglect of every relation of time and place. No, the prophet and his work always indeed belong to the future but far otherwise than thus. Meanwhile, let us notice how, in Israel, as elsewhere, he takes his natural station above the priest. It was Moses the prophet who even *made* Aaron the priest. And who cares now for the sacerdotal books of the Old Testament, compared with the rest? Who, having the strains of David would pore over Leviticus, or would weary himself with Chronicles, when he might catch the inspiration of Isaiah? It was no priest that wrote: "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering; the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." It was no pontific spirit that exclaimed; "Bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot away with it; it is iniquity, even the solemn meeting: your new moons and your appointed feasts my soul

hateth; they are a trouble unto me; I am weary to bear them." "Wash you, make you clean."

Whatever in these venerable Scriptures awes us by its grandeur and pierces us by its truth, comes of the prophets, not the priests; and from that part of their writings, too, in which they are not concerned with historical prediction, but with some utterance deeper and greater. I do not deny them this gift of occasional intellectual foresight of events. And doubtless it was an honor to be permitted to speak thus to a portion of the future, and of local occurrences unrevealed to seers less privileged. But it is a glory far higher to speak that which belongs to all time, and finds its interpretation in every place; to penetrate to the everlasting realities of things; to disclose, not when this or that man will appear, but how and wherefore all men appear and quickly disappear; to make it felt, not in what nook of duration such an incident will happen, but from what all-embracing eternity the images of history emerge and are swallowed up. In this highest faculty the Hebrew seers belong to a class scattered over every nation and every period; which Providence keeps ever extant for human good, and especially to furnish an administration of religion quite anti-sacerdotal. This class we must proceed to characterize.

The prophet is the representative of God before men, commissioned from the Divine nature to sanctify the human. He bears a message *downwards*, from heaven to earth; his inspirer being above, his influence below. He takes of the holiness of God, enters with it into the souls of men, and heals therewith the wounds, and purifies the taint, of sin. He is charged with the peace of God, and gives from it rest to the weariness and solace to the griefs of men. Instead of carrying the foulness of life to be cleansed in heaven, he brings the purity of heaven to make life divine. Instead of interposing himself and his mediation between humanity and Deity, he destroys the whole distance between them; and only fulfils his mission when he brings the finite mind and the infinite into immediate and thrilling contact, and leaves the creature consciously alone with the Creator. He is one to whom the primitive and everlasting relations between God and man have revealed themselves, stripped of every disguise, and bared of all that is conventional; who is possessed by their simplicity, mastered by their solemnity; who has found the secret of meeting the Holy Spirit within rather than without; and knows, but cannot tell, how, in the strife of genuine duty, or in moments of true meditation, the Divine immensity and love have touched and filled his naked soul, and taught him by what fathomless Godhead he is folded round, and on what adamantine manhood he must take his stand. So far from separating others from the heavenly communion vouchsafed to himself, he necessarily believes that all may have the same godlike consciousness; burns to impart it to them; and by the vivid light of his own faith speedily creates it in those who feel his influence, drawing out and freshening the faded colors of the Divine image in their souls, till they too become visibly the seers and the sons of God. His instruments, like the objects of his mission, are human; not mysteries, and mummeries, and such arbitrary things, by which others may pretend to be talking with the skies; but the natural language which interprets itself at once to every genuine man, and goes direct to the living point of every heart. An earnest speech, a brave and holy life, truth of sympathy, severity of conscience, freshness and loftiness of faith,—these natural sanctities are his implements of power; and if heaven be pleased to add any other gifts, still are they weapons all,—not the mere tinsel of tradition and custom,—but forged in the inner workshop of our nature, where the fire glows beneath the breath of God, framing things of ethereal temper. Thus armed, he lays undoubting siege to the world's conscience; tears down every outwork of pretense; forces its strongholds of delusion; humbles the vanities at its centre, and proclaims it the citadel of God. The true prophet of every age is no believer in the temple, but in the temple's Deity; trusts, not rites and institutions, but the heart and soul that fill or ought to fill them; if they speak the truth, no one so reveres them; if a lie, they meet with no contempt like his. He sees no indestructible sanctuary but the mind itself, wherein the Divine Spirit ever loves to dwell; and whence it will be sure to go forth and build such outward temple as may suit the season of Providence. He is conscious that there is no devotion like that which comes spontaneously from the secret places of our humanity, no orisons so true as those which rise from the common platform of our life. He desires only to throw himself in faith on the natural piety of the heart. Give him but that, and he will find for man an everlasting worship, and raise for God a cathedral worthy of his infinitude.

It is evident that one thoroughly possessed with this spirit could never be, and could never make, a priest; nor frame a ritual for priests already made. He is destitute of the ideas out of which alone these things can be created. His mission is in the opposite direction; he interprets and reveals God to men, instead of interceding for men with God. In this office sacerdotal rites have no function

and no place. I do not say that he must necessarily disapprove and abjure them, or deny that he may directly sanction them. If he does, however, it is not in his capacity of prophet, but in conformity with feelings which his proper office has left untouched. His tendency will be against ceremonialism; and on his age and position will depend the extent to which this tendency takes effect. Usually he will construct nothing ritual, will destroy much, and leave behind great and growing ideas, destructive of much more. But ere we quit our general conception of a prophet, let us notice some characteristic sentiments, moral and religious, which naturally connect themselves with his faith; comparing them with those which belong to the sacerdotal influence.

In this faith, God is separated by nothing from his worshippers. He is not simply in contact with them, but truly in the interior of their nature; so that they may not only meet Him in the outward providences of life, but bear his spirit with them, when they go to toil and conflict, and find it still when they sit alone to think and pray. He is not the far observer, but the very present help of the faithful will. No structure made with hands, nay, not even his own architecture of the heaven of heavens, contains and confines his presence; were there any dark recess whence these were hid, the blessed access would be without hindrance still; and the soul would discern Him near as its own identity. No mean and ignoble conception can be entertained of a mind which is thus the residence of Deity: the shrine of the Infinite must have somewhat that is infinite itself. Thus, in this system, does our nature appear in alliance with the Divine, not in contrast with it; inspired with a portion of its holiness, and free to help forward the best issues of its providence. Human life, blessed by this spirit, becomes a miniature of the work of the great Ruler; its responsibilities, its difficulties, its temptations, become dignified as the glorious theatre whereon we strive, by and with the good Spirit of God, for the mastery over evil. Worship, issuing from a nature and existence thus consecrated, is not the casting off of guilt and terror, but the glad unburdening of love, and trust, and aspiration; the simple speaking forth, as duty is the acting forth, of the divine within us; not the prostration of the slave, but the embrace of the child; not the plaint of the abject, but the anthem of the free. Is it not private, individual? And may it not by silence say what it will, and intimate the precise thing, and that only, which is at heart? —whence there grows insensibly that firm root of excellence, truth with one's own self. The priestly fancy of an hereditary or lineal sacredness can have no place here. The soul and God stand directly related, mind with mind, spirit with spirit; from our moral fidelity to this relation, from the jealousy with which we guard it from insult or neglect, does the only sanctity arise; and herein there is none to help us, or give a vicarious consecration. And, finally, the spirit of God's true prophet is earnestly prospective; more filled with the conception of what the Creator *will* make his world, than of what he *has* already made it; detecting great capacities, it glows with great hopes; knowing that God lives, and will live, it turns from the past, venerable as that may be, and reverences rather the promise of the present, and the glories of the future. It esteems nothing unimprovable, is replete with vast desires; and amid the shadows and across the wilds of existence chases, not vainly, a bright image of perfection. The golden age, which priests with their tradition put into the past, the prophet, with his faith and truth, transfers into the future; and while the former pines and muses, the latter toils and prays. Thus does the administration of religion, in proportion as it partakes of the prophetic or anti-sacerdotal character, involve the ideas of an interior Deity, a noble humanity, a loving worship, an individual holiness, and a prospective veneration.—*James Martineau in the Christian Register.*

ONLY TRUST HIM.

It was a time of trouble. Affliction after affliction had come upon me till I was nearly overwhelmed. I said to myself one night as I entered my room, God has certainly cast me off. But I took up my Bible, and it opened to the words, "For a small moment I have forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The words seemed to burn in my soul. In the midst of my rebellious murmurings God had spoken the words of assurance and comfort.

And as I read on, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," my life with all its imperfections, compared with God's long-suffering, love and patience, rose before me, and in strong supplication I besought His forgiveness for the past, and faith to trust Him in the future; and He who "will in no wise cast out" any who comes to Him, I trust, graciously forgave.

O tried and tempted one! God sees your

uffering, hears your supplication, and in His wn good time will answer. Only trust Him, nd though clouds rise dark and ominous, emember they

"Are big with mercy, and shall break
In blessings on your head."

nd when we no longer "see through a glass arkly, but face to face," we shall thank God or every trial, every affliction, and shall now then that He chasteneth not willingly, ut in love.—*Christian Treasury.*

POWER OF SIMPLE PREACHING.

A correspondent of the *Western Advocate* ontributes the following anecdote:

"Bishop Thomson told me that soon after e united with the church in Wooster, an xhorter of deep religious experience came nto town every alternate Sabbath, 'to hold neeting.' A lawyer of prominence happened o attend church one day, when the exhorter rom the country officiated. He was deeply noved by his knowledge of divine things, is religious fervor, and his artless, unstudied loquence. Of his interest in the exhorter e said nothing lest he might betray his own eeling on the subject of religion. And in rder to escape detection, he resolved to at- end church every Sabbath. In this way he oped to secure the benefit of all the implor- ng appeals of his rural favorite. The know- ng ones of the church observing his constant nd respectful attendance with them in their eligious services, and knowing the exhorter's narked deficiences in learning, concluded to ecure the services of another brother, who ad been favored with a better education, nd who wielded a greater general influence n the community. Our lawyer stood the hange as long as he could, and then said to ome of the leading members, 'Where is that an who used to come from the country to old meeting here?' They frankly confessed o him that they had made the change in the imple hope of getting some one to occupy he place who would be more acceptable to im, personally. 'Why,' said the lawyer, 'I lo not go to church to learn science or for a knowledge of letters. I go there to study re- ligion, and to learn something of spiritual natters, and that man from the country has nore religion than any of you, and he can each me more of that which I especially wish o know than any one you have had here.'" —*Methodist.*

Do not be above your business, no matter what that calling may be, but strive to be he best in that line.

OBSERVE when others are suffering, and drop a word of kindness.

From Economy of Human Life.

GRATITUDE.

As the branches of a tree return their sap to the root from whence it arose; as a river poureth his streams to the sea, where his spring was supplied; so the heart of a grate- ful man delighteth in returning a benefit received.

He acknowledgeth his obligations with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop, upon the earth, fruits, herbage, and flowers; but the heart of the ungrateful is like a desert of sand, which swalloweth, with greediness, the showers that fall, and burieth them in its bosom, and pro- duceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred; for th ugh the act of generosity commandeth admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favor from the hands of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame, the greediness of ava- rice shall never be satisfied.

ROBERT DODSLEY.

SINS OF THOUGHT.

In contending against sensual sins, the main stress must be laid on the principle of exclusion—the absolute keeping away of bad suggestions and imagery from the mind. Once in, the stain has struck on a substance so sensitive that, if not quite indelible, it is still terribly tenacious, and terribly prolific of sorrow.

It is here with beginnings that we all have chiefly to do, in ourselves and in our chil- dren. Here, peculiarly, the battle is secret and invisible. Not much can be *said*, and so the more must be done by prayer and in- stantaneous self-command, expelling the first contamination, and crying: "Cleanse thou me from secret faults."

In respect to many sins, self-examination may be safe and even necessary: but there are others where it is scarcely wholesome or profitable. Simple prevention, avoidance, the shutting of the eyes and ears, and press- ing on to known duty, are the best security. It does not help much to go back and trace the ways of temptation. The wise man was right: "Avoid it; pass not by it; turn from it and pass away."—*Selected.*

MEN sometimes fear that religion will force on their attention that side of life which is painful and terrible. They associate it with the sense of sin, with sorrowful repentance, with death and terrors beyond death. But that is a wholly wrong way to look at it. It is not repentance that is painful. The prodigal's coming home to his father was not sorrowful. It is while men are unrepentant that they suffer; the moment they turn to God, they are in the arms of love. It is not religion that tells us that suffering is in the world; we find that out for ourselves; the message of religion is that all these things work together for good to them that love God. Wherever our life breaks down,—in our losses, our disappointments, by the side of dying friends, before the messenger that calls us away,—there, like an angel, stands the promise of God. No man walks so royally in the world, none is so light-hearted, none finds such sweetness in joy, such courage in trouble, such happiness in life and victory in death, as he who puts his hand in God's, and lives as the child of God.—*H. W. Beecher.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 9, 1873.

WE have received an anonymous communication signed "A concerned Friend." As *Friends' Intelligencer* is not read to any extent by Orthodox Friends, one class alluded to would not be reached by its publication in our paper, and those among us who may at times be "drawn out into words without life and power," would, we think, be more helped by kind counsel privately administered.

"THE PROPHETS."—To those whose religious faith is simple, who, believing in the eternal principles of righteousness revealed, or implanted in the human soul, are concerned day by day to have the "inner man of the heart" more and more conformed to it, the present aspect of the religious world is puzzling and sometimes deeply discouraging. In proportion as the mind realizes the *rest* and quiet which result from an experimental faith in the care and guidance of a Heavenly Parent, does it desire that all may realize it, and in view of the unrest, the excitement, the lapse into the superstitions and dogmas of an unenlightened past, the plaintive appeal is often made, "How long, O Lord, how long?" Yet this appeal though prompted by earnest desire, is an evidence of our impatience at the slow progress of the human mind toward truth. This progress in order to be sure, must be slow, and it can only be ascertained by comparing long periods of history. The rising tide of religious thought cannot be measured by watching each billow that comes in and again retreats, but its real advance can be noted by patiently watching some object on the shore.

There is a principle of reaction, an elasticity in every healthful mind, that compels it at times to take a cheerful view of things around it, and to see the sun breaking through the cloud. There is an anecdote recorded somewhere, which whether a real incident or not, is fraught with instruction. At one of the sittings of a Yearly Meeting, where there had been some excitement and conflict of sentiment, a Friend endeavored to restore quiet by remarking that it is recorded in Sacred writ that the temple of Solomon was built of squared and polished stones, which came together without the sound of the hammer: to which another Friend replied that there must have been a great deal of noise at the quarries! Let us remember that the temple of Divine Truth on earth is not yet built; that we are at the quarries; where our daily business is to do *our* part of the work.

We hail with pleasure, whether emanating from members of our own Society or any other, every clear testimony to the truth that the indwelling of God's Spirit in the hearts of his children, was not confined to ancient Scripture times, but that the Prophetic Spirit (using the term in its widest sense as including all whose spiritual eyes are opened) is still vouchsafed to us. In this number will be found an article on that subject from the pen of the gifted James Martineau, lately published in the "*Christian Register.*" The clear distinction drawn between the priestly and the prophetic offices, will be informing to many who, through a careless reading of Scripture, often unconsciously blend them; while his delineation of the character of the true "Prophet" might be used with advantages as a mirror by all who profess to speak in the name of the Most High.

BALTIMORE YEARLY MEETING.—A friend n attendance has kindly furnished the follow- ng account; we hope next week to receive a ontinuation of the proceedings.

Baltimore Yearly Meeting of Women Friends commenced its sessions as usual at Lombard Street Meeting House, in Baltimore, n Tenth mo. 27th. Notwithstanding the nclement weather a large company assembled t the first sitting, embracing many from ther Yearly Meetings.

After the calling of the representatives, the minutes of those in attendance from other Yearly Meetings were read, as follows:—for John J. and Judith H. Cornell, of Mendon, N. Y.; William Dorsey, of Philadelphia; John D. Wright, of Oswego, N. Y.; Edmund Willets, of Westbury, N. Y; William Webster, of Philadelphia; Thomas Bonsal, of Sadsbury, Penn.; Mark and Louisa A. Wright, of Falls M. M., Penna.; Margaretta Walton, of Fallowfield, M. M., Penna; Hannah J. Morris, of Short Creek M. M., Ind.; Sarah E. Hutton, of White Water M. M., Ind.; Mary Ann Updegraff, of Ohio; Ruth Foulke, of Short Creek M. M., Ind; Sarah S. Dugan, of Concord, Penna.; and William Borton, of Chester M. M., N. J. A cordial welcome was extended to all these Friends, and the business of the meeting was proceeded with in the reading of n epistle from Genessee.

A message from the men's meeting introduced the subject of the establishment of a New Yearly Meeting, to be constituted of Blue River Quarterly Meeting, composed of Friends of Illinois and a part of Indiana and Prairie Grove Quarterly Meeting, in the State of Iowa, and embracing all the territory west of the Mississippi.

The request for the establishment of this meeting was presented by Prairie Grove M. M., and their report stated that the concern had been the subject of correspondence between the bodies of Friends interested in the proposed change for the past two years. It had been reported on from time to time, under a weighty impression of the importance of the change, as involving the best interests of the society, and especially the preservation of the youth among them.

Both men's and women's meetings appointed a committee to take the request into consideration, and report upon it.

The afternoon sitting was first occupied with the appointment of clerks. The representatives presented the names of Mary L. Roberts and Eliza H. Walker, who were duly appointed, and entered upon their duties. The minute of Rhoda O. Lamb, of Mt. Holly, N. J., was presented. The epistles from Philadelphia, New York and Indiana were read, and a committee appointed to reply to them. The reading of the minutes of the representative committee introduced much expression concerning their labors for the abolition of the death penalty in Pennsylvania, District of Columbia, Virginia and Maryland. Many expressed the hope that the time was not very far distant when the true Christian principle, so long professed by Friends, would become the animating principle of human government.

Tenth mo. 29th.—The early part of the morning session was occupied in receiving a visit from J. J. Cornell. He had a message of hope for those mothers who were mourning the transgressions of their children, and assured these of his deep conviction that their earnest petitions would be answered. The Father had not forsaken the suffering troubled ones, and their appeals to the throne of grace would be heard.

He had known what it was to stand as on a narrow ledge, with inaccessible rocks on one hand and a yawning chasm threatening destruction beneath; but he had seen a light to guide in these days of danger and difficulty, and had been safely led to peace and assurance.

He warned the mothers of little children that they were planting in their minds seeds either of future honor and usefulness, or of vanity, folly, and extravagance. We must reap as we sow, and he pointed out the danger which threatened the future of many little ones—to wander into the heights or into the depths; and he exhorted mothers early to train their immortal minds in the nurture and admonition of the Lord.

To those who had already dedicated themselves to the service of the Most High, he gave the assurance of his conviction that their prayers for sanctification would be answered;

to attend to little monitions of duty, but run not unsent. Vessels in the Lord's house must be purified, beaten, formed and fashioned. But the cross of Christ is not so heavy as it seems. To him the adoption of a plain dress had been a great safeguard.

Young women were cautioned to use their great influence for good; and they were assured that it was in their power to save many of their young associates from intemperance and from other vices.

To some of the aged who he believed had been dwelling too much in the past—not following the Master onward, but looking back to the fathers—he said: "Your manner has driven the young from you; you have required that of them which the Spirit of Truth has not required. Bring your eyes more closely to your God, and no longer measure yourselves by what the fathers have done. Your own obedience will raise you to usefulness—not the works of the past. Have charity and sympathy for the youth, and as the tendrils of affection entwine them, they will be raised and drawn forward."

The lowly and humble ones who felt themselves of no value in the church, that they were all unheeded among the toilers in the Lord's harvest, must come out from their hiding places, and no longer say "My family is poor in Manasah, and I am the least in my father's house," but do cheerfully the duty assigned, and greater work will be allotted. The progress is ever step by step. "Be faithful in the little and I will make thee ruler over more." Withholding tends to darkness and death.

To the ministry the word of counsel was, "Be willing to go when commanded. Let the prayer be, 'O Father, do I understand clearly? Make the path plain and I will do thy bidding.'" In the building of the Lord's house, the smaller parts, the bolts, the pins, the nails are as needful as the heavy timbers.

After the Friends had withdrawn, the state of society claimed the attention of the meeting. The answers to the first query represented that many of the more remote meetings had not been held at times during the past year, and on many occasions, also, the attendance had been very small. This led to much expression of sympathy and exhortation to faithfulness.

The replies to the second query acknowledged the general Christian love which prevailed among the different bodies of Friends, and disclaimed the evil custom of tale-bearing and detraction. Excellent counsel was offered on this subject, and we were reminded that if any indulge in speaking evil of others, the love of the Father is not in them.

In the afternoon session the answers to the third query in regard to the education of the children in Christian simplicity were considered. Great neglect of Friends' testimonies on this subject was admitted, but the view was presented that there was no especial religious character connected with any prescribed dress. Our testimony only extended to the observance of utility, simplicity and economy. This is the true root of the matter, and to real simplicity and frugality the attention of Friends was called. The subject of unprofitable reading also claimed much attention, and far greater care on this vital point was recommended.

The fourth query was then entered upon. It was believed that the requirements of the discipline in regard to the use of intoxicating liquors had been generally maintained, but that the other recommendations of the query were not so fully observed.

The fifth query, calling up the important subject of providing for the necessities of the poor, was answered without the acknowledgment of any deficiencies. "As far as we know, the requisitions of this query are complied with."

The sixth query was answered very fully, no deviation having been made from any requirement of the discipline, except that in regard to bearing a testimony to a free gospel ministry.

The seventh query was replied to thus:—"Friends appear to live within the bounds of their circumstances, to be just in their dealings, and punctual in complying with their engagements."

WHO is wise? He that learns from every one. Who is powerful? He that governs his passion. Who is rich? He that is content.

N. Y., Tenth mo. 28, 1873.

o the Editors of Friends' Intelligencer:

Herewith I hand a copy of a letter received om Superintendent Barclay White, which think will interest Friends generally as owing the progress among the Winnebago d Santee Indians. If you think it best to ace it in the *Intelligencer*, you can do so.

Respectfully, &c.,

WM. H. MACY.

NORTHERN SUPERINTENDENCY,
OFFICE OF SUPT. INDIAN AFFAIRS,
OMAHA, NEB., Tenth mo. 13th, 1873.

Esteemed Friend:—I have just replied to a quest of the Executive Committee of Ohio early Meeting asking me to give my views lative to the plan upon which the Santee dustrial School should be opened, and the mber of employees that will be required; d it has occurred to me that perhaps it ould be well to present some views to the xecutive Committee of New York Yearly eeting, in relation to the same subject as nnected with the Winnebago Industrial hool about to be opened at the Winnebago gency.

I present these views *as suggestions only*, d not with any desire to have them adopt- l, if the Agent of the Winnebagoes, or the ew York Friends have any thing better to fer.

With reference to the amount of funds re- ired to support the school, I consider that 0,000 per annum will be sufficient for its aintenance, in addition to the proceeds of e farm connected with the school.

In accordance with this view, I have di- ected Agent Bradley to estimate for $2,500 defray the expenses of the school for the h quarter of this year.

I suggest that the following number of em- loyees will be necessary to the success of a hool of 80 scholars, viz:

An experienced female teacher at a salary $800 per year, including board, who shall so be principal of the Institution, and to hom all other employees in the school shall e subordinate.

An assistant teacher at a salary of $600 per ear, including board, whose duties shall be ssigned to her by the principal.

A male teacher of agricultural and mechan- al labor, at a salary of $800, including oard, whose duty it shall be take charge of e Winnebago boys, whenever they are not the school room, and to instruct them in eir various out-of-door avocations.

He shall also attend to the purchasing of pplies for the school, under the direction of e Agent of the tribe;—have an especial are of the boys after they have retired to their rooms for the night, and see that they are in order before going to their meals.

A cook at a salary of $350 per year, including board, who shall have the entire charge of the dining room, kitchen and pantries, with a sufficient number of Winnebago girls to assist during the first half of the day, and in the afternoon their places to be exchanged with the same number who have been in school during the morning. After receiving instructions from the cook for a limited period of time, say two or three months, they should exchange places during work hours, with girls from the laundry, sewing room, or nursery.

A seamstress at a salary of $250 per year, whose duty it shall be to instruct and assist a certain number of Winnebago girls at one time, in the cutting, fitting and making of garments for the pupils of the school, and in the use of sewing and knitting machines.

A laundress at a salary of $250 per year, including board, who shall take the entire charge of the washing and ironing, and who shall put her own hands to the work, as indeed all employees are expected to do, while instructing the Winnebago girls who may be detailed to assist, and to receive instruction in the performance of this duty.

The laundress shall also take the entire charge of the weekly scrubbing and cleaning that is necessary to be done in the lodging rooms of the pupils, the halls, school and recitation rooms; but the cook with her assistants, shall do all the cleaning in dining room, kitchen and pantry.

Each white employee is expected to keep her own room in order.

A nurse at a salary of $250 per year, including board, whose duty it shall be to take charge of all cases of sickness occurring in the school, and who shall also, with the assistance of the Winnebago girls under her charge, do the daily sweeping of the halls, the lodging rooms of the scholars, and make their beds.

I wish it to be distinctly understood that I consider it of the utmost importance, that there should be such a division of labor, among the girls of this Institution, as will insure to each one, every day, a portion of time in the school room, and a portion in the work room—and also to each boy every day, a portion of *his* time in the school room, and a portion on the farm or in the work shop, taking care that *all* have the necessary time for recreation.

I consider it important that the food of employees and scholars *be in all respects the same*, and that at least one employee preside at each table during meal time, to preserve and maintain order.

The principal of the school should have the power to detail one employee to any other

service than the one to which he or she was appointed, if emergencies arise requiring it.

It will be seen that the salaries, if fixed as proposed above, would amount to $3,300, leaving a balance of $6,700 for the board of 87 persons, or nearly $77 for each person per year. This I believe is the smallest sum, in addition to the proceeds of the school farm, for which they can be boarded.

I should be glad to recommend a larger salary for the cook, laundress, seamstress and nurse, but the limited sum fixed upon for the support of the school prevents it.

I will in a short time direct Agent Bradley to estimate for the furniture of the building, a pair of work horses, twelve cows, a farm wagon, agricultural implements, mechanical tools, and clothing of school children.

I have sent a copy of this letter to Agent Bradley, and should be glad to have your views and suggestions upon the subjects herein named, and to have you send to the Agent the names of suitable persons to fill the various positions in the Industrial School, and I will approve them.

With esteem, thy Friend,
BARCLAY WHITE,
Supt. Indian Affairs.

From the Christian Union.

LIFE IN NORWAY.

TROMSOE, NORWAY, June 30, 1873.

A glance at the map will show that Tromsoe is the most northerly city or town of any considerable size in the world; and, indeed, I think there is but one town—Hammerfest—above this. We are here, as you see, quite within the Arctic circle. Since about the first of June the sun has not been once out of sight, save as obscured by clouds; and for another month he will forget to hide himself. You may truthfully say of Tromsoe, for two months in the year, that there is "no night there." At what *should* be midnight, he may now be seen exactly in the north, and apparently about an hour high, or some five or six degrees above the horizon. And that he not only gives light at that, to us, unseemly hour, but heat, is proven by the use of the common burning-glass. Holes burned in the hat or coat or pocket are the trophies which travellers carry away to prove the existence and power of this midnight sun. At mid-day the sun is in the south, but only at a height equal to that which we usually see during the short days of winter. Thus it is that we see here the entire circuit of the sun. He does not seem to go around the earth, as in lower latitudes, but to ride around in a great circle over our heads. No mountain peak, no isolated tree or house, but enjoys a daily sunshine *on every side* at some time in the long day. Fortunate are we at home to have the sunshine during the day upon three sides of the house, but here the fiery chariot goes all the way around.

I do not write thus minutely of a well-known fact because I think you are ignorant of it, but because I wish, so far as I may, to impress a realization of its effects upon your minds. The fact is as simple as is the existence of Niagara falls; but as you can only gain an adequate impression of the power and majesty of those falls by a comparatively long and intimate acquaintance with them, so must you dwell not a little upon this unusual position of the sun in its relation to the earth before you fairly comprehend its scope. Such, at least, is my personal experience.

And now I will try and answer the question which I suppose you wish to ask—"How does it seem to be in a continual day?" To a person in the least nervous it is exceedingly trying. There is a constant excitement in this continual presence of the sun which can only be overcome *by drill.* You must go to bed, not when you are sleepy, but, when your appointed hour arrives. And if you would rest well, neither daylight nor sunshine should have a wakeful influence upon you. Light and sun are too welcome here to be shut out with blinds, and hence the houses are quite unprovided with light obstructors of any kind. The people here usually retire about two o'clock, and about three o'clock something like rest prevails.

I have known, by books, of the rapid growths and fruitfulness of the very short summers in these northern regions, but until now I could not comprehend it. The first cause seemed to be a peculiar richness of soil. Black peaty loam abounds, and this cannot but yield nourishment in abundance with even the commonest care; and this is supplemented by the *constancy* of the sun's rays and the unceasing daylight. The six weeks of sunlight, in stimulus to plant growths must be equal to from three to five months of the alternate heat and chill in our own climate. When once it is started in life the plant pushes right on, and thus grows at a rate which, elsewhere, seems marvellous. It is thus, alone, that I can understand why a plant here will sometimes grow as much in a single day as in, perhaps, a week with us. But the number of plants cultivated here is, so far as I have observed, very small. Potatoes are the staple, and I might say the *only* table vegetable produced. No doubt others might be grown with equal facility, but the people here have few wants, and they seem abundantly satisfied with this single and sim

ble article of its kind. Hardy wild flowers abound, though their number is not great, and their seems to be no effort whatever to cultivate flowers out-of-doors. Judge, then, if you can, how strange it seems to find these Norwegians passionately fond of flowers! Every window, on every side of every house, is literally filled with them. The table on which I write has its contribution both in growing and in cut flowers, and nearly every meal is taken in their presence, whether it be at the hotel or on the steamer. The graves at the cemeteries are the only unsheltered places where cultivated flowers are to be found, and here they seem almost as abundant as in the home-window. Not that they thrive well, but that loving hands constantly renew the supply. No sooner has an unexpected frost cut down the tender stem than another and another treasure is brought from the warm fire-side as a fresh sacrifice.

We usually regard the log-houses of our frontiers as simple make-shifts to be replaced at the earliest opportunity which advancing improvements will afford; but what will you say to the fact that log-houses prevail almost exclusively in all the northern portion of this country? Not of the round logs to which we are accustomed are those houses built, but of somewhat smaller ones, nicely squared, and dove-tailed at the corners; and then the logs are cased over on the outside with boards, and on the inside sometimes with boards and sometimes with plaster. Paper on the inside is the almost universal finish. Nor have I yet finished with the use of the squared logs. Of logs are made all the partitions, and, not unfrequently, the floor is of the same solid material. Nor do these logs seem to be a growth of this immediate neighborhood; they must be brought from a considerable distance. Fashion or comfort is the argument by which they are made to supplant other and doubtless more economic materials, and a single glance at the simple habits of these people is enough to assure the most skeptical that wood has proven itself the most desirable material with which to exclude the winter's cold. Comfort, therefore, is the inducement which prevails.

And now, having told you of the things in heaven above and of things on the earth, shall I not say something of the people with whom is our present living and being? Norwegian honesty and simplicity are also things we read about, but we cannot comprehend them—especially if we come hither fresh from the dishonesties and trickeries of our New Yorks and Londons—until we have had a little time for their study and actual experience. Perhaps it was fortunate for our little party that coming events at Tromsoe crowded our steamer with native passengers. And thus for two days we were in close contact with people representing every rank in life. The one great peculiarity which forced itself upon our minds, daily and hourly, was expressed in a single and oft-repeated sentence, "What a happy people!" Many times a day I went up and down those crowded decks, scanning the faces as I went, and seeking to study the feelings which were there hidden. Except a deep thoughtfulness settled upon the face of one young woman, I cannot recall a face that did not beam with content. If you will remember that nearly all these people were on the open deck, exposed to all weather, unsheltered; and that chilly showers were frequent, while the wind fed itself from the snow-covered mountains which hemmed us in on every side, you may have a conception of the stress which I wish to lay upon my description of the faces as *all* beaming with content. There were parents and children; very old and very young; men and women; crowded to the merest standing-room—with no place to sleep and none in which to eat—driven to every device in getting hold of the box or tub which contained their earthly possessions on board, and in extracting therefrom something for nourishment; constantly and of necessity incommoding each other to the very last degree. And through such trying circumstances as these I was studying these people! Do you wonder at my surprise that they should, even then and there, manifest happiness? Do you know any people in the world who would not break down under such an ordeal? Would not sour looks and loud words, wrangling if not fighting, be the natural result of such a crowding, even for a half-dozen hours? Yet this continued for eight times six consecutive hours, and in all that time I heard no word which indicated so much as discontent. Many a time and oft was the very opposite feeling manifested. Kindness from one to another rained in a perpetual shower. If ever goodwill was manifested among men, it was by these people, thus crowded on this steamer. After this exemplification of Norwegian life I could accept the doctrine of Norwegian honesty without the slightest qualification. The one key to the whole is that the people do, really and truly, love one another. This conclusion is abundantly justified by all my personal experiences. Our captain—Berg—of the *Nordland*, was one of the kindest, most unobtrusive men whom I have ever met—not as a captain but as a man. Always approachable; always frank; brimful of kindness to everybody and even to the dogs, yet lacking no whit in general intelligence; he was such a man as one loves

the companionship of. Even the hotel people forget avarice in kindliness. They evince, in many ways, solicitude for your welfare, and a desire to make you, as their guest, feel really at home. Honest themselves, they place the most implicit reliance in their guests. That they would unhesitatingly transport me and my effects on board the steamer without making the settlement of my bill a pre-requisite, I know by collateral evidence. Can you conceive the officers of an American steamer as transporting a company of passengers to the end of the voyage, and then allowing them to go ashore without hindrance, on a simple promise from one that he will return and settle the account? And that they will do this not reluctantly or grudgingly or with suspicion, but frankly, heartily, cheerfully? Had I not witnessed exactly so much as this with my own eyes, I could not have believed it, even of the Norwegians, for, to their shame be it said, travellers are, *sometimes* slippery fellows.

And what sort of a man should be the king of such a people? I have but just returned from a casual meeting with King Oscar II. at the church whither he had gone to hear the organ. A tall, kindly-looking, black-whiskered man he is, and in a kindly way he accosted one of our party, shook hands with the eldest, and entered into conversation for a few moments, in English, with all the freedom of a home-born republican sovereign. His habits of life are represented as severely simple, and that he makes himself as much at home and as common among them as possible, I have, within two or three days, had all needful evidence.

M. S. B.

For Friends' Intelligencer.

THE IDYL OF THE CEDAR.

A stately cedar spread his arms abroad,
And, year by year, his shapely towering head
Was lifted higher toward the gracious sun.
In his green depth the timid little bird
Might rear her brood and sing her tender song
Unharmed, unscared, secure in fortress green.
The fury of the tempest, in his boughs,
Was broken into choral melodies;
The pouring rain-storm, into gentle dew;
And of the frolic snow he built a crown
Of magic beauty, roofing winter out.
Then, shaking off the feathery coronet,
He cased his twigs and every tiny leaf
In sparkling crystals, borrowed from the sleet,
Till every decorous bough was arched and curved,
And a new transcient glory glittered bright,
Flashing and smiling in the morning ray.
But when the sun smiled softly, and the breeze
Danced in among the prisms, down they fell
And crackled merrily beneath our feet.

So the great cedar grew rejoicingly,
Until one autumn-time the maple-tree
Upon the hill beyond, gleamed brightly out
In glorious gold and crimson. The cedar sighed,
"Ah for a regal robe like this of thine,
My happy, happy sister! Sombre and sad am I,
And none, I fear, will love the gloomy tree."

Even then, a little creeper at his foot
With loyal love looked up in his green depths,
And, pleading, said: "Ah let me lean on thee,
Thou strong and constant cedar; I am weak,
And every passing foot will trample me,
And I shall perish if thou help me not."
Then the kind cedar clasped the wandering hand,
And safely climbed the little vine aloft.
Her branches twined among the cedar's boughs
And drooped in graceful pendant sprays on high.

And lo! when came the autumn-time again,
And the tall maple donned her glorious robe,
The graceful Ampelopsis felt the touch
Of the gay Frost King, and the cedar strong
Gleamed forth in wondrous grace and beauty.

Then all men smiled to see her. "Look," they cried,
"How beauteous is our ancient cedar-tree!"
But one, a preacher, thoughtful and most wise,
Said, "Lo! the honor and the beauty which
Adorns the age of Him, who in strong arms
Uplifts the lowly, shields the wandering." R.

LITTLE BY LITTLE.

When the new years come and the old years go,
How, little by little, all things grow!
All things grow—and all decay—
Little by little passing away.
Little by little, on fertile plain,
Ripen the harvests of golden grain,
Waving and flashing in the sun,
When the summer at last is done.
Little by little they ripen so
As the new years come and the old years go.

Low on the ground an acorn lies,
Little by little it mounts to the skies,
Shadow and shelter for wandering herds,
Home for a hundred singing birds.
Little by little the great rocks grew,
Long, long ago when the world was new;
Slowly and silently, stately and free,
Cities of coral under the sea
Little by little are builded—while so—
The new years come and the old years go.

Little by little old tasks are done;
So are the crowns of the faithful won,
So is heaven in our hearts begun.
With work and with weeping, with laughter and play,
Little by little the longest day
And the longest life are passing away,
Passing without return—while so—
The new years come and the old years go.

PENEKESE.

The New Bedford *Mercury* publishes an interesting account of the work now in progress on Professor Agassiz's School at Penekese. Although it is true that a large number of students have passed the season in studying specimens and dissecting, the institution has been and is in an unfinished state, though daily assuming an appearance which will ultimately compare favorably with the pic-

ture which the artists have permaturely given to the public.

There are now employed upon the island some twenty men, most of whom are carpenters, and the work is progressing very rapidly. The two large buildings, or laboratories, which are one hundred and twenty-five feet long by twenty-five feet wide, are nearly completed. The students' rooms, which are in the second stories over each, are all finished with hard pine throughout, oiled and shellacked.

The most of them are furnished with iron-framed bedsteads and the necessary articles of furniture, which are neat and in keeping with the general appearance. The connecting buildings between the two laboratories, the dimensions of which are 40 by 25 feet, and 29 feet high, is finished so far as the outside work is concerned, with the exception of the cupola, which is now being constructed to a height of 25 feet. The main room in this will be used for a lecture-room, and a gallery is to be built around the sides, which will furnish ample room for all who are to listen to the subjects to be discussed. That which was formerly a barn has been remodelled, the lower story of which is now used for a dining room and the culinary department. The upper story has been finished off into lodging-rooms, and eight dormer windows have been put in with other improvements, which will make the building when completed and painted quite stylish in appearance, and it will compare favorably with the other buildings upon the ground.

The new barn, which has just been completed, the dimensions of which are 20 by 32 feet, with fourteen feet posts, although not of very large proportions, will meet the requirements of the school and answer all their purposes. To the north of the stable a sheep-shed 20 by 54 feet will immediately be commenced, which it is thought will be completed when the season's work is finished, about November 1st. Forty feet back of the main building is now being constructed a splendid wall, which is to extend in a circuitous direction for about three hundred feet. Upon the outside of this wall proper measures will be taken to carry off the water and the "washings" which flow down the high elevations, and the wall will protect in a great measure the inclosure, which is to be thoroughly graded and laid out.

The workmen will probably finish up this season's labors by the 1st of the coming month. Many improvements to the grounds are contemplated, which will undoubtedly be commenced early next spring. It is thought that a few cottages will be erected for some of the professors, and an octagon building is talked of, which will be erected on the highest elevation, about 100 feet above the level of the sea. This will be used for observation and other scientific purposes, and will afford a pleasant place for a quiet siesta. Much difficulty has been experienced the past season in obtaining good drinking water, one of the principal wells having become dry. A very large cistern will, therefore, be put into the main building, and the rain water will be properly filtered for drinking. A wind-mill will also be built the first of next season, which will be used for pumping salt water into the tanks of the aquariums, and some plan for supplying fresh water for the same will also be decided upon.—*Boston Transcript.*

BRAIN WORK.

It will appear, then, that brain work, even hard brain work, does not necessarily conduce to disease. If, in any given case, it is productive of this result, it will invariably be found, on investigation, that the work has been done under injurious emotional conditions, such as the distractions arising from anxiety, hurry, or the pressing sense of responsibility. Of all the organs of the body the brain is the hardiest, the most capable of exceeding its ordinary duties with impunity. Any extraordinary exertion thrown on the other organs is sooner or later emphatically resented. The quality of the brain which is most conservative of its health is its versatility. One part of the organ may be fresh while another is jaded; it has the power of resting in parts that are exhausted while it continues active in those parts that are still vigorous. One of the secrets of safe continued brain work is to vary frequently the kind of mental occupation. This is a species of mental gymnastics by which all parts of the organ of thought are exercised in turn. Even in many cases of cerebral exhaustion, change of work is probably preferable to complete cessation from mental toil. The mind cannot lie long fallow without bringing forth weeds. Through want of employment it becomes relaxed in tone, less amenable to discipline, and less fitted for steady work. When the present prime minister spent the greater part of his holiday, after the exhausting labors of a heavy session, in writing "Juventus Mundi," he was the means of drawing attention to an important principle of mental therapeutics. Had he spent the same time in continental travel, or on the Scotch Moors, he might indeed have returned at the beginning of the session equally recovered from the effects of overwork, but he would not have been equally fit to resume his parliamentary duties.—*Chamber's Journal.*

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

TENTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	10 days.	8 days.
Rain all or nearly all day	3 "	2 "
Snow, including very slight falls	1 "	1 "
Cloudy, without storms	7 "	6 "
Clear, as ordinarily accepted	10 "	14 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of Tenth mo., per Penna. Hospital	55.32 deg.	56.99 deg.
Highest point attained during month	80.00 "	80.00 "
Lowest do. do. do.	37.00 "	34.50 "
RAIN during the month, do.	5.36 in.	5.88 in.
DEATHS during the month, being for 4 current weeks for each year	976	1,051
Average of the mean temperature of 10th month for the past 84 years		54.74 deg.
Highest mean of temperature during that entire period, 1793		64.00 "
Lowest mean of temperature during that entire period, 1827,		46.00 "

COMPARISON OF RAIN.

	1872.	1873.
Totals for the first six months of each year,	15.33 "	23.73 "
Seventh month,	11.22 "	5.55 "
Eighth month,	8.31 "	12.28 "
Ninth month,	3.82 "	4.04 "
Tenth month,	5.36 "	5.88 "
Totals,	44.04 "	51.48 "

Nothing especial in reference to temperatures except to remark that we have had an unusually pleasant fall, thus far, and that while 46 degrees is the *lowest* point ever noted for this month, to add that the mercury never descended into the "*forties*" but on one other year during the long period of our comparisons, viz: in 1836—49 degrees; also that it never reached as low a point as 50 degrees, except in *five* instances, viz:—1792, '94, '96, 1838 and '41—while in the *ascending* scale *as high* as 60 is only recorded three times, viz: 1793, 1861, 1870, showing that the general range is between 50 and 60 degrees.

The death rate for the month has increased a little over last year, but it must be borne in mind our population is constantly on the increase. The first *ice* of the season occurred on the 29th of the month, while the *snow* recorded above was not quite invisible, and mingled with the rain of the 20th for a few minutes.

J. M. ELLIS.

Philadelphia, Eleventh month 1st, 1873.

CIRCULAR MEETINGS.

11th mo. 9, Upper Pitts Grove, N. J., 3 P. M.
" " Kennet Square, Pa., 2 P. M.
" 16 Valley, Pa., 3 P. M.
" " Warminster, Pa., 3 P. M.
" " Berwick, Pa., 11 A. M.
" " Penn's Neck, N. J., 2½ P. M.
" 23 New Garden, Pa., 2 P. M.
" " Centredale, Iowa, 3 P. M.

Philadelphia First-day School Union will meet at West Philadelphia meeting-house, Sixth-day evening, Eleventh month 14th, at 7½ o'clock.

PHILADELPHIA QUARTERLY MEETING.

Circular Meeting Committee will meet on Sixth-day afternoon, 14th inst. at 4 o'clock.

WILLIAM EYRE, *Clerk.*

ITEMS.

THE Postal Treaty between the United States and Japan referred to some weeks ago, has not yet been ratified, and until it is ratified the postal charges between the United States and that country will have to remain as at present.

THE survey of the great American lakes, under the direction of a corps of United States engineers, will be completed within a few years. The work is of some magnitude, and if it is to prove of permanent value, must be executed with great care. Gen. C. B. Comstock, of the Engineer Corps, has charge of the survey, with headquarters at Detroit, Michigan. For the last two seasons the work of surveying the St. Lawrence river and Lake Ontario has occupied the engineers, and the surveys of that lake will probably occupy two or three seasons more. A signal tower 100 feet high is being built in Oswego, to facilitate hydrographic surveys. This work on Lakes Superior and Michigan has been nearly completed.

ATLANTA UNIVERSITY (Ga.), for the education of colored youth, is steadily winning the reputation of being one of the best institutions in the South. A recent account says:

"Its pupils go before the various boards appointed to examine teachers, and frequently win the schools in a contest with white competitors. Teachers are sent for from all parts of Georgia. So great is the demand that at the close of the school nearly a hundred of the students were already engaged as teachers. This demand for teachers is steadily increasing and is likely to increase for years to come. To meet this demand it is proposed to make the normal department more of a specialty than ever before."

But, as schools multiply, the better class of students are demanding a higher education, to fit them for the professions. To meet this demand, the trustees organized a permanent college faculty at their annual meeting, and adopted a regular course of study, both collegiate and preparatory.—*Ex. Paper.*

DEAR COAL IN ENGLAND.—Professor Leone Levi, in a recent lecture at King's College on the subject of coal in England, stated, that of all the coal raised from the mines, seventy-five per cent. went for manufactures, ten per cent. for export, and only fifteen per cent. for domestic purposes. One ton of coal is used to raise seventeen tons from the mines, and this expenditure will be relatively increased in proportion as the mines become extended. Professor Levi calculates that there is coal enough in the English mines to last 300 years, allowance being made for a natural increase in the amount of consumption; but as the price of coal enters largely into the cost of manufactured articles, he urges the use, as far as possible, of water power instead of steam, that the resources of the country may be husbanded. The price of coal has risen within two years about eighty per cent. in the market, the miners' wages having advanced eighty-two per cent., and the consequence of this has been to reduce the quantity of iron exported.—*Daily Paper.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, ELEVENTH MONTH 15, 1873. No. 38.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri- ers receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence* at e *beginning of the volume*.
REMITTANCES by mail should be in CHECKS, DRAFTS, or . O. MONEY-ORDERS; *the latter preferred*. MONEY sent by mail ill be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond. Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 593
Our Power to Obtain that which we Seek..... 596
Sincerity..... 598
The Ethical Test..... 598
Scraps from Uupublished Letters..... 599
EDITORIAL..... 600
MARRIAGE:..... 601
OBITUARIES:..... 601
Ackworth School General Meeting..... 601
Study and Health..... 602
Ants in India..... 602
POETRY:—Song of the Brook—The Comforter..... 606
The Weather, etc. at the Santee Agency..... 607
Sun-Dials—Some Curious Specimens..... 607
Items..... 608

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 580.)

Wrightstown Monthly Meeting.

In the Tenth month, 1846, E. Newport visited the families of Wrightstown Monthly Meeting, accompanied by Elizabeth Paxson and Charles Kirk, both of Bucks County, Pennsylvania.

From memoranda kept by Charles Kirk, the following account is taken.

"We attended Wrightstown Monthly Meeting in which E. had close service. We proposed, and it was united with by Friends, that we should be permitted to make our visits unattended by any of their own members. This arrangement proved satisfactory, and the visit was a remarkable one. It was a time of deep proving, our friend being favored to enter into the states of the visited. They were indeed solemn and interesting occasions.

Among our first visits was one to the house of a Friend who had said several unkind things in reference to E.'s visit, of which of course she was entirely ignorant, not knowing even his name. As we were gathered in silence, and E. was brought under the influence which was sensibly felt as we went from house to house, she addressed this Friend, and repeated the words he had used in relation to her. One evening we rode a few miles out of our direct route to see a family whom E. had a particular wish to visit. We intended to lodge there, but stopped on our way and took supper at another Friend's house. Soon after we left the latter place, E. N. said to me, "I do not think it is the right time for us to go to —— ——'s." We halted a few minutes, and then turned and made a visit to another family. We were afterwards told by the persons whom we designed visiting, that about the time we turned back, one of their children was very badly hurt, and they were obliged to sit up with her all night; so that had we gone there, we could not have had their company.

Arrangements for our visits being always made the day previously, we were unwilling to fail in their accomplishment, and on one occasion turned out in a severe storm. We had not proceeded far before we had to pass through a piece of timber-land. By this time the storm had greatly increased—the wind blew furiously. E. Newport laid her hand upon my shoulder and said, "I fear the trees will blow over on us." I replied I did not think so, the ground had been very dry, and it had not rained long enough to soften it; but the words had scarcely escaped my lips when I felt there *was* danger. E. remarked, do not let us be too daring. Then we should have turned around, but we were so nearly through the woods, I drove on. As we neared the edge we heard a tremendous crash, but could see nothing, it being immediately

over the carriage. In an instant, however, a large limb 8 or 10 inches in diameter fell across the road just ahead of us, which, if it had fallen on us, must have crushed us.

Wrightstown was at this time composed of 157 families and parts of families, who were all visited in the course of sixteen days. The language of encouragement to persevere in well doing was at times extended, while at others, caution and warning appropriate for the occasion were forcibly given. This service was completed on the morning of their "weekday" meeting. While sitting in meeting my mind was impressed that there was one more family to visit. I said nothing until we had nearly reached the house where the Friends lived, when I asked E. if she felt peaceful and happy. She said yes, fully so, with all that is left *behind*. There was no more said, but much felt. When we came to the place I went in to see if the Friends were willing to receive a visit. I found them in the midst of house-cleaning, but the wife said "yes, come in," and arrangements were very soon made for us. A season of solemn quiet ensued, when E. was greatly favored in testimony. She sometimes seemed to know as well what was passing in the minds of her companions as they did themselves, as was the case on this occasion."

Fishing Creek Half-year Meeting.

In the Fifth month, 1849, E. Newport accompanied by Mary A. Hallowell, an Elder from Abington, and James Andrews, from Darby, Pa., attended Fishing Creek Half-year's Meeting and some of the families belonging thereto, E. having obtained a minute for the service from Abington Monthly Meeting. A brief allusion to this journey is contained in a recent letter from Mary A. Hallowell to E. N's children.

. . . . "Although so many years have passed, the events of that visit are fresh before me, particularly the gift of "spiritual intuition." On one occasion we were dining at a Friend's house, when some one began telling of the circumstances concerning a Friend whom we expected to visit. Elizabeth remarked, "I would rather not hear anything relative to those we may visit." The next day we went to the Friend's house, and she addressed him with much power; it was a searching and close testimony. After we left the house E. said to me, "Dost thou know, Mary, that thou worried me this morning?" I was surprised, and asked what I had done? she pleasantly replied "when we first sat down in silence, the thought passed through thy mind, 'what will E. do with what she had heard relative to this man?'" I was amazed, and said "those were my thoughts; after this I shall be afraid of thee"—but I loved her too sincerely to fear her. This was only a positive proof in my own case of what I had often witnessed with others. At one time, after we had attended a meeting wherein she had addressed several states very impressively, she said to me, "It is hard work to speak to those who are not willing to receive—I could feel a rebounding of the word from some." In many instances after sitting quietly with the family for awhile, E. would inquire if some one was not absent, and would await their coming, or if circumstances prevented this, she would defer the opportunity and go again. In one case the absentee was a lad, and when he came, it proved that her mission was particularly to him. Her labor was close, but the reward was *peace*.

She was a member of Abington Monthly Meeting nearly ten years and I knew her well, and can bear my testimony that she fully carried out the injunction of "doing good to all;" her practical life gave evidence of forgiveness and forbearance, of love and charity to a remarkable extent, under circumstaces of a peculiarly trying character.

She was a wonderful woman, possessing the gifts of prophecy and spiritual discernment in a degree that I never witnessed in any other. MARY A. HALLOWELL.

A Letter to M. Hilles from E. N.

ABINGTON, 8th mo. 22d, 1849.

My Beloved Aunt:—Upon my return from Fishing Creek it was my desire to write to thee immediately. This visit, through Divine favor, was performed to the peace and entire relief of my own mind. . . .

We returned home in less than three weeks, after attending all the meetings and visiting most of the families. Some were passed by without the least feeling that would draw us toward them, while we went ten miles out of our way to see others.

In one family we visited I felt that there was labor to be performed, but after sitting some time I mentioned that there was an obstacle in the way. The man Friend said they were all there. So we sat still for some time: I then spoke again to the same import, and he replied there *was* a young man who was at school, who would be home toward noon. We left and returned, and the visit was crowned with peace, and I may add it was as instructive and interesting to my own mind as any that we made. . . . .

On the 21st of Second month, 1850, a certificate was received at Green Street for Jesse W. Newport and family, from Abington, Monthly Meeting, Pa.

Western and Southern Quarterly Meetings.

In the Seventh month, 1850, E. Newport obtained a minute to visit Friends in their

families or meetings, as Truth might require, within the Western and Southern Quarterly Meetings. Mary H. Schofield (now Childs) was her companion throughout this journey, and from her memoranda the following particulars are extracted. Charles Kirk accompanied them through the Western Quarterly Meeting. M. writes, "On our way to Centre Monthly Meeting called to see our dear friend A. Chandler, who was too feeble in health to get out to meeting. At the Monthly Meeting E. was led to speak prophetically to individuals of both sexes. The next day Kennett Monthly Meeting was large. E. was extensively engaged in testimony. She felt that the work of the Lord might be marred by overzeal, yet it would prosper. He could work by many or by few. She had an interview with the Friend and his wife where we dined, and spoke encouragingly to the former, who she believed was not far from the kingdom. His sympathies had gone forth for suffering humanity, but she felt that there were other baptisms through which he would have to pass ere he could be made a pillar in the Lord's house that should go no more out. At London Grove Monthly Meeting the gospel was sounded and our spirits travelled in unison for the precious children, many of whom were present.

After dinner E. went up stairs to take some rest, but soon came down and said she felt there was no rest for her. She pointed in a certain direction and asked what could be over there that made her feel so heavy-hearted. After a little while she remarked that she would have to go and see, and if the Friend was willing to take her she thought she could point out the way. When they drove out of the lane the Friend said, 'now, Elizabeth, which road shall we take?' She replied, 'turn to the left and follow this road about half a mile.' So she continued to point out the way for several miles, although the road was very winding, and most difficult for a stranger to find. When they came to a certain house she said, 'this is the place.' The wife was an invalid, and it was supposed the visit was for *her*, but the exercise of our friend proved to be for the husband, to whom she was an entire stranger. His state of doubt and unbelief was portrayed, and his condition represented as a fearful one. Though the language was close and searching it was attended with great power, and its authority could be felt. We left him under a feeling of great solemnity, and when we bade him farewell, he remarked, 'I am glad you came.' Since the demise of E. Newport this individual told a friend, with his eyes filled with tears, that all E. N.'s predictions in regard to him had been fulfilled. We visited another family, our friend being wholly ignorant of any trouble therein; but we had not been in the house five minutes before E.'s mind was brought into great distress and suffering on account of the state of things which were opened before her. Her message for the wife was comforting and consoling, but for the husband there was a warning and caution of the most serious nature. We learned afterward that E. had not been mistaken in feeling.

New Garden Monthly Meeting was held at Mill Creek. E. admonished an individual who was resting in the "tradition of the fathers," that had turned from the Spirit to the letter; and the language was "Come away, come away from all these outward dependencies." At the place where we dined there was a large company, and we had a solemn meeting. E. addressed one who was powerful in intellect; she told him he would have to pass through many deep baptisms, and have to tread "the wine press alone;" but if he were faithful to the end he would be made a mighty instrument in the hands of the Lord in emancipating those who were in bonds.

At Penn's Grove Monthly Meeting the language to a young woman was "put away thine ornaments, that I may know what to do with thee." The person to whom it was applicable felt and acknowledged the power which attended the exhortation.

Next day were at Fallowfield Monthly Meeting, where the testimonies of truth as professed by Friends were brought into view, and also the importance of bearing them faithfully before the world; each one working in that part of the vineyard allotted him. We met with Mary Thorne, a Friend 83 years old, who had walked three miles to attend the meeting.

First-day.—Attended meeting, in which Elizabeth found close service. She felt that there was one present who was on the brink of ruin, and addressed him most feelingly, believing that unless repentance was sought he would be landed in continual sorrow. After meeting a woman with grief depicted in her countenance, came to us and earnestly requested a visit. There were many Friends at the house where we dined, and our dear E. distributed crumbs of heavenly bread among them. In the evening called to see the friend from whom we had received the pressing invitation in the morning. Her husband was the son of a worthy minister who had been gathered to her eternal rest. E. spoke to him in a powerful manner, and our united prayers were poured forth on his behalf. He was tendered and broken into tears, and at one time exclaimed, "Oh, this is too close!" After the meeting he insisted upon our staying all night. We accepted the invitation,

not feeling at liberty to refuse. Next day had a meeting a few miles distant. Elizabeth's service was pointed and touching. After meeting her mind was drawn to visit a family. The husband being absent was sent for, but declined coming; he said the Friend had been told all about him, and he felt that what she had said in meeting belonged to him. A second message was sent, and he still refused. E. then spoke to the wife and children in a most touching manner. She was entirely unacquainted with the circumstances of their family relations, or with anything connected with their history, but she felt that she could not leave the house without seeing the husband. She asked if she could not be admitted into the room where he was sitting for a few moments. He then consented, and at once remarked that she had been made acquainted with the situation of the family. She assured him she had *not*—that she knew nothing from outward information. Her advice to him was pertinent.

At Kennett Square, Charles Kirk felt his mission ended, and John H. Andrews accompanied us through the Southern Quarterly Meeting. Had an appointed meeting in the afternoon at K. S., which was very large. The gospel was preached, and all were encouraged to enter into the work of reformation and to follow the Light within. A caution was extended not to wound the babe-like condition, nor to improperly discourage the tenderly-visited mind. The voice of supplication was heard in our midst, and the feeling of gratitude flowed freely for the favors bestowed.

Took tea at Samuel Martin's, who kept a boarding-school for girls. Before we left the table E. spoke to them very sweetly and appropriately. Before leaving W. B.'s in the morning, for the purpose of entering upon our labors in the Southern Quarter, E. spoke encouragingly to the family. She then supplicated for them and also for the poor instruments who had endeavored to fulfil their mission in that part of the vineyard. She earnestly besought Him who had put forth to go before, and enable His servants when they had finished His work to return in peace to their homes. This day we rode thirty miles. We were kindly entertained by J. Alston. Another thirty miles ride brought us to Cecil, Md., and to the home of our kind friend M. A. Bowers (Needles).

On Seventh-day attended Cecil Monthly Meeting. The subjects of Slavery and of a free Gospel ministry were profitably dwelt upon, and our sympathies were enlisted for the little band who were present, separated as they were from the body of the Society. We remembered, however, the omnipresence of God, and that He could bless the small company as well as the large assembly. We were much pleased with the manner of their conducting their business, the men and women acting together in perfect freedom and harmony. J. H. A. says of this meeting, "that it held from 11 o'clock till 4 o'clock, including the Select Meeting. I never knew E. more favored or to preach more powerfully, although the meeting was small. Five or six men and a half-grown interesting boy were present, but the women were more numerous. They hold their Monthly Meeting all together, and equally participated in the business. They appeared truly glad to see us, and expressed their unity with the visit. After meeting, a Friend came to E. and asked, with much feeling, if she thought him worthy a visit? She replied, we will dine with thee to-morrow. This engagement was fulfilled. The Friend acknowledged he had widely departed from the instructions of his beloved parents, and had now to suffer. This disobedience to concerned parents brings sorrow to the heart long after they have passed from earth, therefore the wisdom of heeding their advice, remembering the time may come when even "the grasshopper may be a burden."

(To be continued.)

OUR POWER TO OBTAIN THAT WHICH WE SEEK.

From Henry Ware, Jr.'s "Formation of Christian Character."

Religion is consonant to man's nature, and suited to the faculties with which God has endowed him. His soul is formed for religion, and the gospel has been adapted to the constitution of the soul. His undertaking takes cognizance of its truths, his conscience applies them, his affections are capable of becoming interested in them, and his will of being subject to them. There can be no moment of existence, after he has come to the exercise of his rational faculties, at which this is not the case. As soon as he can love and obey his parents, he can love and obey God; and this is religion. The capacity of doing the one is the capacity of doing the other.

It is true, the latter is not so universally done as the former; but the cause is not that religion is unsuited to the young, but that their attention is engrossed by visible objects and present pleasures. Occupied with these, it requires effort and pains-taking to direct the mind to invisible things; to turn the attention from the objects which press them on every side, to the abstract, spiritual objects of faith. Hence it is easy to see, that the want of early religion is owing, primarily to the circumstances in which childhood is placed, and, next, to remissness in education

Worldly things are before the child's eye, and minister to its gratification every hour and every minute; but religious things are presented to it only in a formal and dry way once a week. The things of the world are made to constitute its pleasures; those of religion are made its tasks. It is made to feel its dependence on a parent's love every hour; but is seldom reminded of its dependence on God, and then perhaps only in some stated lesson, which it learns by compulsion, and not in the midst of the actual engagements and pleasures of its little life. It partakes of the caresses of its human parents, and cannot remember the time when it was not an object of their tenderness; so that their image is interwoven with its very existence. But God it has never seen, and has seldom heard of Him; His name and presence are banished from common conversation, and inferior and visible agents receive the gratitude for gifts which come from Him. So also the parent's authority is immediate and visibly exercised, and obedience grows into the rule and habit of life. But the authority of God is not displayed in any sensible act or declaration; it is only heard of at set times and in set tasks; and thus it fails of becoming mingled with the principles of conduct, or forming a rule and habit of subjection.—In a word, let it be considered how little and how infrequently the idea of God is brought home to the child's mind, even under the most favorable circumstances, and how little is done to make Him the object of love and obedience, in comparison with what is done to unite its affections to its parents; while, at the same time, the spirituality and invisibility of the Creator render it necessary that even more should be done;—and it will be seen that the want of an early and spontaneous growth of the religious character is not owing to the want of original capacity for religion, but is to be traced to the unpropitious circumstances in which childhood is passed, and the want of uniform, earnest, persevering instruction.

I have made this statement for two reasons. First, because I think it points out the immense importance of a religious education, and is an urgent call upon parents for greater diligence in this duty. No parent will deliberately say, in excuse for his neglect, that his children are incapable of apprehending and performing their duty to God. He will perceive that the same operation of circumstances and of unceasing influences, which has made them devoted to him, would make them devoted to God; and religion is that state of mind toward God, which a good child exercises toward a parent. It is the same principle and the same affections, fixing themselves on an infinitely higher object. Let parents be aware of this, and they will feel the call and the encouragement to a more systematic and affectionate attention to the religious instruction of their children.

I have made this statement, moreover, because it offers a guide to those who have passed through childhood without permanent religious impressions, and are now desirous of attaining them. It is principally for such that I write. They may be divided into many classes; some more and some less distant from the kingdom of God; some profligate, some indifferent; some with much goodness of outward performance, but with no internal principal of faith and piety; and some without even external conformity to right. But however differing in their past course of life, and in the peculiar habits and dispositions which characterize them, in one thing they now agree,—they are sensible of their errors and sins, and desire to apply themselves to that true and living way, which shall lead them to the favor of God and everlasting life. They feel that there is a great work to be done, a great change to be effected, either internally or externally, or both, and they are desirous to learn in what manner it shall be accomplished.

To such persons the statement which I have made above may be useful. Let them look back to it, and reflect upon it. God has given them powers for doing the work which He has assigned to them. That work is expressed in one word—the comprehensive name *Religion*. That work they should have begun and perseveringly pursued from their earliest days. But they have done otherwise. They have wandered from duty, and been unfaithful to God. They have gone far from Him, like the unwise prodigal, and wasted the portion He gave them in vicious or unprofitable pursuits. They have cultivated the animal life; they have lived "according to the flesh." They need to cultivate the spiritual life; to live "according to the spirit." There is an animal life, and there is a spiritual life. Man is born into the first at the birth of his body; he is born into the second when he subjects himself to the power of religion, and prefers his rational and immortal to his sensual nature. During his earliest days, he is an animal only, pursuing, like other animals, the wants and desires of his body, and consulting his present gratification and immediate interest. But it is not designed that he shall continue thus. He is made for something better and higher. He has a nobler nature and nobler interests. He must learn to live for these; and this learning to feel and value his spiritual nature, and to live for eternity; this change from the animal and earthly existence of infancy, to a rational, moral, spirit-

ual existence,—this it is to be born into the spiritual life. This is a renovation of principle and purpose through which every one must pass. Every one must thus turn from his natural devotion to things earthly to a devotion to things heavenly. This change it is the object of the gospel to effect; and we seek no less than this, when we seek the influence of the gospel on our souls.

(To be continued.)

From Economy of Life.

SINCERITY.

O thou who art enamoured with the beauties of truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honor.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but, in speaking the truth, he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrassed; he hath courage enough for truth, but to lie he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

He adviseth with friendship, he reproveth with freedom: and whatsoever he promiseth shall surely be performed.

But the heart of the hypocrite is hid in his breast; he maketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is betrayed and exposed, with his dirt on his head.

He passeth his days with perpetual constraint; his tongue and his heart are forever at variance.

He laboreth for the character of a righteous man; and he huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning, when in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn. ROBERT DODSLEY.

THE ETHICAL TEST.

The final test of religion is righteousness. It is possible that a man may be moral without being religious; but it is impossible that any man should be truly religious without being moral. A religion which does not produce morality is spurious. When Christ said "by their fruits ye shall know them," he meant by fruits, not raptures of feeling, not soundness of opinion, not visions, not tongues, not miracles, but *conduct*.

Not only is righteousness the test of the religious life; it is the test also of religious doctrine. A philosophical proposition may be moral without being religious; but it is impossible that any proposition should be religious without being moral. A doctrinal statement which contradicts the first principles of morality must be untrue. The ethical test is, therefore, the final test of doctrine and of revelation. Our belief in the authority of the Bible rests ultimately upon the agreement of its teachings with what we intuitively know to be true and right. If the Bible taught, with Liguori, that pious lies are justifiable, and that it is right for a wife to steal from her husband, if she will only give the money stolen to the priest; if it inculcated cruelty, instead of mercy, and profligacy, instead of purity, no amount of documentary proofs or of miraculous tokens could make the world accept it as a divine authority.

There are a few truths of morality which men know without any revelation from heaven. We do know that truth is better than falsehood; that kindness is better than cruelty; that justice is better than injustice. A doctrine which contradicts either of these axioms of morality is certainly untrue. The laws of obligation are, also, to some extent known to us. The word "ought" is on all our lips, and we know something of its meaning. Praise and blame are familiar terms, and some of the principles upon which we apply them are clear as the sunlight. For one thing, I know that I cannot be responsible for an act which was not done by myself and concerning which I had neither purpose nor knowledge. Dr. Hopkins says in his "Lectures on Moral Science," p. 164: "To awaken a sense of obligation in regard to anything which has no connection with the will, direct or indirect, proximate or remote, is impossible. When, therefore, we see a man perform an act that we call moral, the element of will and of choice is presupposed."

If there is one thing that men know absolutely, infallibly, without a shadow of uncer-

tainty, it is this. Any judgment of conduct which contradicts it is an unjust judgment. Any doctrine of theology that does not agree with it is a false doctrine. Yet the system of theology which is taught in several of our theological seminaries and boldly defended in several of our orthodox journals is utterly at variance with this fundamental principle. It declares that we are all responsible for a sin in which we had no part, of which we had no knowledge, and which was committed at least six thousand years before we were born. It insists that we are all held guilty by God on account of this sin; and that, though out of his mere good pleasure he has consented to release us from the deserved penalty, in consequence of what Christ has done, yet he would be perfectly justified in sending us all to everlasting torment, not for the sins which we have committed, but for what Adam did six thousand years ago.

Now we say that this doctrine contradicts the first principles of morality. If anything is certain, it is that guilt is absolutely personal and inalienable. "Every one of us shall give account for himself unto God"—neither for Adam nor for any other man. "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." That is orthodoxy, and anything which conflicts with it is heresy. That agrees with the verdict of every man's conscience, and the attempt to force upon his understanding a doctrinal system which rejects and denies this elementary truth will surely fail. By prescriptive right, by priestly authority such a dogma may be kept in vogue for a time; but it is no more possible that it should hold a permanent place in the beliefs of men than that human sacrifices should be perpetuated in their worship.—*Independent.*

Scraps

FROM UNPUBLISHED LETTERS.

The few past years have made great changes. How different life seems to me today from what it did before those long years. How much more I have to live for and yet how much more care and responsibility I have. Sometimes I wonder if I will ever see my old home again. But I have no desire to complain. I have a very happy home with R., so very near me; a husband who every year is dearer, and a little girl of whom any mother might be proud. My life work seems very clear before me and I do not see many rests in it, but I think I enjoy it the more; at least it is what I need. If I would have my child become all I desire, I must set her an example. If I would command my husband's respect and continue to exercise a good influence upon his life, I must be a good woman, and this is my work. Sometimes I meet with difficulties that are hard to be gotten over, but when I once know myself in the right, I never waver. My reward here must be found in love of my family and that heavenly approval that is worth more than all else, and pehaps when I have finished my course, I may receive the "well done, etc." This is at least my hope, and the end toward which I am working; then, as thou sayest, if it is not for us to meet again here, we may hope to be together through the endless ages of eternity. What a glorious thought! And this rich experience requires not money to be made and hoarded up for the occasion as a visit East would—no, we can both afford it, and how unceasingly thankful we ought to be for so glorious an opportunity. Sometimes I think I am not half thankful enough. Somebody has said, "among our many gifts we are apt to forget the Giver, and I often wonder if that is not a little my case. But I fear thou art tiring of all this, so I will not test thy patience further.

A bright sunshiny morning after a dark and rainy day; but during the cloud and the storm nature was renewing its strength, the atmosphere becoming purified, and we now admire the result with thankfulness of hearts. It is well for us to pause at times and apply that which attracts our attention in the world around us to the condition of our own minds, and ascertain how far the comparison may be made profitable, when contemplating that which is impressing our spiritual life. To many minds these comparisons are both beautiful and strengthening; they furnish evidence that the same good Hand is over all His works, and that these praise Him day by day, and show forth His glory night by night; the flowers of the valley lift up their heads, apparently rejoicing in the newness of life with which they have been visited; the birds of the air leave their shelter and give evidence of enjoyment by pouring out their sweetest songs, and man's love for the great Creator increases as he dwells upon the happiness which he perceives developed on every side. But let us not stop in our reflections at this point, for it is man's privilege to call this great Creator "Father," to know Him

as an invisible Spiritual Power, able to govern all his thoughts and to control all his actions, to direct his steps aright. Has he not said, "Obey my voice and thy soul shall live?" The conditions may seem hard, but we are told again, "My yoke is easy and my burden light." How many, how very many of us desire to obey His voice, and yet find that we are ever straying from the fold, or doing that which our conscience disapproves. In these deviations, we bring trouble on ourselves and sorrow to our friends; then it is that clouds cover us; and happy it will be if tears of repentance come to our relief, washing away the sins of the past, renewing our spiritual strength, and cheering us onward in our hopes for the future, awakening feelings of love and gratitude towards Him who endowed man with a life far superior to all that he perceives around him, and drawing him more closely into fellowship with those who are partaking of the same Spirit.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 15, 1873.

NOTE.—We are disappointed in not having received the conclusion of the proceedings of Indiana and of Baltimore Yearly Meetings.

PHILADELPHIA QUARTERLY MEETING.—This meeting was held on Third-day the 4th instant. The attendance was large and the meeting an unusually solemn one. A number of Friends from other meetings were present whose company and services added to the interest. The presence of so many young people and their quiet attention were strengthening and encouraging. The opening communication of a valued friend from a distance was forcible and awakening, and those which followed were in harmony with it. At the close of the first meeting, our beloved friend L. Mott expressed her satisfaction that those who ministered had borne such clear testimony to our fundamental principle, without the admixture of ambiguous expressions.

In the second meeting the usual routine business was transacted. In the Women's Meeting regret was expressed that the third query, so important in its requirements, was not included among those which are answered three times in the year.

ONE ADVANTAGE OF SOCIETY SCHOOLS.—In our present number will be found an interesting notice of the "General Meeting at Ackworth School" taken from "The British Friend." On reading it, we remembered our own "Swarthmore College," and its annual gatherings, which manifest an interest in the objects of the Institution similar to that shown by our English Friends in "the great national school of (their) Society."

In this allusion to Swarthmore College, we wish not to cast into shade the smaller schools, whether boarding or what are called day-schools. We would rather bring into fuller view every *neighborhood* effort in this direction, greatly desiring an increase of such concern as would promote the establishment and right carrying on of what are not inaptly called *neighborhood schools* in every section of our country, even until all our Monthly Meetings shall have such an one under care.

Swarthmore College has been thus especially noticed as more nearly occupying the same position as Ackworth, but not therefore necessarily to be considered of more value as connected with the right training of our youth than smaller establishments. It may meet the wants of many, but certainly not of all. There is room among us for every right concern.

We recognize in these Society Schools an element of unity—a social bond, which surely, unless there be some great mistake made in their management, must be productive of strength to the religious organizations controlling them; for a strength that is largely based upon a mutual interest between our older and our younger members—those who are commencing the ascent of the hill of life and those who are nearing its summit, can hardly fail to benefit all parties. It brings all into the same field of labor, and the close intercourse thus known, while it moderates the impetuous impulses of youth, reanimates the failing energies of age and infuses fresh vigor into the veins that may be beginning to act languidly.

Scripture history tells us of a time when, such was the manifestation of heavenly power, that even "The isles saw it, the ends of the earth also drew near and came; they helped every one his neighbor; and every one said to his brother, be of good courage. So the

carpenter encouraged the goldsmith, and he that smootheth with the hammer, him that smote the anvil, saying it is ready for the soldering; and he fastened it with nails, *that it should not be moved.*"

Thus we may be incited to persevere in every endeavor that seeks to gather into harmonious labor all of every degree; especially in the varied labors connected with our educational establishments.

The closing words of the text we have quoted, may encourage us to believe that, through this united or joint labor, *lasting* impressions of good will be made upon the youthful objects of our care, and if we can receive the Scripture testimony that "He who watereth shall be watered also himself," we may look for a blessing to rest upon the instructors. A blessing that will be a full recompense for the heavy responsibilities assumed by those who control these Society schools.

MARRIED.

HOOPES—PRESTON.—On the 7th of 10th month, 1873, at a public meeting held at Little Falls, Joseph T. Hoopes to Judith S. Preston.

PRESTON—HOLLINGSWORTH.—On the 7th of 10th month, 1873, at a public meeting held at Little Falls, William S. B. Preston to Elizabeth H. Hollingsworth.

DIED.

HEADLY.—On the 31st of 10th month, 1873, Jonathan W. Headly, in the 73d year of his age; a member of Nottingham Monthly Meeting, Cecil County, Md., formerly of Bucks County, Pa.

BARMORE.—On the 27th of 9th month, 1873, at his residence near Moore's Mills, Dutchess County, New York, after a short illness, Clark C. Barmore, aged 67 years; a member of Oswego Monthly and Particular Meeting, of which he had mostly been a diligent attender from his youth.

ACKWORTH SCHOOL GENERAL MEETING.

The Ackworth General Meeting of 1873 is now an event of the past. It was a large gathering. The north, the south, the east and west of England, towns and homesteads, far off and near, sent their representatives. The interest of the occasion was sufficient to draw some from Ireland; three of our dear American friends, just returned from Norway, hastened to the rendezvous, and two or three others also from beyond the great Atlantic helped to swell the throng.

It would be a sorrowful thing if interest in Ackworth School should slacken. It is the great national school of our Society. First in age, first in size, of established repute for the education it affords, the training place of 9000 sons and daughters, and hence the centre of untold care and thought, of happiness and joy, of loving interest and prayerful toil, the day, we trust, is yet far distant when Ackworth shall cease to be a cherished household word.

The opening meeting for worship on Fourth-day morning was no doubt felt by many to be a favored time. The attention of the children was markedly sustained as our American brother drew lessons of faith, of trust, of humility, and obedience, from the life of the youthful David. The closing meeting on Fifth-day evening was also an occasion to be thankful for. The superintendent of the school, about to relinquish his post, returned heartfelt thanks for the mercies of the past, and fervently petitioned that the divine blessing might continue to rest on the household, and especially that help and strength and right qualification might be given to those elected to succeed him. After this prayer, a feeling of much solemnity spread over the meeting. The silence was, however, again acceptably broken by an exhortation to obedience, then by words of affectionate encouragement to any who might be shrinking from yet untrodden paths, and lastly by an invitation to yield the heart to the love of Christ.

In the business sittings of the General Meeting, two or three subjects of special interest came under notice. First may be mentioned the change of superintendents, an event in the well-nigh centenarian age of Ackworth school of so unfrequent occurrence. The grateful and well-merited recognition of services already rendered, and, on the other hand, the valuable testimonies borne to the worth and capabilities of the incoming superintendent, excited mingled feelings of regretful tenderness and lively hope.

As is pretty generally known, with the change of administration is also to take place some modification in the literary conducting of the school, that it may not drop behind in the educational race of the day. Although a just jealousy was felt in the meeting, lest the high pressure now used in the intellectual development of pupils should interfere with thoroughness in elementary teaching, and especially with the moral and religious training, confidence was expressed, and we believe still more widely entertained, that results so deplorable will be carefully guarded against in Ackworth School. The old and undeniable sentiment was reiterated, that valuable as literary acquirements are, the training of the mind, the directing of habits, the inculcation of right views and principles, and the

imparting of religious truth, is the great work of the educator. These are the features that ennoble his office, and this labor, amidst all his literary efforts, he must ever strive to render.

A very lively and prolonged discussion took place on the proposal of the committee to raise the terms of admission. That governing body, in view of the permanently increased expenses of the school, about also to be further augmented, had wisely looked ahead for the needful means. They suggested that the rates should be raised as follows:—Thirteen pounds to sixteen, eighteen to twenty, twenty-four to twenty-six, and twenty-eight to thirty-two. All concurred in the general advisability of the step, but was it right, the meeting asked, to increase the lowest rate in the largest ratio? Calculations, expedients, opinions, and suggestions followed each other in quick succession. If money came in as fast, how rich the school would become! At last the decision was clearly arrived at, that the increase on the lowest rate should be only two pounds, viz., thirteen to fifteen. The committee cheerfully acceded to this, and had, indeed, a little expected some of t e objections urged. Still they put it to the meeting that the amendment now arrived at would deprive them of upwards of one hundred pounds—and how was this to be provided?

No allusion, as yet, has been made to the examination of the scholars. This was proceeded with as usual, with the exception that, owing to pressure of business, the time ordinarily devoted to the senior class had to be curtailed. The reports of the examining sections were, in the main, encouraging and satisfactory.

In giving these brief details of the General Meeting, it is felt how difficult it is to transfer to paper that combination of feeling that ever clothes the occasion with so marked a character. The unanxious buoyancy of the scholars, the thrilling interest of those yet young who revisit the scenes of their childhood, the needful thoughtfulness of many on whom grave duties of detail devolve, the influence of age, the weight of Christian experience, the sentiments of gratitude, the anticipations of hope—all these and many other emotions are harmoniously commingled, and form a compound so pleasing that the mental analyst dwells upon it with delight.

The various other meetings that usually occur during the General Meeting, though not strictly a part of it, passed off very successfully, and the large assemblage of Friends finally dispersed, bearing away with them, as we believe, a very pleasant impression of the Ackworth General Meeting of 1873.—*The British Friend.*

From Education Abroad.

STUDY AND HEALTH.

BY BIRDSEY GRANT NORTHROP, LL.D.

Alarmists have written eloquently on "the Slaughter of the Innocents" in school by over study, alleging that severe application is impairing the health of multitudes, and that the study hours should be reduced to five, four and, as some strenuously contend, three hours a day. If "The Slaughter of the Innocents" in school be not a "Yankee Notion," it is at least one little known in Europe. The German boys and English Girls study more hours than our youth, and yet have better health. In Europe young and old are out more in the open air. The bloom and vigor of English women is due largely to their freer and fuller exercise in the street, the park, the forest and the field. The physical education of children is everywhere encouraged if not enforced. Out-door recreation is systematized. Besides the daily walks, frequent excursions into the country and appropriate plays are provided, for girls as well as boys. The American girl is not a match for her English cousins in these pedestrian excursions. We have yet to learn that air and exercise are as essential to health as food and sleep. The single habit of late hours harms our children more than hard study. The example of Germany is well worthy of imitation. Early hours are there the rule, early to school (at seven in summer and eight in winter) and early to bed.

It is a common but mistaken impression that study is unfavorable to health. That the laws of hygiene are sadly neglected and that ignorance of physiology breeds serious mischief is no doubt true. There are also exceptional cases of children who are constitutionally too frail or nervous to bear the stimulus or tasks of school. But wide observation confirms the conclusion that, as a rule, our schools do not overtask the brain or injure health. It is fashionable to charge to the school a long list of ills which really belong to a different "account."

The proper training and exertion of the mind will not harm the health. The body is the instrument through which the mind works, and its power depends, in no small degree, on the vigor of the physical system. Increased effort and energy of mind must be balanced by proper activity of the body, The mischievous error prevalent on this subject is a common excuse for indolence and inefficiency. Study need not be injurious to health. The mind itself was made to work. Its primal law is growth by work. It can gain strength only by spending it. The intensest study invigorates the body as well as the mind, strengthens both the nervous and

nuscular system, makes the blood course in tronger health-giving currents through the ystem, enlarges the brain, erects the form, oftens the features, brightens the eye, ani-nates the countenance, dignifies the whole person, and in every way conduces to health, provided only that it is pursued in accordance vith the laws of hygiene as to diet, exercise, est, sleep and ventilation.

Dr. Flint says, in the *American Practitioner:* Sanitarians have of late had much to say especting the evils of over-exertion of the ntellect. But there is another aspect of the tiology of morbid mental conditions concern-ng which much less has been said, namely, leficient exercise of the intellectual powers, r insufficient activity of the mind as a source f morbific agencies. The diseases of both ody and mind originate quite as often in a vant of the proper action of the intellectual nd moral faculties as in their over use or xcitation. Occupations which employ the ntellect are likely to prevent inordinate at-ention to the bodily functions, and herein heir influence is prophylactic. Abundant llustrations of the evils of deficient activity f the mind are to be found among those who, nder the delusive expectation of enjoying eisure and rest, have relinquished pursuits vhich involved a habitual exercise of the nental faculties."

Henry Ward Beecher well says: "It is ot work but worry that kills men. Work s healthy. You can hardly put more on a nan than he can bear. Men literally worry hemselves to death. Worry is rust upon the lade. It is not the revolution that destroys he machinery, but the friction. Fear secretes cid, but love and trust are sweet juices,"

Undoubtedly the minds of very little chil-lren are often stimulated by parents and urses to premature and therefore injurious ctivity. I have no sympathy with any pro-esses for initiating babes in the knowledge of ooks. Such prodigies, however they may ratify the pride of parents, always suggest ainful apprehensions of future debility and remature decrepitude. Precocity is unnatu-al and undesirable, because it is the symp-om, if not the cause, of disease. Early ipeness of mind, as of fruit, is hastened by a ecret enemy at the core, and however attrac-ive the exterior, it is found in reality lifeless nd insipid. It shows well for a time, like lants in a hot house with large tops and ittle roots. What is gained in time poorly ompensates for the loss of maturity and pirit. Precocity stints the growth of both ody and mind, if it does not become the omb of talents and health. Lucretia Maria Davidson wrote verses at four years, and ied before completing her seventeenth year, leaving over two hundred separate pieces of poetic composition.

Where is to be found a man of strength who was a prodigy in reading and reasoning at four years? Dr. Johnson used dryly to ask, "what becomes of all the clever chil-dren." Many children begin the study of books when they should be following the strong native bent of childhood in observing objects. The perceptive faculties should be first addressed. Teachers too seldom inquire what is the order in which the juvenile powers are to be developed, and hence lessons are often assigned which task the reflective facul-ties chiefly, when, in the natural order of growth, they should be comparatively latent. Violence is done to a child who, at this tender age, is harassed with problems of arithmetic or the intricacies of grammar. Observation precedes reflection. At the earliest school age, the memory as well as the perceptive faculties may be pleasantly and safely exercised with attractive lessons, or observations rather, on form, color, size, weight, place, number, time, the obvious qualities of common things, and the form or spelling of words, and in reading. Let those exercises be very brief—relieved after each lesson by gymnastics, and the primary school becomes a sort of play or kindergarten, safe and healthful for vigorous children of five years of age.

But the objection under consideration re-lates chiefly to much older children. In regard to them even the wise man is quoted to confirm that view: "Much study is a wea-riness of the flesh." Very true. So also the most invigorating and healthful kinds of labor and exercise bring for the time weari-ness, till relieved by repose. There are un-doubtedly exceptional cases of older children, whose nervous state, or otherwise abnormal condition, requires the partial or entire sus-pension of study. But even in these cases, the illness is commonly due to other causes than excessive study. When the plainest laws of health are violated, when, for exam-ple, children are crammed with mince pies, colored candies, or doughnuts, between meals and before retiring, it is hardly fair that the inevitable result should be charged to the overtasking of the teacher.

After the earnest studies of school, and in addition to all the gymnastics there intro-duced, let children be encouraged to walk and ride, work and play, run and romp; let them row boats, jump rope, trundle hoop, twang the bow, pitch quoits, try for ten strikes, play at ball, base, cricket, or croquet, or with shuttle-cock and battledoor, and then we shall hear far less of the evil of overtaskiug the brain.

If such is the connection of the mind with the body as to render all mental development

and acquisition greatly dependent upon the strength and condition of the physical system, is it not the part of wisdom and duty to see, that in the training of youth, in the educational process, the laws of the mind and body should be taken into account! Can any good reason be given why the laws of the one should be ignored or violated, when experience shows that such a course so often results in failure? Are not the laws of the body a part of the government of God, to which we owe allegiance as much as those of the mind or soul? Modern science, in connection with the most advanced views of education, is teaching us more and more, every year, the importance of good health—of a sound constitution, in order to secure the highest success in life; and this depends very much upon the proper care and training of the body in youth. It is becoming evident that physical culture is yet to occupy a far more prominent position in all our systems of education than heretofore, and must ere long be introduced in some form into the regular exercises of all our schools, seminaries, and higher institutions of learning. We venture this prediction, that in no department of education will there be greater improvement for the next fifty years, than in a more perfect development of the human system and harmony of function, between the laws that govern both the mind and the body.

To be healthful and inspiring, study must be pursued not as a task—hated and coerced, but under the impulse of such incentives as make it a noble, worthy, cheerful, joyous work. When interest is awakened, ambition kindled, and progress made, the consciousness of improvement becomes a reward of past effort, and a healthful motive to new exertions. The exhilaration of success is a standard hygiene for the body, and cures many maladies which no therapeutic agents can reach. In the school, as in the world, far more rust out than wear out. Study is most tedious and wearisome to those who study least. Drones always have the toughest time. Grumblers make poor scholars, and their lessons are uniformly "hard" and "too long." The time and thought expended in shirking would be ample to master their tasks. Sloth, gormandizing and worry kill their thousands where over-study harms one. The curse of Heaven rests on laziness and gluttony. By the very constitution of our being they are fitted to beget that torpor and despondency which chill the blood, deaden the nerves, enfeeble the muscles, and derange the whole vital machinery. Fretting, fidgeting, ennui and anxiety are among the most common causes of disease. While now, as of old, "a merry heart doeth good like medicine," a weak will easily succumbs to the ills of life. Tl alarm occasioned by the approach of a co tagious disease often weakens the power resistance, and directly invites the very d ease so much dreaded. Bad news cloys tl appetite and clogs digestion; fear relaxes tl muscles and checks both the breathing ar circulation; and fright makes the extremiti cold, the face flushed and the temples thro On the other hand, high aspiration and e thusiasm help digestion and respiration, ar send an increased supply of vital energy all parts of the body. Courage and wor invigorate the whole system, and lift one in a purer atmosphere, above the reach of cont gion.

The lazy groan most over their "arduou duties;" while earnest workers *talk* litt about the exhausting labors of their profe sion. Of all creatures, the sloth would seer to be most wearied and worn. "He that slothful in his work is brother to him that a great waster"—first of all of health. Sai Dr. Humphrey, for twenty-two years th President of Amherst College, and wh reached the age of eighty-two: "I have ye to see the man who died from the effects o study." Kant, an indefatigable student i the most profound themes of metaphysics and leader of a new school in philosophy lived beyond the limits of three score and ten As the result of his long experience and wid observation, he was wont to say: "Intellect ual pursuits tend to prolong life." He place great reliance on the power of *cheerfulness* an *will* in resisting disease. "Be of good cheer is as wise a prescription for the health of th body as of the soul.

Barbaric races are comparatively puny an short-lived. The increase of knowledge an the advance of civilization have greatly lengthened human life. This fact is abun dantly established by statistics in all of the most educated countries of the world, and the careful investigations of life insurance com panies. Old men are seldom found among savages, and the rate of mortality is propor tioned in some measure to the *degree* of bar barism; while early deaths everywhere di minish as science and general culture advance

The great scholars, philosophers, poets, statesman, orators, discoverers and savants, have been, as a general fact, men of abounding health and long-lived. The Necrology of ministers, as shown in the annual reports of different denominations, is striking in this particular, especially in view of the well-known fact that physical infirmity sometimes determines the choice of a professional life. In some families, the son who is too frail to work goes to college. Many years ago, one of five sons of a New Hampshire farmer was sent to

llege, because his feeble constitution could t endure the labors of the farm, which his gged brothers pursued for life. He was ng a scholarly and successful pastor, and cently died at eightyfive, surviving all his rothers. Study evidently prolonged his fe.

To give a few out of a multitude of illustations, Lord Bacon, Milton, McIntosh, urke, Berkely, Sir William Hamilton, resident Stiles, President Dwight, Washingn, Benjamin Rush and Audubon, reached early three-score and ten years, Dryden, dam Clark, Leibnitz, Linnæus, Lock, rabb, Dugald Stewart, Swift, Roger Bacon, laydn, Handel, Webster and Wilberforce, anged from seventy to eighty.

The advanced age of the great British atesmen, among the most intense thinkers f the world, strikingly illustrates the healthlness of intellectual pursuits. Lord John ussell is now eighty-one. Lord Palmerston as Premier at eighty and died at eighty-one. ord Brougham made able speeches in Parament after he was eighty-seven and died t ninety. Lord Lyndhurst electrified the ouse of Lords by a brilliant speech when he as *ninety* and died at ninety-one.

The average of the deceased Presidents of ale College was sixty-nine years, and of all he deceased Presidents and Professors, over ixty-five years.

Wordsworth, Rollin, Roscoe, Dr. Harvey nd Chief Justice Marshall died at eighty. he three Adamses—Governor Samuel, John nd John Quincy—and Noah Webster, averged eighty-five. John Wesley, leading a ife of intense activity, continued to work ithout faltering till one week before his eath, at the age of eighty-eight.

Carl Ritter, Franklin, Pestalozzi, Herschel, Newton, Swedenborg, Mirabeau, Rowland Hill, Washington Irving, the astronomer Halley, the mathematician Hutton, the theoogians Beecher, Emmons and Dana, averged eighty-five years. Hobbs, Humboldt, Ferguson, Sir Christopher Wren, Bishop Wilson, Fontenelle, William Ellery, Presidents Johnson, of Columbia College, Day, of Yale, and Nott, of Union, averaged ninety-wo.

These individual cases illustrate rather than prove my position. Many similar facts might be given to confirm this theory. But the statistics and table given below amount to a demonstration of the healthfulness of intellectual pursuits—clearly proving that longevity of scholars is greater than that of any other class of men. This evidence is the more satisfactory because it embraces large numbers and a long period of time.

During the eighteenth century the average age of the deceased graduates was over 62 years. The average of deceased graduates reported from 1841 to 1873 was $56\frac{5}{9}$.

The thorough investigations of Life Insurance Companies establish the same conclusion, so that it is strenuously urged that the lives of youth connected with the learned professions, and especially clergymen, may safely be insured at much below the average rates.

It is not study itself, then, that injures health, but habits and conditions that have no necessary connection with study. Aside from facts, it seems improbable that the culture and exercise of the noblest part of our nature should prove a drain upon the vital functions of the body. Let study be pursued in our schools in accordance with the laws of hygiene; let singing and gymnastics alternate with lessons and recitations; let the posture of pupils be erect, their breathing deep and the rooms ventilated, and all proper rules of health be heeded, and little will be said of "the slaughter of the innocents in school." Indiscretions at home do a thousand fold more harm than over-study at school. Concerts, parties, balls, late hours generally, neglect of exercise in the open air, three or four hours' daily confinement at the piano, excessive or indigestible food and unventilated sleeping rooms, suggest the secret of many pale faces and frail forms.

ANTS IN INDIA.

With the first moisture they come in all their generations; ants of all colors, black, red, and white; and of all sizes, from the pestilent little red ant which, scarcely visible, luxuriates in the sugar when the careless servant omits to place it in water, to the huge black ant, which sharply bites the baby, or the great red ant, which builds nests larger than those of a hanging-bird in the branches of the trees. But most destructive of all the ant family is the famous white ant. Glass and metal I have never known them to attack; but, apart from this, there is little in your house which, without the greatest vigilance, they may not ruin any hour. Anything is acceptable to a white ant, from a rare book or a silk dress to the timbers of your roof. They will attack with equal readiness a cambric pocket-handkerchief, or the doorpost and window-sills. Hence in North India, with certain noticeable exceptions, a wooden floor is not to be thought of. It would not be long ere, reduced to a shell, it would break under your feet. The timbers which support the roof must be left visible for frequent inspection. These white ants work in a way peculiarly their own. They never travel in the light. As you come out of your room in the morning, you see an ir-

regular, branching line of mud upon the wall or on the floor; break this and the white ants scatter. Perhaps they were making their way in this covered gallery to your bookcase; perhaps have built out a tubular bridge reaching from the wall to the shelves. More likely still, this mud gallery appears on your floor-cloth or carpet; you brush it away and find that all the carpet underneath is eaten up. Their destructive power is astonishing. I had occasion lately to enter an unfrequented store-room for an empty pine packing case, of moderate size, in which had come goods from home; but in place of the case, found a little dried mud, a quantity of nails and iron bands which had proved too hard for their teeth; the box itself the white ants had eaten up. "How do you save anything?" asks some careful housewife, filled with dismay at the thought of such destruction. It is a pertinent question. To begin with, we save ingrain, Brussels, and tapestry carpetings, by never buying them. The wealthiest people in India only use common cheap cotton fabrics or grass mattings on the floor, which one can afford to renew every two or three years. As for other things, water and metal are our great preservatives. It is a curious fact that while the white ants are thus numerous and destructive throughout India, they are never found in cities; the natives say they dislike the noise and jar, which, as they always work in darkness and quiet, seems probable enough.—*Cor. Christian Intelligencer.*

READE not bookes alone, but men, and amongst them chiefly thy selfe: if thou find anything questionable there, use the commentary of a severe friende, rather than the glosse of a sweete-lipt flatterer; there is more profit in a distastefull truth, than deceitful sweetnesse.

Before you ask a favor of any man consider three things. First, can you not avoid it? second, can the one you apply to grant it? third, would you, if your places were reversed, do for your friend what you ask him to do for yourself? It is well to think of this, as it may change the whole question.

SONG OF THE BROOK.

I come from haunts of coot and hern;
I make a sudden sally
And sparkle out among the fern,
To bicker down a valley.

By thirty hills I hurry down,
Or slip between the ridges;
By twenty thorps, a little town,
And half a hundred bridges.

Till last by Philip's farm I flow
To join the brimming river;
For men may come and men may go,
But I go on forever.

I chatter over stony ways,
In little sharps and trebles;
I bubble into eddying bays,
I babble on the pebbles.

With many a curve my banks I fret
By many a field and fallow,
And many a fairy foreland set
With willow-weed and mallow.

I chatter, chatter, as I flow
To join the brimming river;
For men may come and men may go,
But I go on forever.

I wind about, and in and out,
With here a blossom sailing,
And here and there a lusty trout,
And here and there a grayling.

And here and there a foamy flake
Upon me as I travel,
With many a silvery waterbreak
Above the golden gravel;

And draw them all along, and flow
To join the brimming river;
For men may come and men may go,
But I go on for ever.

I steal by lawns and grassy plots;
I slide by hazel covers;
I move the sweet forget-me-nots
That grow for happy lovers.

I slip, I slide, I gloom, I glance,
Among my skimming swallows,
I make the netted sunbeam dance
Against my sandy shallows.

I murmur under moon and stars
In brambly wildernesses;
I linger by my shingly bars;
I loiter round my cresses;

And out again I curve and flow
To join the brimming river;
For men may come and men may go,
But I go on for ever.

—*Alfred Tennyson.*

THE COMFORTER.

I look to Thee in every need,
And never look in vain;
I feel thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

—*Hymns of the Spirit.*

THE WEATHER, &C., AT THE SANTEE AGENCY.

Our friend, Geo. S. Truman, furnishes the following information :—

"Mean temperature of 10th mo.,	45 deg.
Maximum height of themometer,	80 "
Minimum " "	10 "
Depth of snow, 25th and 26th,	5 inch
Melted snow and rain for month,	1 "

On the 23d the ground was frozen 4 inches deep, while on the 28th there was much floating ice in the Missouri, and navigation considered about suspended.

The additional information appended must be very gratifying to us all, as to the cessation of the epidemic that has visited them, viz :—

We are in hopes that we have seen the worst of the small-pox epidemic, which has been raging in our neighborhood. Thus far none of the whites, except Dr. Roberts' wife, have taken the infection, and though she had it very badly, she has now recovered.

"About one-eighth of our tribe thus far have been attacked, and of these at least three-fourths have perished, and the most of them from the younger walks in life—those to whom the world naturally look for the advancement of the tribe in knowledge and usefulness. Whether this is owing to the fact that old people are not susceptible to its influence, I must leave ; but certain it is that they have almost invariably escaped, even when they have been exposed to it in its most virulent form." J. M. E.

SUN DIALS—SOME CURIOUS SPECIMENS.

Scotland has some rather curious sun-dials still left, chiefly in and around the old mansions and abbeys. At Dryburgh Abbey there are four dials on the four faces of a pillar, all different—indeed, they must necessarily be so, to accommodate the different directions in which the shadow is thrown. At Glamis Castle, the name of which is known to all the readers of *Macbeth*, there is a sun-dial of specially curious character. Four carved stone lions stand on a base, each holding a dial as a shield ; the names of the months and days are engraved below ; between and above the lions, in a kind of pyramidal or obelisk arrangement, are no less than eighty other dial-faces, cut diamond-wise in the several blocks of stone. Every one of these was the result of much calculation, to see that the markings bore a proper relation to the plane of the surface ; some among them would have shown only a few of the hours just after sunrise, or just before sunset, on and near the longest day. At Kilburn House, in Ayrshire, is a tapering pillar on steps, swelling out in the centre ; it is covered with small sun-dials on all sides, and of all shapes—cruciform, hemispherical, shell-shape, etc.

Scotland, as well as England, has preserved a few specimens of the ingenious ring-dial, much in favor during the seventeenth century. It was usually a brass ring, with a narrower ring moving in a groove in its circumference ; this facility of movement being necessary for the adjustment of the dial to the declination of the sun at various seasons of the year. The sun's light passed through a small hole and fell upon the interior surface of the ring, which was engraved with hour-numerals. The ring was held suspended from the finger, and a boss was so placed as to govern the shifting of the inner ring, according to months and days marked on it. Whoever invented that ring had a remarkably clear notion of the principles whereon sun-dials must be based. Nor was it a bad idea on the part of a young lady who marked the hours on the door-sill for every day in the year, thrown by the shadow of some of the framing.

Tourists on the Continent and in the East meet occasionally with curiosities in the form of sun dials. At Malaga, in Spain, is a white marble pillar or pier, marked with nearly a hundred and fifty of these, many in the forms of stars, crosses and shells. Father Lyne, professor of mathematics at Leyden, made a sun-dial which was based on a stone pedestal ; six pyramidal compartments rose above the pedestal, on which were no fewer than two hundred and seventy dials. Some of these were sun-dials to mark the hours according to European time ; others marked it in accordance with Jewish, Babylonian, and astronomical time ; others threw a shadow on the gnomon itself, instead of a shadow of the gnomon on the dial-face ; while others furnished the means of solving several problems in astronomy and mathematical geography.

In the Pyrenees an ingenious sun dial is sometimes to be met with, made of a small cylinder of boxwood ; the top can be drawn out, exposing a small blade turning on a pin ; this forms a gnomon, the shadow of which falls on engraved lines on the cylinder, and denotes the hour with an error seldom exceeding five minutes. In the base of Cleopatra's Needle a sun-dial was discovered a few years ago, a hemispherical cavity scooped out of a square block of stone.

We might perhaps have dismissed our conjecture relating to the possible ignorance of the Shah concerning sun-dials, for they are well known in Turkey and other Mohammedan countries ; and although the Shah and the Sultan do not accept the same version of

the faith, they agree in essentials. But be this as it may, the Turks—the real Osmanlis of the Sultan's dominions—pray several times a day; and all the principal mosques in Constantinople are provided with sun-dials outside, that the people may know when the hours of prayer have arrived. Most of them have no other marks than such as will denote the time; but some have a line drawn which points in a direction towards the sacred town of Mecca, this being the direction in which the faces of the faithful must be turned during the performance of worship. Going further East we may remark that the Chinese and Japanese use sun-dials. At a watchmaker's shop at Yokahoma an English traveller recently observed a clever bit of ingenuity; the shopkeeper used the railings round his house to set his clocks and watches by, the markings for the shadows being observed and adjusted once a week by the Saturday gun of the flag-ship.—*All the Year Round.*

A GOOD man is the best friend, and therefore soonest to be chosen, longer to be retained, and indeed never to be parted with; unless he cease to be that for which he was chosen.

Where virtue dwells their friendships make,
But evil neighborhoods forsake.
When fortune frowns upon a man
A friend does more than money can.

ITEMS.

THE MODOC INDIANS are being removed from their old haunts in California and Oregon to Wyoming Territory, a location a thousand miles east of their former homes. A detachment of United States troops escort them on the journey, and upon their arrival at the reservation set apart for them the Modoc campaign will be practically ended. Few wars of as small proportions have ever occupied so large a space in the public eye.

MAUNA LOA.—The Honolulu Gazette recently gave the following account of this remarkable volcano. It says: "This lofty volcano is burning as brilliantly now (Sept. 3) as on the night when it burst forth, Jan. 7. On Wednesday night, August 27, it lit up the entire island, and its glare could be seen by vessels passing more than 100 miles distant. Early in August, Dr. O. B. Adams, surgeon of the Costa Rica, accompanied by his wife, visited the crater, and found it in magnificent action. The weather was intensely cold, water in their containers freezing solid during the night. Mrs. Adams is the third lady who has made the ascent during the past year The column of molten lava which is thrown out of the summit crater varies from 200 to 500 feet in height, and assumes all the various forms of a grand fountain of water. It is singular that the eruption should continue with so little change for over seven months, as it has, at such a great elevation, nearly 14,000 feet above the sea. While this display is going on at the summit, the old crater of Kilauea (4000 feet above the sea) is also unusually active. Governor Lyman informs us that early last week the old south lake overflowed its rim, and that a stream af molten lava has since been running down towar the depressed centre of the crater, the stream flowin at a very rapid rate and the lava disappearing be neath the crust. The south lake is divided into tw smaller ones than formerly, separated by a wall, an yet so distinct are the sources of supply, that th lava in one will rise fifteen feet and subside agai apparently without affecting the other, althoug located so near each other as to leave the convictio in the mind of a casual spectator that they are con nected. In addition to this phenomenon, there i another equally singular. A miniature cone, 75 o or 100 feet high, located near the south lake, a times sent a stream of lava out of its summit aper ture which flowed down its sides into the lake This occurred without affecting the lava of the lak in any perceptible degree."

THE Saginaw (Mich.) Courier estimates the man ufacture of salt in the Saginaw valley for this yea will reach 850,000 barrrels, or 100,000 barrels ove last year. The production has more than double since 1869.

OCEAN SPRINGS.—It is a curious fact that, in many parts of the ocean, fresh-water springs burst from the bottom of the sea. Thus, in the Gulf of Spezzi and in the port of Syracuse, large jets of fresh wate mingle with the brine; and Humboldt mentions still more remarkable submarine fountain on th southern coast of Cuba, in the Gulf of Xagua, couple of sea miles from the shore, which gushe through the salt water with such vehemence tha boats approaching the spot are obliged to use grea caution. Trading vessels are said sometimes t visit this spring, in order to provide themselves i the midst of the ocean with fresh water.—*Fron "The Sea and its Living Wonders."*

IRISH EMIGRATION.—The Irish Agricultural Unio is taking a similar course to that pursued by th English Union in its efforts to free the agricultura laborers from the home oppression of which they have so long complained. Messrs. P. F. Johnson and P. O'Leary have been appointed by the Union to visit this country on a mission similar to that o Joseph Arch for the English Union, and "in the event of the government failing to introduce a comprehensive measure dealing with the waste lands o Ireland, the laborers are to emigrate en mass t the Western and Pacific States." Joseph Arch proposed emigration for the English laborers to both Canada and the United States, but the members o the Irish Union seem to have no thought of remaining under the jurisdiction of the British Government after becoming exiles from their homes.—*D. Paper*

ALTHOUGH the occupation of canal boatmen makes them a nomadic race, to which it will be extremely difficult to apply compulsory education acts, yet an agitation has been started in England demanding legislative interference with the condition of this class of the population. It is estimated that there are one hundred thousand canal boatmen in England alone, so that with their families they form a population of nearly half a million persons. Generally the wives and children of these men have no homes on land, but pass their lives on board canal boats, sleeping and eating in small compartments. Few of the children attend either day or Sunday schools, and this is the chief ground of complaint, for the Factory and Workshop act of 1871 is in full operation as to nearly all other working men's children, and until some means are found to extend its provisions to canal boatmen, the Education act will be inoperative as to the latter's children.—*Public Ledger.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, ELEVENTH MONTH 22, 1873. No. 39.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
at Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 609
Home Culture..... 612
Our Power to Obtain that which we Seek..... 613
The Christian Life..... 615
First-day Schools..... 615
EDITORIAL..... 616
MARRIAGES..... 618
OBITUARIES:..... 618
The China Sea, Singapore and the Straits of Sunda..... 618
POETRY:—At Sea—The City of God..... 621
The Despotism of Fashion..... 622
Impurity of Drinking Water..... 623
Annual Report of the Committee of Management to the "Library Association of Friends,"..... 623
Notice..... 624
Items..... 624

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 596.)

First-day were at Cecil meeting. There were present several slaveholders. E. had a testimony to bear to an individual who had known better days. A meeting was appointed at Chestertown, in the Court House, where a large company assembled, composed of ministers, lawyers, slaveholders, &c.; enough, I thought to make a feeble woman tremble at the idea of speaking in their presence; but the power of the Father is sufficient for His own work, and He can enable His feeblest instrument to rise superior to the fear of man and preach freely the glad tidings of the gospel even to those highest in human authority. The testimonies of Truth as professed by Friends were held up to view to an attentive audience, showing that we could not unite with an hireling ministry, with holding our fellow men in bondage, with war, nor with calling the Bible the "*word* of God." E. said that although she had not joined the Abolition Societies of the day, she felt she belonged to one to which every Christian must belong, as she believed that all *Christians* must be Abolitionists. On our way to Chester Neck, dined with a young man who was the only white person about his house. His colored housekeeper had lived with him for 14 years and had her husband and children with her. She was very kind. I felt that she and her family were better off than many of their color. In the afternoon we visited another similarly situated. He owned great possessions and lived in a spacious mansion. Elizabeth had close service. Next day we were at a meeting where Quakerism seemed at a low ebb. One member having often to sit alone. Dined with a young couple to whom E. had words of counsel and sympathy. We knew not till after we left, that the husband, in whom we were much interested, had ever been an "overseer" on a plantation. We think that he would not again accept such a position. As we rode through Chestertown Elizabeth was brought under much exercise of mind with the belief that it would be right for her to have another meeting there.

One was appointed at 11 o'clock next morning. We assembled in the Court House, and after sitting a considerable time in silence, dear E. remarked that she believed her mission, in part, was to those in the next room, and queried if they could be invited in, with the understanding that while she could not feel satisfied without making the request, she wished to leave them entirely at liberty to accede to it or not. A friend carried to them her message, and was told that the Court had met on special business. After a few minutes consideration, however, they adjourned to the meeting-room. Elizabeth arose immediately and spoke in a powerful manner. She then returned thanks unto Him who had not only

put forth, but had gone before His frail little ones during their seasons of labor in that part of His vineyard. The audience was respectful and attentive, and the meeting closed in good order.

Attended Centre meeting; it was a rainy morning and there were but five persons beside our company present, but I believe we could have all acknowledged that it was good for us to be there. We entered into sympathy with the few and reflected upon the responsibilites that rested upon *us* because of our many privileges. E. had much to communicate.

At Tuckahoe there was no longer a meeting of Friends regularly held, but there was one appointed for us. The people listened attentively, and one person, not a member, expressed his gratification with our having been there, and invited us kindly to his house. He said truth lost nothing by investigation. E. N. had explained the views of our Society very fully.

We had an appointed meeting in the Court House at Easton, which was a very large gathering. Many were slave-holders, and not a few were of the rougher class of the community. For some time after E. began to speak the people were quiet; but when the subject of slavery was touched upon, and the view given that every Christian must be an Abolitionist, there was quite a stir, and some left the house, muttering as they went, evidently trying to create a disturbance. They went into a store near by and said if E. had been a man instead of a woman, he would have been carried out of the house. We passed out in safety, but felt that we did not want ever to have another meeting at Easton. As we rode through the town there were some stones thrown at the carriage, which was a mortification to the more respectable inhabitants. Next day attended a Quarterly Meeting in the house where the first Yearly Meeting of Friends on this continent was held. There was much communicated; sympathy was expressed for the living members of the Church, and caution extended to the lukewarm and indifferent, who were encouraged to arouse from this offensive and unhealthy condition. But few participated in the business of the meeting, which occasioned some remarks relative to the importance of being "faithful in the little." The next day a meeting, called the "youth's meeting," was held in which the gospel was preached by our dear E. N. and supplication was offered on behalf of various classes present. It was a solemn time, and I trust we were all profited thereby. In alluding to this opportunity, J. H. A. says it was a *very* memorable occasion. He also relates the following incident: "To-day we are going to visit one of the largest slave holders in the neighborhood. As E. N. sa in the meeting at the Court House on Second day, she saw with her spiritual eye a ma who held a great many slaves, but who was humane man. He was advanced in life, an he lived in a certain direction. Next da she told us of her mental vision. Upon J. D mentioning a name she said 'Yes, that is th man.' J. Needles went to inquire if he woul receive a visit; he replied, "he would be gla to see us the next day at 9 o'clock.'"

As we pass through the country we ar treated with great respect by all classes

After breakfast, we proceeded to the "Bay Side," 17 miles distant, accompanied by a number of Friends. It is said that there is not in the whole distance, 18 inches of ascen or descent in the road.

Had a meeting in the Methodist meeting house, composed of an intelligent assembly, many of whom were slave-holders. E. was favored to speak in the demonstration of the Spirit and with power.

After meeting, a colored woman, whose hair was white with age, and who had handed a cup of cold water while E. was speaking, came to us and clasped our hands, while the tears ran down her furrowed cheeks, and she exclaimed, "Bless you! bless you! the Quakers set me free!" How it touched our hearts! we felt glad we had a testimony to bear against this great evil, while we regretted we were not more faithful in its maintenance.

We dined at J. Kemp's, whose wife was a methodist; he was not a member of any religious Society, but with warm Christian feeling he welcomed us to his home. Returned in the evening to our friend J. Dixon's.

On Seventh-day made a visit to an old man whose mother had been a member of our Society. He was a slaveholder but was said to be a humane and kind master. E. had much to say to him which he appeared to feel considerably. He thanked her for her counsel and said he hoped he might profit by it.

Passed through the "Hole in the wall" to a miserable looking place called the "Trap." We had a meeting in the Methodist house, but felt a lack of a religious element among the people. The next day attended our last meeting at Third Haven. A large number of people were gathered. Some from Easton were present. E. quoted the text "Righteousness exalteth a nation, while sin is a reproach to any people;" this was largely commented upon. Then another voice was raised in behalf of Truth's testimonies, showing the importance of bearing them faithfully before the world, particularly that in regard to slavery, that thereby we might become instruments in the divine hand in opening the eyes

f those who seem not to see nor understand ne nature of that fast which the Lord hath hosen, of opening the "prison doors and let- ng the oppressed go free. A solemn prayer losed the services of the meeting, when we ould have adopted the language, "Return nto thy rest, oh my soul, for the Lord hath ealt bountifully with thee."

We dined with E. Dawson, an "orthodox" riend, and a sister-in-law of our friend John Needles, who had been with us since the Quarterly Meeting; we were very kindly en- ertained. This family was the only Friend's amily in Easton. She holds meetings in her wn house, her children sitting with her.

Our friend E. N. felt her mind drawn to- ards two individuals in different directions f the town. They were unknown to her ex- ept as they had been brought before her piritual vision. She spoke to J. Needles of er concern, and so nearly described the per- ons and the direction in which they lived, hat he had no trouble in recognizing them, nd volunteered to inquire if they were willing o receive a visit. They cheerfully assented. he first one upon whom we called was a enerable looking person dressed in a priestly arb. He met us at his door and ushered us nto a room richly furnished. He retired into n adjoining room and washed and crossed imself, preparatory, we supposed, to the re- gious interview. Elizabeth's seat was near im, and she addressed him with much power. he then knelt resting her hand on his knee. t was an impressive scene to behold a frail Quaker woman kneeling before a grey headed oman Catholic Priest who was a slaveholder, nterceding with "the Father" that he might e permitted to obey the injunction to do ustly and love mercy, that the blessings of he poor and needy might rest upon him and is name go down from generation to genera- on, this being told as a memorial of him. His feelings were tendered and he appeared o appreciate the visit. The other visit was lso satisfactory.

That evening at J. Dixon's we had a sol- mn opportunity. Gratitude for the renewed vidence that we should be permitted to re- urn bearing the olive branch of peace was reely poured forth, and also for the favor hat the fount of feeling had not only been pened in the hearts of those whom we felt ere as "bone of our bone and flesh of our esh," but that the divine image had been ecognized in those not of our fold, and that ith these also we had been permitted to hold weet communion. Individual states were oken to and salutary counsel was given. n the 3d of Ninth month, we bade farewell o our kind friends and turned our faces omeward. On the 5th attended meeting at Appoquinemink, dined at Cantwell's bridge and reached Wilmington that night. On the 8th, arrived at home after an absence of more than five weeks."

At the Monthly Meeting held at Green street in Eleventh month, 1850, a minute was granted E. Newport to visit the meetings be- longing to Abington Quarter, and appoint some meetings within its limits. "Much sympathy and unity were expressed with her prospect." Rebecca W. Ellis felt a concern to accompany E. N. in the proposed visit, which was fully united with.

The friends returned their minutes at the next Monthly Meeting with the information that "the visit had been performed to the peace of their own minds."

In the Fourth month, 1851, E. N. informed the Monthly Meeting of her prospect of at- tending N. Y. Yearly Meeting and of appoint- ing some meetings among Friends and others not of our Society. She was encouraged to attend thereto as Truth might open the way.

In the Sixth month, she informed her friends that the service had been performed and her mind was relieved.

While at Flushing, L. I., during this visit, she thus wrote to her husband and children.

. . . . . We left New York on Seventh- day to attend the funeral of Abigail Thurston. The Friends met at the meeting-house and it was a satisfactory meeting. From Flushing, T. Leggett took us to Westbury; we are to have an appointed meeting there this after- noon, and then go up the North River on the west side, where I saw my way before leaving home, yet do not know what the location is. I have been mercifully preserved, as I believe, in the line of my duty. The path though hidden sufficiently to continually occasion me to realize my own short sightedness, has al- ways been opened and light unfolded season- ably. Some portion of the Yearly Meeting week, I was like a bird out of its cage, or a child released from school. I felt joyous and light-hearted, and I think I never felt more grateful for such refreshing seasons.

I feel anxious about my dear family, but feel constrained to go on, as ability is furnished, to bind up the broken hearted and aid in re- storing the waste places. At no period of my life has the truth been more exalted in my view than on some occasions during this visit.

I must now close in the aboundings of that love which emanates from the inexhaustible fountain. The very outpourings of my soul go out in fervent aspirations for you. I do not wish you to follow me only so far as you perceive that I follow the course which leads to peace; but I ask you all to seek for a more intimate acquaintance with the principle of life in the soul. I was never more sensible

that matters, which may be small in themselves, involve great and important results.

Baltimore Yearly Meeting.

In the Tenth month, 1851, our friend again felt herself called to visit Friends and others within the compass of Baltimore Yearly Meeting, and applied to her Monthly Meeting for a minute. Mary M. Evans informed the meeting that she had a concern to accompany E. N. as far as the way might open. Minutes of sympathy and unity were furnished them and they were encouraged to attend to the openings of Truth. James Andrews of Darby, Pa., accompanied them. The following extracts from letters, give some particulars of this visit.

Baltimore, Eleventh Month 12th, 1851.

My Dear J.— . . . . . We were kindly greeted by our friend J. Needles, who was waiting with his carriage to receive us. The next day we attended the Monthly Meeting, where a clear sight was given me of the nature of the mission called for at my hands, and although great and arduous, I was enabled to bow in submission. It resulted in our going to Little Falls and visiting some families in that vicinity. We visited a slaveholder and had a free conversation with him upon the subjects of slavery and a free gospel ministry. He was affable and wished further information. As we contrasted the inconsistency of slavery with the principles of Christianity he admitted it to be a curse. I told him that I did not know that he was a slaveholder, but my mind was drawn to some who were not members of our Society, and I felt it right to inquire if he would receive a visit. He said, "how did you know where I lived?" I replied, by impression I pointed out the road and the house. He treated us kindly and expressed gratitude for our coming. Later.— We have just returned from a visit to the slave prison. Oh! how excruciatingly suffering it is to behold these poor objects! My spirit was turned toward them in the night. We were told by one poor creature, who whispered to us and begged us to buy her, that a "parcel" of them were sent there in *the night* handcuffed, to be sold to the far South.

We told them we could do nothing more than pray for them; and they were exhorted to put their trust in that Power which they would find within them, and although they might be treated cruelly, to endeavor to imitate the example of the blessed Jesus; for all the imprecations that they might breathe upon their persecutors would only increase their own sufferings. But if they cultivated the feeling which could enable them to say, "Father, forgive them, they know not what they do," they might be instrumental in softening the hearts and convincing the judgment of their masters of the wickedness of holding their fellow beings in slavery. A very interesting looking youth of about 20, said he could not read, but his dependence was upon God; he had endeavored to do his best in serving his master, and he was determined to continue to do so. Poor creatures! they thanked us for coming, and their looks and tears were eloquent. Oh it was a hard sight, such as I never wish to behold again! We visited several slaveholders, and were richly rewarded for going. The word flowed freely and the anointing was poured forth on the poor instrument.

Farewell dear ones,

E. N.

(To be continued.)

For Friends' Intelligencer.

HOME CULTURE.

One of the difficulties met with in our every day life, is to steer rightly between two extremes. We are very apt in seeking to avoid an apparent danger on the one hand, to fall into one equally serious on the other, and perhaps this is eminently the case in the training or management of children. The dread of formal religious instruction causes many to omit altogether any teachings that would bear the name of religious; hence children often grow up irreverent, and without a due sense of accountability to our great Creator. So also in respect to their manners, so called. We fear an artificial politeness, and therefore we neglect all training in this direction, if indeed our *example* in our intercourse with them in the privacy of home, does not give them a lesson directly opposite to that upon which we wish them to practice. Children are imitators, and therefore they are not unfrequently, discourteous to their parents, and when with their playmates rudely seek to secure their rights, totally ignoring those gentle courtesies, the practice of which largely constitutes the amenities of life.

If we fear formality, or the putting on of that which is not real, let our teachings mainly come through example. Let us especially example the children well in the two points mentioned. If they see in our every day walk a practical acknowledgement of divine superintendence and direction, and of a sense of our daily dependence upon the same protecting care, the spirit of independence in them will naturally yield to this softening influence, and this silent teaching will be so effective as to need but little outside help.

As to the other point, if in our home circle we practice the many little amenities, kindly asking for, instead of harshly commanding the performance of the various trifling services that especially belong to the home life, the

effect of such example would soon shew itself, not only in the thoughtful attentions of the young towards those who are older, but it would appear when the children are together at their play or at school, and where now we see rudeness and almost lawlessness, there will be a gentleness and kind courtesy that will in turn educate other hearts.

Perhaps you will say this is all very well in theory. Well I wish it were more often tried. A practical acknowledgment by a parent that "Thou God seest me," will meet with a ready response from the hearts of most children, for the devotional element is there, waiting for encouragement or nurture; and courtesy toward a child from a parent will generally insure a return.

I wish I had the power that H. H. has, of saying more clearly what I want to, but as I have not, I will give an illustration touching this latter point, from a little book she has lately published, called "Bits of Talk."

"A positively and graciously courteous manner toward children is a thing so rarely seen in average daily life, and the rudenesses which they receive are so innumerable, that it is hard to tell where to begin in setting forth the evil. Children often bring their sharp and unexpected logic to bear on some incident illustrating the *difference* in this matter of behaviour, between what is required from them and what is shown to them; as did a little boy I knew, whose father said crossly to him one morning, as he came into the breakfast room, 'Will you ever learn to shut that door after you?' and a few seconds later, as the child was rather sulkily sitting down in his chair, 'Do you mean to bid any body good morning or not?' 'I don't think you gave *me* a very nice good morning, any how,' replied the child, aged seven. Then of course he was reproved for speaking disrespectfully, and so in the space of three minutes, the beautiful opening of the new day, for both parents and children, was jarred and robbed of its fresh harmony by the father's thoughtless rudeness.

"Was the breakfast room door much more likely to be shut next morning? No. The lesson was pushed aside by the pain; the motive to resolve by the antagonism. If that father had called his son to him, and putting his arm round him (Oh! the blessed and magic virtue of putting your arm round a child's neck!), had said, 'Good morning, my little man,' and then in a confidential whisper in his ear, 'What shall we do to make this forgetful little boy remember not to leave that door open, through which the cold wind blows in on all of us?'—can any words measure the difference between the first treatment and the second? between the failure of the one and the success of the other? . . . . .

"But there are no words to say what we deserve, if we act toward the children so that their whole future may be blighted by our careless mistakes." J. J.

Phila., 11*th mo.*, '73.

OUR POWER TO OBTAIN THAT WHICH WE SEEK.

From Henry Ware, Jr.'s "Formation of Christian Character."

(Concluded from page 598.)

Now, the persons of whom I am speaking have not yet acquired this new taste and principle. It has made with them no part of the process of education. It is yet to be acquired. They are desirous of acquiring it. Let them first be persuaded of its absolute *necessity*. Until this is felt, nothing can be effectually done. Without it, there will be no such strenous effort for religious attainment as is necessary to success. Many persons have at times, some have frequently, a certain conviction upon their minds, that they are not passing their lives as they ought, and they make half a resolution to do differently. They are ill content with their condition; they long to be free from the reproaches of conscience; they wish to be assured that their souls are safe. But, although uneasy and dissatisfied, they take no steps towards improving their condition, because they have no proper persuasion of its absolute necessity. They must be deeply convinced of this. They must strongly feel that a state of indifference is a state of danger; that they are on the brink of ruin, so long as they are alienated from God, and governed by passion, appetite, and inclination, rather than a sense of duty. And such is the power of habit, that they in vain hope to be delivered from its bondage, and to become consistent followers of Christ, unless a strong feeling shall lead them to make a resolute, energetic effort. If they allow themselves to fancy that it will be time enough by and by; that, after all, the case is not very desperate, but can be remedied at any time; and that it would be a pity yet to abandon their pleasant vices;—then there is no hope for them. They are cherishing the most dangerous of all states of mind; a state, which prevents all real desire for improvement, is continually weakening their power of change, and absolutely destroys the prospect of amendment. They must begin the remedy by a persuasion of its necessity. They must feel it so strongly, that they cannot rest content without immediately subjecting themselves to the dominion of religion,—as a starving man feels the necessity of immediately applying to the search for food. No man will give himself to the thoughts, studies, devotions, and

charities, of a religious life, who does not find them essential to the satisfaction and peace of his mind, that is, who is satisfied without them. Cherish therefore the conviction of this necessity. Cultivate by every possible means a deep persuasion of the truth, that the service and love of God, are the only sufficient sources of happiness; and that only pain and shame can await him who withholds his soul from the light and purity for which it was made.

Feeling thus the importance of a religious life, let them next be persuaded that its attainment is entirely in their power. It is but to use the faculties which God has given them, in the work and with the aid which God has appointed. No one will venture to say that he is incapable of this. A religious life, as we have seen, grows out of the relations in which man stands to God and his fellow men; and as he is made accountable for the performance of the duties of these relations, it is impossible that he is not created capable of performing them. It were as reasonable to urge that a child cannot love and obey its father and mother, as that a man cannot love and obey God.

Yet it so happens, that some profess to be deterred from a religious course, by the apprehension that it is not in their power; it is something which it must be given them to do; a work which must be wrought in them by a supernatural energy; they must wait till their time has come. But every apology for irreligion, founded on reasons like this, is evidently deceptive. It proceeds upon wrong notions respecting the divine aid imparted to man. That this aid is needed and is given in the Christian life, is a true and comforting doctrine. But that it is to supersede human exertion, that it is a reason for indolence and religious neglect, is a false and pernicious notion,—countenanced, I will venture to affirm, by no one whose opinion or example is honored or followed in the Christian church. On the contrary, all agree in declaring with the Apostle, that while "God works in us to will and to do," we are to "work out our own salvation," and to do it with "fear and trembling," because, after all, these divine influences will be vain without our own diligence.

In some persons, this notion takes the form of a real or fancied humility. They fear lest they be found seeking salvation through their own works, and relying on their own merits. But what a strange humility this, which leads to a disregard of the divine will, and disobedience to the divine commands; which virtually says, "I will continue in sin that grace may abound!" Let me ask, too, Who will trust to receive salvation without actual obedience? Where is it promised to those who will do nothing in the way of self-governmen and active virtue? Where is it offered to any but those who seek it by "bringing forth fruits meet for repentance," and by "patien continuance in well-doing?"

And let none fear lest this make void th grace of God. For how is it that grace lead to salvation? Is it by arbitrarily fitting th soul for it, and ushering it into heaven with out its own co-operation? Or is it not rathe by opening a free highway to the kingdom o life, through which all may walk and b saved? This is what the Saviour has done he has made the path of life accessible an plain, has thrown open the gate of heaven has taught men how to enter in and reacl their bliss. Whoever pursues this path, an enters "through the gate into the city," i saved by grace. For though he has used hi own powers to travel on this highway, yet h did not establish that highway; nor could h have traversed it without guidance and aid nor could he have opened for himself the doo of entrance. Heaven is still a free gift, inas much as it is granted by infinite benignity t those who did not, do not, and cannot deserv it. Yet there are certain conditions to b performed. And to refuse the performanc of those conditions, on the plea that you thu derogate from the mercy of God, and d something to purchase or merit happiness, i a madness which ought to be strenously op posed, or it will leave you to perish in you sins.

These two things, then, may be regarded a axioms of the religious life; first, that a man' own labors are essential to his salvation; sec ond, that his utmost virtue does nothin toward purchasing or meriting salvation When he has done all his duty, he is still, a the Saviour declares, but an "unprofitabl servant." He has been more than recom pensed by the blessings of this present life That the happiness of an eternal state may be attained, in addition to these, is a provi sion of pure grace; and it is mere insanity t neglect the duties of religion through any fea lest you should seem to be seeking heaven o the ground of your own desert. Virtue woul be your duty, though you were to perish for ever at the grave; and that God has opened to his children the prospect of a future inher itance infinitely disproportioned to thei merit, is only a further reason for making virtue your first and chief pursuit.

It is true there is great infirmity in humar nature, and you will find yourself perplexed and harassed by temptations from withou and within. Passion, appetite, pleasure, an care, solicit and urge you, and render it no easy to keep yourself unspotted from th world. But what then? Does this excus

the want of exertion? Is this a good reason for sitting idly with folded arms, and saying, It is all vain; I am wretchedly weak; I cannot undertake this work, till God gives me strength? Believe me, there is no humility in this. Think of yourself and of your deserts as humbly as you please; but to think so meanly of the powers God has given you, as to deem them insufficient for the work he has assigned you, is less humility than ingratitude and want of faith. Nothing is truer than this,—that your work is proportioned to your powers, and your trials to your strength. "No temptation hath taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." Here is the manifestation of peculiar grace; when a sincere and humble spirit, in its earnest search for the true way, encounters obstacles, hardships, and opposition, at this moment it is, that aid from on high is interposed. The promise to Paul is fulfilled, "My strength is made perfect in weakness." "The spirit helpeth our infirmities." Let it be, then, that human nature is weak; no work is appointed greater than its power, and it "can do all things through Christ who strengtheneth."

Be thoroughly persuaded, therefore, that the work before you is wholly within your power. Nothing has a more palsying effect on one's exertions in any enterprise, than the doubt whether he be equal to it. Something like confidence is necessary to enable him to pursue it vigorously and perseveringly. It is as necessary in action, as the Apostle represents it to be in prayer. "He that wavereth or doubteth is like a wave of the sea, driven by the wind and tossed." But when he has confidence, as the Christian may have, that his strength is equal to his task, that he cannot fail if he resolutely go forward, and that all hinderances must disappear before a steady and industrious zeal, which leans upon God, and is strong in the power of the Lord, —then he presses on with alacrity, encounters trials without alarm, and is "steadfast, immovable, always abounding in the work of the Lord; knowing that his labor is not in vain in the Lord;" for that nothing but his own fault can bar him out of heaven, or cause him to fail of eternal life.

And all this is perfectly consistent with the deepest humility, and the profoundest sense of dependance on God.

THE essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of a great action is gone, like the bloom from a soiled flower.—*Froude.*

THE CHRISTIAN LIFE.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom, make up the Christian life. The little constant sunbeam, not the lightening; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in the torrent's noise and force, are the true symbols of a holy life.

Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.—*Dillwyn.*

FIRST-DAY SCHOOLS.

To the Editors of Friends' Intelligencer:

I notice in your paper of 11th ult. a communication from Doctor Michener; also one in reply thereto on the 25th, by M. J. Garwood, on the subject of First-day Schools; both of them evince a commendable concern for the promotion of the good of the Society of Friends. The Doctor thinks there is too much machinery at work, which will rather popularize than accomplish the good intended, and may lead to a mere outside show rather than impress the mind with the beauty and simplicity of Christianity as professed by Friends. I believe there are many truly concerned minds who have similar fears.

M. J. Garwood takes hold of the subject with zeal, and seems to think we should all be up and doing; which is well, but should we not labor in the unity? Many Friends object to so much outside display; however necessary this might have been in the beginning, that necessity has now ceased, as the attention of the whole Society has been called to the subject. The intellectual and moral training under the present First-day School system may have been all that could be desired, but what can be said in relation to the religious training? do we find much, if any improvement in this all important concern.?

We can only judge by appearances in regard to the latter; complaints come up in the reports to monthly and quarterly meetings of the weakness of the Society, especially in the attendance of week-day meetings, as was also the case before the establishment of First-day Schools. So far as my knowledge extends there is an increase in the attendance of First-day meetings where the schools are held, but a decrease in the attendance of week-day meetings.

Now what is the matter? becomes the serious inquiry; have we humbly waited to be

endowed with that life-giving power which would enable us to carry on the work of reformation so desirable in our Society? The want of unity seems to be one cloud in the way.

In order to meet the views of those dear Friends who cannot feel easy to meet with us in the present combination of the schools, I would propose that we omit those laborious and expensive Quarterly and Yearly Meeting Conferences which do not seem to be needed now, and instead thereof the several schools can communicate with each other, if need be, by letter or otherwise, and avoid all those large meetings which are so unpleasant to many Friends; this quiet way would be more consistent with our profession, and would be likely to unite us in what seems to be a good work; then we may expect the co-operation of most of those experienced, concerned minds; in unity there is comfort as well as strength.

Let us have a compromise, so that we can unite and be practically prepared to adopt a verse of scripture: "Behold how good and how pleasant it is for brethren to dwell together in unity." D. G. M.

Broad Creek, Harford Co., Md., 11th mo. 10, 1873.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 22, 1873.

OTOES AND MISSOURIAS. — Five of the Chiefs of these tribes, Medicine Horse, Joe John or Munsha Hunsha, Little Pipe, "Missouri Chief" and Arke Kika visited Philadelphia on the 7th and 8th instants. These Indians are under the special care of Philadelphia Yearly Meeting, and were en route from Washington, D. C., to their home in Nebraska. They were accompanied by an interpreter, Battiste Derom, the agent, Jesse W. Griest, and F. M. Barnes, who married an educated Indian girl, and having lived for many years among the Indians, has been adopted by the tribe to which his wife belonged.

The tribe was about starting on their winter buffalo hunt, and the Chiefs were anxious to return home in order to join them, particularly as it is probable that the present is the last hunt that they will be permitted to take.

The buffalo is so far from their reservation, and the effect of the hunt being one cause of their slow civilization, the Commissioner of Indian Affairs informed them that they must not expect to go after the present season. The policy of the Department is also changed towards them in the mode of disposing of their annuity; they were told that in the future it would not be paid to them in money but that it would be used towards their elevation and support, by being applied to the increase of their agricultural productions for the support of the tribes. Those Indians who *work* will be paid for the same from their annuity and the production of the land will be the property of the tribes.

It is proposed by the agent to put 150 acres of land in wheat and the same quantity in corn next Spring, if possible.

These tribes have been undecided whether they would remain where they now are, and sell one-half of their land, about 80,000 acres in accordance with an Act of Congress allowing them to do so, (the proceeds to be used for their civilization) or whether they would dispose of their whole reservation and remove to the Indian Territory; recently they have concluded to accept the Act, and remain in Nebraska.

When the land shall have been sold, the Indians will have funds, and it is proposed to build a suitable house, and provide for the support of an Industrial home for the children, which is a necessity. The proceeds will also furnish them with a herd of cattle, of sufficient size to afford them from two to three head per week for their subsistence, thus supplying the loss of the buffalo, and aiding them in building dwellings, &c. The Committee and Agent believe that the new policy is a wise one, but the Indians will need the continued care and aid of their friends until the system is brought into profitable working order.

During their stay in this city, they were visited by many of their friends. On the evening of the 8th instant, a large number assembled at their lodgings to manifest their interest and sympathy. Several addressed them with words of welcome and encouragement, and three of the Indians responded. They looked serious and discouraged, as the change is not favorably regarded by them, but when, towards the close of the evening

stockings and gloves were distributed among them their countenances brightened. They left the same evening for their distant homes.

When we contrast our many privileges with their stripped condition, (for, as Medicine Horse remarked on the occasion above alluded to,) "We have been driven further and further back," the obligation rests upon us to continue to hold out to them the hand of help.

Our Friends who have accepted positions among the Indians are entitled to our sympathy and support, and it is to be hoped that we will not relax our efforts to strengthen the hands of those who are laboring in this cause by liberal contributions of funds and clothing for such as may need assistance.

The Cuban Massacres.—"Man's inhumanity to man" still manifests itself in deeds of needless cruelty, and the barbarism of the past ages has seldom been more painfully recalled to mind, than in reading the sad details of the butchery of the officers and crew of the Cuban expeditionist steamer Virginius. A few days ago the press announced the execution of four of the principal officers by the Spanish authorities of the island; but this was only a commencement of a barbarity which chills and sickens the sensitive mind. We learn that, on the 7th instant, the Captain, Joseph Fry, of Louisiana, and thirty-six of the crew were executed, and on the 8th, twelve more of the Cuban volunteers on the vessel were shot.

At the annual meeting of the Pennsylvania Peace Society, held on the 12th, a letter from the President of the Society, Lucretia Mott, and the Secretary, Alfred H. Love, addressed to the President of the United States was read, in which warm sympathy was expressed for the sufferings of the Cubans. They earnestly hope that the Government may not feel called upon to fit out against the Spanish nation, which is to us a friendly power, vessels of war, but that measures consistent with the humane policy of the Geneva award may be adopted at this time. As friends of peace they were uncompromisingly in favor of the abolition of slavery in Cuba as well as throughout the earth, but were strongly opposed to the taking of human life.

The public press calls urgently for prompt action on the part of the United States, but it is greatly to be hoped that our rulers will continue to manifest a wise forbearance in dealing with this question. The united voice, and solemn protest of at least three great nations, England, France and the United States, cannot fail to have great influence with the Spanish Government, and may be the sufficient means of preventing the perpetration of such barbarities in the future. No measures of retribution can restore the dead to life.

The Despotism of Fashion.—The article with this title in our present number may seem to many very extreme in its tone, and to be applicable only to those over whom fashion has supreme control; while it ignores the very large class of persons who, without the courage to appear singular, yet endeavor to practice a degree of simplicity and moderation in dress. Yet when we consider the power of custom and example, even over the thoughtful minds, in lowering the standard by which they once limited themselves, a solemn and stirring appeal seems necessary to arouse even the class alluded to, and to prompt the inquiry, whether by their compliances and supineness on this subject, they are not aiding to perpetuate the "despotism of fashion." The "freaks of fashion" have for a long time been proverbial, and some of them might tempt a smile were it not for the reflection that the subject of ridicule is a responsible and immortal being. But when these "freaks" are played upon little children, every other feeling is lost in that of sorrow. Indeed no better proof could be given of the lowering influence of corrupt custom than to find mothers, otherwise sensible, placing upon their little children a costume that violates good taste and decency, and which involves an amount of care to keep the lower limbs covered, which interferes with the free and unconscious movements of childhood. Dress is not only an indication, but it aids in the formation of character, and the effect of an immodest, tasteless dress, may remain long after the fashion has changed. The young,

growing girl, who is allowed to walk the streets with skirts so short as to display the calf of the leg, a something in its heighth and position on the head, resembling a military cap, and a coat, which in texture, pocket-flaps, collar, and size of buttons, can scarcely be distinguished from her brothers, must, unless she has a large reserve fund of modesty and delicacy, suffer some deterioration in these respects. Is it an unfounded fear and anxiety which leads us sometimes to think we already see this deterioration? When the elderly matron chooses to hang upon the back of her head a cap or bonnet that leaves her sunken temples and thin grey locks exposed, instead of one that covers her head, not only protecting from cold, but softening the ravages of time, and giving a distinctive beauty to old age, we can but wonder at the want of good taste. But the feeling is deeper when the charm of youth is diminished by the despotism of fashion. Oh, that mothers—that thoughtful women of every class, would take this subject into serious consideration, not content with opposing the tyranny of fashion in their own families, but considering what can be done for the emancipation of those in bondage. The present period of financial trouble, and the probability that for some time to come the superfluous means of those who have escaped much loss will be needed by those who suffer, would seem a fitting time to make a stand against that power which though impalpable is as real a despotism as any that ever swallowed up the substance, the liberty, the comfort and happiness of its subjects.

MARRIED.

HEACOCK—BARBER.—On Fifth-day, 10th mo. 30th, 1873, at the residence of the bride's father, under the care of West Monthly Meeting, Clarkson, son of Barton and Rachel Heacock, to Libbie, daughter of Ezekiel and Ann Barber, all of Alliance, Ohio.

WARNER—BLACKWELL.—On the 23d of Tenth month, 1873, by Friends' ceremony, at the dwelling of the bride's mother, Brinton F. Warner, of Harford County, Md., to Amelia H. Blackwell, of the city of Baltimore.

DIED.

WHITALL.—On the 27th of 8th mo., 1873, at his residence near Woodbury, N. J., Charles Whitall, in the 81st year of his age; a member of Woodbury Monthly Meeting, N. J.

From W. H. Seward's "Travels Around the World."

THE CHINA SEA, SINGAPORE AND THE STRAITS OF SUNDA.

China Sea, January 9th.—In the five months since we left home, we reckon in distances made, eighteen thousand miles, an average of one hundred and twenty miles a day, although it seems as if we had been at rest half the time. While we are passing on our right the extreme promontory of Cochin China, we are leaving on our left, at a distance of one hundred miles, the Philippine Islands, the relic of Spanish empire in the East Indies. We continue enjoying calm seas and temperate breezes.

Singapore, January 11th.—Anchored at midnight, and what a night! Stifling cabins and myriads of mosquitoes. Is this our penance for invading the equator?

At sunrise, the United States consul, Mr. Jewell, came on board, with Mr. Young, of the house of Busteed & Company. They drove us, in a well-hung English carriage, behind two fine Australian bays, first to the consulate, where a breakfast awaited us, then to Mr. Young's pretty villa, on the hill, where he is kindly taking care of us. Three months having elapsed since we heard from home, our first inquiry was, whether the telegraph-cable has been laid from Point de Galles to this place. "Yes," said Mr. Young, "I received to-day a dispatch which came from Boston in twenty-four hours." It is reassuring to come again into instantaneous communication with home and "the rest of mankind." The new wire brings European intelligence of six weeks' later date than we read at Hong-Kong. This intelligence, however, which we so eagerly sought, was contained in a meagre statement. "Nothing important happened since republic proclaimed at Paris. Much speculation. Probably Orleans family. Papers promise expulsion German armies. Perhaps anarchy."

We enter British India from the east at Singapore. It is the chief commercial town of the colony, acquired by purchase and organized by the British Government in 1824, as the Eastern Straits Settlement; the name derived from the straits of Malacca. This jurisdiction extends north by west to the island of Penang, off the Malay Peninsula. Penang is officially regarded as the capital, although the business of the government is carried on here. Singapore is a free port. It has an aggregate population of one hundred and fifty thousand, which is rapidly increasing. There are five hundred Europeans. British subjects, together with less than a dozen citizens of the United States, monopolize Western navigation and commerce. More than half of the population are Chinese,

hiefly merchants and bankers engaged in he domestic trade, and that which is carried n with adjacent Asiatic countries—China, iam, Burmah, Java, and the Eastern Archi- elago—others are mechanics and gardeners. t would be an effectual antidote to the Cali- rnia croaking against the pagan Chinese, o see the protection and encouragement hich the British authorities extend to the hinese immigration here. The Jew has not ailed to make good his position. He is, as verywhere else, a broker in small and second- and wares. The residue of the population re chiefly native, perhaps aboriginal Malays, ith an accession of indolent and thriftless mmigrants from Hindostan. The seamen re of many Oriental races, natives of Goa, avanese, Hindoos, Malays, Burmese, Siam- se, Cingalese, Abyssinians, and negroes. With this conglomerate population, it is not ingular that Singapore is a harbor for vag- ants and waifs from all parts of the East. t is almost unnecessary to say that Singa- ore is a central station of commerce between Europe and the far East, Burmah, China, apan, the Archipelago, and Australia. In ia opium, camphor, and lacquer, Java cof- ee, China silks and teas, Manila tobacco, pices of Sumatra and Borneo, the tin of Banda, etc., are exchanged for British and French manufactures. Ladies will be inter- sted in knowing that Singapore is the mart or articles of jewelry and *vertu* of all sorts, uch as civilized people no less than barbar- ans delight in. Parisian and London imita- ions of Oriental articles of those sorts are old by the natives here to curiosity-seeking Europeans, who would reject them at home. But there is also an abundance of native pro- ductions, exquisitely beautiful; sea-shell, coral, precious stones, tigers' claws mounted with gold, tigers' skins, and birds-of-paradise, empt us on every side, while the most deli- cate Chinese porcelain, and carvings in san- dal-wood and eagle-wood for incense, are staples of a large trade.

The European dwellings do not differ from those in the Chinese concessions, while tho e of the Asiatic immigrants, by greater spa- ciousness, cleanliness, and comfort, manifest an advance toward Western ideas. This mprovement, however, is slow among the Malays. When this race became known to the Europeans, they were found living in buildings raised on stakes four or five feet above the ground, for the desirable purpose of drainage and security against reptiles and wild beasts. The Malays at Singapore retain the architectural habits of their ancestors.

Here, as at Saigon, the foreigners maintain a public garden, but this one exhibits the in- describable luxuriance of tropical vegetation, under the painstaking hand of the Chinese cultivator, directed by European skill.

The jumble of diverse races has produced a strange medley of religions here. There are several Chinese temples, which foreigners contemptuously call, here as in China, "joss-houses;" one Bramin temple, with its sacred cows and goats; half a dozen severe-looking Mohammedan mosques; a Roman Catholic church; and a cathedral of the Church of England. The British Government tolerates all these religions, from the same political motive which the emperors tolerated the va- rious modes of worship which prevailed in the Roman world. Although these various religions in India are not considered by the people as equally true, or by the philosophers as equally false, the magistrate regards them as equally useful. This toleration produces mutual indulgence, without religious discord.

A secretary waited upon Mr. Seward, with an invitation from the governor, who is now at Penang.

Mr. Young, with a very hurried invitation, gathered around us a large and distinguished company of the official people, merchants and bankers of Singapore, with whom we have passed the evening pleasantly.

January 12th.—It has been a new experi- ence to sleep in chambers, with doors and windows opening on a broad veranda, with- out the protection of panels or glass. It was an experience equally novel, when, stepping on the veranda, at six o'clock, we found tables spread with tea, delicate tropical fruits, and ices, while the entire family, including ladies and beautiful children, joined us there, having already returned from their customary exhilarating walks and rides. So it seems that life in the tropics is not without pleasant and invigorating excitements and exercise.

Stoomschepen Koningin der Nederlanden, January 12th, Evening.——Having again changed our nationality, we are afloat, this time, under the tricolor flag of the Nether- lands, carefully registered, and bound for the island of Java. Our side-wheel steamer is rated at only four hundred and fifty tons, and we think is overrated at that. She is the first steamer which was built on that is- land, and is thirty-four years old. Though not improved by age, it must be admitted that she has held her own against time and typhoon. Though the smallest craft we have yet sailed in, she flourishes a long if not a great name. The platform of the deck is covered with flowers enough to constitute a conservatory, and with baskets of various and exquisite fruits, thoughtfully brought on board, and arranged for us, by our consul. When we came on board this morning, with many friends, they congratulated us on hav-

ing "a good cloudy day." It was the first time we ever knew "cloudy weather" at sea the subject of felicitation.

We are already reminded that we have entered on a new geographical and political study—that of the Oriental Archipelago. We are running down the northeastern coast of the rich island of Sumatra, which is of itself almost large enough to be a continent, and which the equator divides, as it divides the whole world, into equal parts. Only one-fourth of it, with a population of a million, has been subjected to Western rule, and this is a Dutch colony. The other three-fourths, with three millions of people, are states ruled by native princes, some of whom are independent, others under Dutch protection. Sumatra has a commercial importance only inferior in the Archipelago to that of Java.

Small islands cluster together so closely on our left hand as to give us for a channel almost an inland sea, a continuation of the straits of Malacca. It is in few places more than ten miles wide, and smooth like a river. Its shores are low and wear a rich green verdure. We noticed a profuse shower of rain, at a distance of two miles, while the sky beyond it, as well as over our heads, was bright and cloudless. Our captain, whose professional career dates from the building of the Stoomschepen Koningin der Nederlanden, assures us that, while rain is frequent in all parts of this equatorial voyage, it is always raining at the place where that particular shower was falling.

Our crew, drawn from Singapore, is a mixture of the Asiatic seamen of that place of which we have spoken. Those of them who come from Western or Southern Asia, wear a light, graceful, and picturesque costume, strongly contrasting with the plain and coarse dress of the Chinese. They evidently make faithful use of the bath. Varying in complexion from tawny to black, they have regular and delicate features. They exhibit nothing of that stolid reserve which causes the Chinese to be regarded as sullen and contemptuous. Their different languages are based on the ancient Sanscrit. Each has an alphabet. Perhaps it is for this reason that they acquire any European language easily, and speak it with much correctness. It will be a curious study for us to inquire how much this greater adaptability of the southern and western Asiatic races to European intercourse is due to their earlier and more intimate acquaintance with foreigners. We are now inclined to think that a closer ethnological affinity exists between the European and the Hindoo and Malay nations than between the Europeans and the Mongolians; and, again, that there is a closer affinity between the Hindoo and the Malay nations than between the Mongolian and the Malay. However it may have happened, there is a contrast quite as perceptible between the rude and vigorous population of Northern China and the gentle and docile natives of Sumatra and Malacca, as there was at the time of the discovery of America between the fierce tribes of New England and New York and the harmless natives of San Salvador and Hispaniola.

Off the Island of Banca, January 13th. Fahrenheit 90°.—Rather hot for January, according to our way of thinking. They say that latitude affects climate, but we do not see it or feel it. Yesterday we left Singapore on the parallel of latitude one degree seventeen minutes north. At one o'clock this morning we cross the equator, and now we are two degrees south of it. Yet, for any consciousness we have, the weather at the three points admits of no degree of comparison. It is hot at Singapore—it is hot under the equator—it is just as hot here. Perhaps the maxim "*Ne curat minimis*" applies to the laws of Nature as well as human laws.

We have always read that life on a Dutch sailing-craft is easy and lazy. The Koningin der Nederlanden does not disprove it. While our captain insists that he makes seven and a half knots, our measurement on the chart shows that we are really going only six. Our passengers, however, are the most active people in the world. They show their vigor in two ways—one in changing their dress every hour to get cool, the other in taking schnapps every half-hour to get hot again.

Crossing the line, after all, especially at night, is no great affair. We felt no concussion, and, as the passengers were all in their berths, the customary nautical ceremonies were omitted.

Charts show us high mountains in the interior on either side. Banca seems covered with forests, interrupted here and there by cultivation. Sumatra presents a low, sedgy shore, large pieces of which, covered with jungle, are continually breaking loose, and float about in the forms of pretty green islets on the dark sea. Of course, every one desires to haul up to them and see what are the plants and flowers which cover them. A Dutch skipper yielded to this impulse a short time ago. The captain, alighting on the floating mass, had just set his foot on a cactus-stump, when a huge boa constrictor reared his glossy head and proclaimed his proprietorship of the island by violent hisses. The invader retreated, leaving the "lord of the isle" to navigate his crazy craft as best he might.

Here we are with the Malay Peninsula just behind us, the Spice Islands, Sumatra, Banca,

orneo, Java, Celebes, Floris, Timor, Booro, eram, New Guinea, and a thousand lesser nes all around us. We read and "hear ll" of elephants that break down telegraph-les in rubbing their hard hides; of tigers, ons, and leopards, always prowling through e jungle; of shiny serpents in coils like bles; of monkeys playing their antics in lm-tree groves; of parrots, paroquets, pea-cks, and birds-of-paradise, that excel the oral vegetation in brilliancy of colors; and t all that we can see of them is occasionally captive beast in a menagerie, or a stuffed rd in a curiosity-shop at Singapore—a new lustration of a discovery heretofore an-ounced, that going round the world is not e way to see it. Nevertheless, it is some-ing to learn in the near vicinity the topog-phy of these islands, which are the native mes of the various tribes of the Malay ce; to learn something of the character d condition of that gentle race, whose lan-aid energies are now excited to activity and rected by their Dutch conquerors. They ssess a wealth peculiarly their own—the etals, invaluable teakwood, and coffee, with ices, dyes, and gums, aromatics, and roots ed in art and medicine, brilliant feathers d glossy skins of beasts of prey, which ste and luxury require in every condition. ven this little island on our left regulates, y its production, the market of tin as effect-ally as the old Almaden mines in Spain and e New Almaden mines in California regu-te that of quicksilver throughout the world. oreover, there are, in various parts of these lands, ruins of cities and temples, which em to indicate a primeval civilization, hich has passed away without leaving ither record or tradition. By-and-by, com-mercial intercourse will render research mong these antiquities practicable, perhaps rofitable. Meanwhile, we must be satisfied ith an inspection of Java, a design which e shall be able to execute if the Koningin er Nederlanden shall live to complete this, he ten hundred and twentieth of her voyages.

Despite our resolution, this equatorial travel working a change in our habits. The heat ecomes insupportable at ten o'clock, and rives us to a *siesta*. At sunset, a breeze prings up, clouds gather, a brilliant display f electricity begins, which is continued until idnight, and brings refreshing rains. So the ot day having become our night, the cool ight becomes our day for exercise, writing, nd conversation.

January 15th.—We crossed, last night, the ntrance of the straits of Sunda, the great hannel of trade between Europe, China, and apan. Can any one doubt the unity of the uman family, when he recalls the fact that the civil war which convulsed the United States, five years ago, had its painful episodes in this distant sea? We encountered in the passage one of those monsoons which render it difficult and dangerous. The storm caused the Koningin aforesaid to dance in a manner most undignified and unbecoming this grave and "ancient mariner." The ports were closed, the cabins grew unendurable, and the deck became the common sleeping-room of the passengers.

For Friends' Intelligencer.

AT SEA.

Darkly the shadows of the night
Deepen upon rainy seas,
Upon the desolate rainy seas,
And not a single point of light
Pierces the gray obscurities.
Through the dark waves, with no delay
The good ship speeds her onward way.

A little bird with weary wing
Perches upon the topmost mast,
A speck upon the tapering mast;
Storm-wearied, bruised, affrighted thing,
He sleeps and dreams of home at last;
I watch him, marvelling much what Hand
Guides his far wandering flight from land.

Yet has my spirit been afar,
Drifting upon the shifting sea;
On speculation's weary sea,
Where seems no shore, where beams no star
Nor any point of rest for me.
While missing God, I only cry
Give me a Saviour, or I die.

Then o'er the wild waves sped a thought,
A memory of an oft-proved Love,
A deep and all-supporting Love;
And I to that have firmly caught,
And ridden the wild waves above,
Until we come to some fair shore,
And doubt and dread at once were o'er.

So sleep, thou little bird, in peace;
The morning sun shall shine on thee,
Lighting thy pathway o'er the sea
To sunny lands where storms shall cease;
Where rocking on some leafy tree
This lonely night upon the mast
Shall seem a fevered dream all past.

F. M. S.

Philadelphia. Eleventh mo., 1873.

THE CITY OF GOD.

ELIZA SCUDDER—1858.

In Thee my powers, my treasures lie,
To Thee my life must tend;
Giving Thyself, Thou all dost give,
O soul-sufficing Friend!

And wherefore should I seek above,
The city in the sky?
Since firm in faith, and deep in love
Its broad foundations lie?

Since in a life of peace and prayer,
Nor known on earth nor praised,
By humblest toil, by ceaseless care,
Its holy towers are raised?

Where pain the soul hath purified
And penitence hath shriven,
And truth is crowned and glorified,
There—only there—is heaven!

From the Narraganset Weekly.

THE DESPOTISM OF FASHION.

. . . . . .

There was perhaps never a time when fashion was carried to such ridiculous and wicked excess as the present. Fashion is not now contented with certain forms of dress, and with frequent changes. But nothing short of the most reckless extravagance, the most gaudy and fantastic ornaments, can satisfy her demands. Multitudes of people spend no inconsiderable proportion of their precious time in preparing the most silly adorning for personal apparel, equipage for travelling, &c. A *thoughtful* person is almost ashamed of his species, when he sees men who have not independence enough to appear in company unless dressed in a fashionable suit. His boots must have heels so high that his toe nails are grown into his toes, or his feet crippled in some shape; while the toes of his boots or shoes must be either square and very wide, or come to a point, according to the caprice of fashion—being careful to have no regard to comfort or health. His pants must fit very tight, so that he cannot safely stoop, or be so large that he could jump into one leg. His coat must reach below his knees at one time, and another it is made too short to call anything more than a jacket. The hat is either almost without crown or brim, or varied to some other shape, so that one cannot tell a man from a boy by his chapeau.

But I cannot spend more time in describing a man's dress, or how could I ever think of finding space to speak of the endless variety of women's attire—the enormous load of superfluities which they carry? Their skirts, whether of the most costly silk, or of the purest white, are used to sweep the dusty sidewalks and muddy crossings; while children from three to twelve years of age have scarcely any skirt at all; so that they are not only dressed immodestly, but their health endangered, that fashion may be regarded. Who can have patience to mention the waste of time which the present fashion in female attire demands—the flounces and overskirts, with their trimmings—the immodest hump on the back—the hitch-ups and catch-ups—the gaudy ribbons, and superabundance of trimming. And the head dress is often a shame to the sex. Bonnets are now discarded. A little strip of trimming across the head is enough, leaving the forepart of the head bare, even in the coolest weather. I have seen children sent eight or ten miles to ride, with only a *little*, thin hat to protect their heads, with the thermometer not much above zero. And on the back of the head, whether the weather is hot or cold, must be placed an enormous bundle of bark or false hair.

Health is so far disregarded, that thousands die annually only to pay their vows to the shrine of fashion. Beauty, convenience, comfort, and modesty, are at all times sacrificed in the same interest. And, alas! even morality and religion become subject to its overwhelming power, and thus the most essential and important duties of life are disregarded, that fashion may have the homage which she asks for.

The public press is nearly all committed to the same cause—and one can but wonder how entirely it is *controlled* by this despotism. Do you talk of free press, and free speech, and of independence of thought and action? It is *idle* talk—yea, *false*. There are rare exceptions. Now and then some self denying child of God, dressed in accordance with Christian simplicity, pleads with others to use a little common sense in the matter of dress, and allow conscience to speak in the premises. But amid the din, and roar, and bustle, and commotion of the extravagant, sweeping, rushing world, these refreshing and noble exceptions are lost, or overwhelmed. The newspapers and magazines assist the tyrant, as he continues his arrogant sway of wickedness, drawing in the young and unwary, until they are fully committed to the same cause, and finally confused and lost in fashion's vortex.

Does any reader say, This is imaginary, and over-wrought? I deny it. Show me your young men and young women (or even the older class), who have the *independence* to *disregard* the modes of fashion prevailing, and dress prudently, neatly, modestly, and plainly—in accordance with common sense, and the principles of Christianity. Where are they? Even the various denominations of professed Christians have no voice to lift against this constant change of dress, and the extravagance which it induces. It was *not* always so. Not only the Society of Friends, but other denominations, formerly regarded, in some degree at least, Christian simplicity. But now even the formerly self-denying Quakers are aping the fashionable world to a shameful extent. Where, then, shall we look for a determined protest against this awful sin? Nothing seems able to confront the tyrant. He goes on, conquering and to conquer, until even now the woe which was formerly pronounced by the prophet against the pride of that day, seems to belong to, and is perhaps impending over, this age. It would appear that the haughty daughters of Zion were then loaded with foolish ornaments. Read the judgments which God then pronounced against them for this cause—Isaiah iii, 16, to end of chapter. And if, under the old covenant, this wantonness and pride were to be con-

emned and punished, how much greater ust be the condemnation to us who live nder the Christian dispensation, and who rofess to be of the new Israel of God—hum-le, self-denying followers of the lowly Jesus!

But, in a newspaper article, I have not pace, had I time and ability, to portray in rue colors the abundant and multiform evils esulting from fashion. The slavery which it auses our women in such constant sewing, o make and remake the tremendous costume ow prevailing—the severe and constant labor nd engrossing care thus forced upon their usbands, to procure funds with which to in-ulge their wives and daughters in keeping p with their neighbors in the race of fashion. ot a few men have been led into crime, that ey might have the ability to keep themselves nd families in the extravagant style of the ay. When you, young wives or daughters, rvey with such pride and self-complacency our gaudy attire, pause for a moment to nsider whether your shameful extravagance oes not cause your father or husband to toil te and early, in the work shop or counting ouse, perhaps until his health is impaired; nd whether you are not loading him with ebts, which may yet make you home-ss, or defraud honest creditors, and thus erhaps break down, by constant anxiety the ealth of your loved ones, and make their ves an early sacrifice to this mammon of shion. Let us consider ourselves as rational eings, and as possessed of immortal souls; nd how can we spend so large a proportion f our precious time in decking these mortal odies? How contradictory the conduct and rofession of nominal Christians! Instead of *lf-denial*, self-indulgence, *pride*, extrava-ance, and much wickedness, are patent to ll not blinded by custom. And even the rofessed ministers of the Gospel *dare* not ome out boldly in condemnation of such olly; but suffer themselves and their fami-es to fall into the same disgraceful fashions. nd why is it so? Dare we not brave a rrupt public opinion? Of whom are we raid? "Who art thou, that thou shouldst e afraid of man, that shall die, and of the n of man, who shall be made as grass; and rgettest the Lord, thy maker, that hath retched forth the heavens, and laid the undations of the earth; and hast feared ntinually every day, because of the fury of e oppressor, as if he were ready to destroy? nd where is the fury of the oppressor? I n the Lord thy God, that divided the sea, hose waves roared, the Lord of Hosts is his ame."

REFORMER.

TAKE a cheerful view of everything, and courage hope.

IMPURITY OF DRINKING WATER.

Set a pitcher of iced water in a room inhabited, says a writer in *To-day*, and in a few hours it will have absorbed nearly all the perspired gases of the room, the air of which will have become purer, but the water utterly filthy. This depends on the fact that water has the faculty of condensing and thereby absorbing nearly all the gases, which it does without increasing its own bulk. The colder the water is, the greater its capacity to contain these gases. At ordinary temperature, a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. The capacity is nearly doubled by reducing the temperature to that of ice. Hence water kept in the room awhile is always unfit for use, and should be often removed, whether it has become warm or not. And for the same reason water in a pump should all be pumped out in the morning before any is used. That which has stood in a pitcher over night is not fit for coffee water in the morning. Impure water is more injurious to health than impure air, and every person should provide the means of obtaining fresh and pure water for all domestic use.

[Furnished for Friends' Intelligencer.]

Annual Report of the Committee of Management to the "Library Association of Friends."

By referring to the minutes of the Association, and previous reports made to it, the Committee of management finds that the Annual Meeting to which this is addressed will complete the *thirty-eighth* year of the existence of the Library Association of Friends of Philadelphia.

We will not dwell on the necessity or utility of such an organization, nor will we pause to speculate on the probable amount of good that has been effected by *this* Association during this long period. The advantage of a good library, accessible free of charge, must be apparent to all.

Since the first efforts to place *ours* on a permanent basis, many of its visitors *then*, have since grown to manhood and to womanhood, and numbers of these can doubtless trace their taste for solid literature to the volumes thus furnished them.

But leaving the past—our duty is now with the present; and from the statistics furnished below, our contributors can judge for themselves in what manner the stewardship entrusted to us has been administered.

The number of volumes introduced into the Library during the past year was *sixty-five* volumes, comprising *sixty-three* works, of which seven were donations, while the whole number of volumes now catalogued is classified as follows, viz:—

Abridged and Juvenile,	1,170
Scientific,	882
Religious,	1,708
Voyages and Travels,	756
History and Biography,	1,200
Miscellaneous,	1,825
Total,	7,541

In reference to the use made of the Library during the past current year, we may state that during the first six months

There were loaned	2121	vols. on	877	applications.
During 5 of the last 6 months	958	"	434	"
Total,	3079		1311	"

Showing a circulation of nearly *thirty-one hundred* volumes; it being borne in mind the Library was closed during six weeks of the year.

Fifty-five volumes have been re-bound during the past year, the necessity for which affords evidence of considerable use having been made of the Library.

Our Librarian continues to have the best interests of the Institution at heart, and from his last Annual Report to the Committee, we quote the following:

"The number of persons using the Library during the past year, has been about *three hundred;* some of whom are not members of our Society. As heretofore, a large portion of our borrowers are young people and children, who continue to evince much interest and are regular in their visits.

"While there continues to be a demand by the young for *new* publications, the valuable Religious, Scientific and other works in our possession are by no means neglected, but are much sought after."

Our Committee having the joint supervision of Friends' Social Lyceum, reported a number of meetings held to satisfaction—after which it adjourned for the season. We have, as usual, appointed a committee for the ensuing year.

The long-cherished desire of successive Committees of Management to have the entire Library enclosed with glazed sash, has at length been carried out. Although the improvement has involved considerable expense, and prevented our usual expenditure for new books—the great advantage of the arrangement must commend itself to every one.

After once more introducing our collector, Jonathan Pugh, and asking through him a continuance of the liberality of Friends, we proceed to give a statement of our finances.

RECEIPTS.

The entire receipts, including balance on hand at last settlement, were	$664 70

EXPENDITURES.

Cash paid for new books, . .	$93 98	
" Re-binding " . .	24 20	
" Sash doors on cases and rearranging books, . .	223 98	
" Librarian's salary, Commissions on collecting, Insurance and incidental expenses,	$224 15	556 31
Leaving on hand, . .		$ 98 39

Which is a very small sum to commence the Publishing and Reading season with.

The Library is now open, as heretofore, on *Fourth* and *Seventh-day* evenings, for the accommodation of Friends generally, and on *Seventh-day afternoons* more particularly for the accommodation of women and children. (*Entrance from* 152 *North Fifteenth Street.*)

By direction of the Committee.

JACOB M. LLIS, *Clerk.*

Philadelphia, Tenth mo. 1873.

SWARTHMORE.

The Tenth Annual Meeting of the Stockholders of Swarthmore College will be held at Race Street Meeting-house, Philadelphia, on Third-day, 12th mo. 2d, 1873, at 3 o'clock P. M.

CLEMENT M. BIDDLE, *Clerk.*

ITEMS.

PACIFIC OCEAN SURVEYS.—The cruise of the Tuscarora, under command of Captain Belknap, for the purpose of making geographical surveys of the Pacific ocean, has thus far been successful, surveying having been made of the ocean bed for a distance of over 1,000 miles from Cape Flattery, Washington Territory. The soundings taken in this distance, thirty-four in number, indicate that the bottom of the Pacific ocean is unlike that of the Atlantic ocean between Newfoundland and Ireland. In the latter ocean the bottom is a comparatively level plateau, with gentle undulations that form high mountains, although the ascents are so gradual that the bottom may be considered for all practical purposes, level. In the Pacific ocean however, there is a submarine mountain, twenty four hundred feet in height, on which the grade of the eastern slope is one hundred and twenty-three feet to the lineal mile. The greatest depth found in these surveys was 15,204 feet; the greatest depth in the Newfoundland-Ireland basin is 12,420 feet. From the mountain above described to the last sounding, where the greatest depth was found, the grade is only six feet to the lineal mile—which corresponds closely with the gradients of the Atlantic Ocean, described by Professor Huxley as so gentle that a carriage might be driven from shore to shore without the use of the skid or brake. The character of the bottom of the ocean is of almost as much importance as the depth of water and the strength of currents. That of the Newfoundland-Ireland basin is a gray mud, consisting almost entirely of the skeletons of small marine animals, whose dried bodies also form the immense chalk-cliffs of Dover and the chalk formations of the continent of Europe. The bottom found in the Pacific surveys is described as "blue, black and brown mud, with ooze and occasional mixture of gravel and shell. An analysis of this mud may lead to important geological discoveries, and thus the cruise of the Tuscarora be made to subserve science as well as to further the material interests to be benefitted by the laying of a Pacific cable.—*Public Ledger.*

THE cultivation of Egyptian corn has been tried with marked success in California. The San Francisco *Chronicle* says: "The manner of planting is similar to that employed with broom-corn, which the stock somewhat resembles, while the head in shape is more like that of the sorghum or Asiatic sugar-cane. Instead of growing straight up, as that does, the Egyptian corn always crooks at the head and turns down when maturing. The grain in shape and size bear some resemblance to broom corn seed, but on crushing a grain it is found to be more of the nature of Indian corn than anything else. The seeds from which this corn is grown were taken from the wrappings of Egyptian mummies and that they grew after thus being laid away for two thousand years shows that this variety of cereal possesses ponderful power of reproduction. It has been suggested that it might be found to advantageously replace barley for the use of malsters and brewers. Doubtless the experiment will soon be made."

IT is thought, from recent experiments made with the electric light in St. Petersburgh, the difficulties of utilizing it for the illumination of cities have been finally overcome, and that it may now be employed

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, ELEVENTH MONTH 29, 1873. No. 40.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport 625
Learning to Speak 629
Religion 630
Extract 631
Scraps from Uupublished Letters 631
Brevity 631
EDITORIAL 632
OBITUARIES: 633
Baltimore Yearly Meeting 633
The Society of Friends 635
The Cultivation of Presence of Mind 637
POETRY:—John Underhill 638
The Action of Forests 639
Books Recently Introduced into Friends' Library 640
Items 640

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 612.)

CAMERON MILLS, 12th MONTH 20th, 1851.

. . . . . Time will not admit of my saying more than that we expect to go back to Baltimore on Second-day. It has been colder here than for many years past, the thermometer being at 10° this morning. I think about two weeks more will close our labors about Washington, Baltimore and Little Falls. I have not yet been able *continually* to adopt the language "Thy will be done" in relation to the other part of the concern, yet have no doubt as to its being a positive requiring. I do not see why one so unqualified as I feel myself to be, should be sent when there are so many stronger and more acceptable to many people. We have visited several noted slaveholders, and in every opportunity the fear of man has been overcome so that the truth has been spoken fearlessly and no offense given, but often many thanks offered with the acknowledgment that what had been said was the truth.

This morning we propose going to the awful prison. Oh! I have a dread of it, a *great dread* on several accounts! yet if we can be instrumental in handing one drop of cold water or anything that can comfort the poor creatures shall we shrink from going?" . . .

It was during this religious visit that Elizabeth Newport and her companions, Mary M Evans, James Andrews and Richard Plummer, made a visit to Henry Clay, who was at that time in very feeble health. Her address to him was appropriate and sympathetic, to which he made the following reply:—

"I am obliged to you madam for this visit, and for the kind interest you have taken in my behalf, and I also appreciate the feeling that impelled you to come. Your advice I acknowledge to be of the highest magnitude, and I shall endeavor to give it that consideration which it so justly merits and demands at my hands. I am aware, madam, that when one like myself has arrived at the age of three score years and ten, and who is as feeble in health as I am, he cannot expect to remain here much longer; yet, madam, when it pleases God to take me hence, I am willing to go; and if Dr. Jackson of Philadelphia, who is expected here this evening, should not be able to afford me that relief for my cough that is sought for, I care not how soon that period may arrive. Though I do not pretend to say that I have a full assurance that all will be well, yet, madam, I have faith in the love and mercy of God, and am not afraid to die."

Soon after our friends entered his room, H. Clay inquired of J. Andrews, whether they belonged to that part of our Society called Orthodox or Hicksites; when told to the latter, a name given in derision, H. C. replied, "I always regretted the separation in your

Society, but if I understand the difference in the two parts, the Orthodox believe in the divinity of the body of Jesus Christ, and the Hicksites in the divinity of His mission."

E. Newport's health becoming increasingly feeble she returned home, and remained till the Second month following, when, accompanied by Tacy Pancoast and Charles Kirk, she again entered upon the service, feeling as she said, that "until the work was finished there could be no true rest of mind nor body."

Her concern, it may be remembered, was not confined to the members of the Society of Friends, but included a class that rendered the prospect especially painful. For years, her mind had been impressed with the belief that she would have to visit the Southern portion of our country and plead the cause of the poor and oppressed, and endeavor, in the peaceable spirit of the gospel, to convince those who held their fellow-men in bondage of the wrong they were committing.

From the memoranda of C. Kirk, the following account of this journey is comprised:

"Second Month 18th.—Arrived at B. Moore's, in Fallston, Md. Our first application to visit a slaveholder was not acceded to, owing, I believe, to his not being approached in the right manner. It was necessary for messengers who were sent, to prepare the way, by informing the individual that a Friend was travelling through the country on a mission of *love* and had a wish to visit them. When this course was pursued, none refused. On the 19th, E. was indisposed and in bed all day. The next day we visited a slaveholder, and the day following two of the same class were called upon; toward them the gospel flowed freely, and it was kindly received. They expressed gratitude for the visits. In the afternoon went to Baltimore, and the next morning, attended Old Town meeting, which was a season of deep exercise to dear E. In the afternoon we were at Lombard street meeting, in which was borne a short living testimony. On the 24th, had a meeting in the Old house at Gunpowder, at which several slaveholders were present. The subject of slavery was treated in a clear and powerful manner, and the people listened with great attention. Had a religious opportunity with the family of John Matthews. Two of the neighbors coming in, E. was led to address them with great plainness.

25th.—One of the horses being lame we were obliged to leave him, but we were among kind friends and were furnished with a substitute. In the morning attended Gunpowder meeting, which was large, and it was a time of Divine favor. In the afternoon visited two slaveholders, both satisfactory interviews. One of them, not long after, manumitted his slaves.

26th.—Had a meeting in a Baptist house a Haverford, and in the afternoon one in school house at Cockeysville. After th morning meeting, Elizabeth had a sever attack of indisposition which kept her in bed until after the hour appointed for the meeting but she felt so strong an obligation to attend it, that a messenger was sent to explain the reason of our not being punctual and to invite the people to remain until we came. We had four miles to ride, and when we got to the house there was no fire and no way to make one. E. feeling no liberty to leave, we placed her where the sun would shine through the window and wrapped a buffalo robe around her as well as we could; this with the exercise of mind through which she had to pass, prevented her, no doubt, from taking cold. She was led to address an individual in a powerful manner, believing him to be treading a path which would lead to ruin.

27th.—Visited the family of the person who was killed in Lancaster county, while attempting to capture some runaway slaves. The family of a relative was also there, and it was a solemn and interesting occasion. We then returned to Baltimore. 29th, were at Sandy Spring meeting and made one family visit. Dined with a friend who had a poor opinion of Abolitionists.

Letter from E. N.

[Sandy Spring, Second Month 29th.

My Dear J.:—Here we arrived yesterday toward evening, after a wearisome journey the roads being wet, stony and hilly and occasionally diversified by clay and deep ruts. We have met with extremely kind friends and have needed such, for beside the attack had at B. Moore's, I was ill at Gunpowder. We were at the home of Eli Matthews, a dear aged Friend, in his 86th year. Had several appointed meetings from among Friends in that neighborhood, all ending satisfactorily and also paid several visits; a few of them were opportunities worthy of grateful remembrance. I came away fully relieved and peacefully centered under a renewed conviction that He who promised to go before and prepare the way, had graciously afforded strength and ability in the needful time, for the performance of all that was required. Although the effort was never greater to keep my mind in a state of resignation to endure the trial necessary in going from place to place under attendant circumstances, with the increasing disposition to shrink from public gaze, the evidence of being in my right allotment was clearly manifested; so that every inch of ground we have travelled over thus far has seemed under divine appointment.

When at Little Falls, my mind was so eightily impressed with the service to which had often alluded to thee, that, after many ours of suffering, I at last yielded so far that . H. was written to, and upon our return to altimore we were told that there was a pros-ct of obtaining the Capitol on First-day orning without requiring a vote from the epresentatives, and therefore there need be publicity about it. But after our visit to unpowder, we learned that no meeting could held without a full and clear understand-g with all parties, and it was very doubtful en then that consent would be obtained; that Friends about the Capitol and others o were consulted, thought it not best to ake further effort, yet expressed a willing-ss to do so in case I requested it. Upon nsideration I felt entirely released, and great s the relief, particularly as with it I seemed be excused from all further service in and out Washington. I could say much upon is subject, for it has been one fraught with tense interest and suffering to my spirit, der which there has been at times, as I have prehended, clear and enlarged views of our nding as a Society in connection with our overnment, its constitution and its laws; but forbear because I feel that they are among e King's secrets and are not to be divulged cept by word of command. . . .

E. N.

Diary Continued.

3d Mo. 1st.—Made arrangements for hold-g a meeting in the Court House at Rock-le, the county town of Montgomery Co. me friends were discouraged from making e attempt, with the belief that as the Court s then in session it would not adjourn. izabeth was obliged to pass through many ep baptisms, but faith triumphed.

2d.—Went to Rockville accompanied by . H. Stabler, and Elder, an attended the eting which had been appointed. It was posed that about two-thirds of the audience re slaveholders. The people were quiet l appeared to listen attentively to the Truth ich was proclaimed with life and power. ere had not been a Friend's meeting held that place for 20 years. After the meeting, led at Mahlon Kirk's and had a religious portunity with the family.

3d.—Attended the Monthly Meeting at ndy Spring. E. was favored to preach the spel with power, especially in the men's eting. In the afternoon visited three fami-. One of these persons subsequently numitted his slaves.

4th.—Visited Fair Hill Boarding School; the afternoon made a family visit. 5th.—ted several families, some of whom held slaves. The Truth was declared to them in its purity.

On the 6th returned to Baltimore, a distance of 26 miles. 7th were at Lombard street meeting in the morning, which was a favored season. The next day attended their Quarterly Meeting. Elizabeth was silent during the first meeting, but made a visit to the men's meeting, in which Truth reigned over all. 9th.—Visited the families of two friends. 10th.—Had a remarkable visit to a person who was a Methodist and a slaveholder. He acknowledged the Truth of E's testimony. 11th.—Made visits to five families. In the afternoon were at the residence of two slaveholders, one of whom was the owner of 3,000 acres.

Returned to Baltimore, and next day proceeded to Washington. Had a meeting in the Temperance Hall, which was a favored time.

13th.—Rode to Waterford, a distance of 44 miles. The road for about three miles after leaving "the Pike" was extremely bad, and we did not reach Isaac Steer's till after dark. First-day we attended the meeting at Waterford and dined at Miriam Gover's; had religious service in her family, and with several others in the course of the afternoon. We returned to I. Steer's to lodge, where the gospel spring was opened and the pure water flowed freely. 15th.—Dined with a widow who was a member, but her son held slaves. Had a meeting in the family. Then went to Leesburg, the county town of Loudon county, Va. A meeting in the Court House had been appointed for us, which we attended. This was a time of deep suffering for the poor instrument, but she was favored to accomplish her work to general satisfaction. Again returned to Waterford. It was E. Newport's practice, when she visited a neighborhood of Friends, to invite the Elders to an interview and acquaint them with the prospect which she had before her. When the subject of visiting the slaveholders was mentioned, although it was not opposed, yet it was evident that friends felt very cautious in regard to it. This made the burden still greater, if possible, for E. to bear.

16th.—Visited a slaveholder, to whom the gospel was preached in humility and love. Had a meeting in the town of Hillsboro' which was tolerably satisfactory.

17th.—Visited an individual whom E. N. warned of the evil which would befal him unless he repented. The poor man heeded not her counsel, and reaped bitter fruit. He was so exasperated with the Emancipation Proclamation that he sold his farm for Confederate money, and, although advanced in life, joined the rebel army. He lived to return,

but his means were exhausted and he died soon afterward. Attended meeting at Waterford. In the afternoon were at a house where the slaves were very poorly clad, and our sympathies were deeply enlisted for them, and also had a religious opportunity with a Friend's family.

18th.—Reached Goose Creek in time for their week-day meeting, which was large. Visited a slaveholder in the afternoon.

19th.—Had interviews with three persons at their separate homes, who had once been members of our Society, but who at that time held slaves. E. N. delivered searching testimonies which we had reason to suppose were well received, as all of them were at Friends meeting on the following First-day.

20th.—Visited an Englishman who owned 900 acres of land and many slaves. Although our friend E. had very close service and the system of slavery was strongly testified against, this person would not allow us to leave without dinner. We submitted, though somewhat in the cross. The wife was sitting upon the floor darning stockings when we first entered the house, and took no notice of us, but after the meeting she was very kind, and obtaining some money from her husband, took E. aside and offered to pay her for the sermon. Visited two sons of a worthy Elder who had become slaveholders, greatly to the grief of their mother and friends. E. was entirely ignorant of any of the circumstances connected with them, but her testimony was powerful and searching.

Lodged at J. Smith's and had an interesting religious opportunity with the family, individual states being feelingly addressed. Next morning were at Goose Creek meeting, in which E. was greatly favored. Dined at S. M. Janney's, after which the family was gathered, and we had a solemn meeting. There was a person present whom we had previously visited, who was a Baptist and a slaveholder. He had also attended Friends' meeting, the first day after we had been to see him. A friendly influence certainly overspread his mind. On First-day afternoon we visited a slave-holder, at whose house we found about twenty of his neighbors gathered. E. proclaimed the truth plainly and fearlessly. Lodged at N. Shoemaker's, and had a religious opportunity in his family.

22d.—Rode thirty miles to Hopewell and found a resting place at our friend Joseph Branson's. This had been a day of intense suffering for our friend E. Her spirit was impressed with a sense of a wrong which had been committed in that part of the country. A short time previously, a poor slave had been whipped so severely that he died, and his master had attempted to conceal the crime by throwing the body into the river. It w discovered, and the offender brought to tri and although the evidence against him w clear, the victim being a man of color and slave, he was not convicted ; but E. kne nothing of this. When we came to the hou where this person lived, I asked her if s would like to call there. She replied, after few moments consideration, "No—*it is t late.*" I heard afterward that he had becor so paralyzed, both physically and mentall that he was incapable of understanding wh was said to him. As we journeyed on, Eliz beth asked me to stop the carriage. S then called to the friend who was piloting and said that there was a man living in th house, pointing to one some distance from t road, that she would like to see. The frie went to the house, but did not find the p son at home, but subsequent events prov that our calling was a great advantage to This individual was mainly instrumental opening the way for us to have a meeting the neighborhood. The meeting was a ve trying one, but our dear friend was favor to warn the people, in the spirit of love.

On our way to Winchester, we had be riding, as was frequently the case, for a lo time in silence, and just as we entered t town, E. said to me, "There are *five* sla holders in and about this place, whom we w have to visit. There is one living on the ro which we are now traveling, a little way of the town on rather an elevated situati We must go there first in the morning. Th when we come out of that house and sta with our backs to it and our faces to north, there is another place to the ri hand ; we must go there next." We quired of the friends with whom we staid t night, and they named several individuals fore the right ones were named, but E. h no difficulty in deciding, when she he them. Next morning the friend and I cal to inquire if a visit would be agreeable them, and found them all quite willing. told me afterward that if E. had alw known them, she could not have more c rectly described them.

(To be continued.)

I CONFESS it is possible to be a friend one that is ignorant, and pitiable, handso and good for nothing, that eats well, a drinks deep; but he cannot be a friend me; and I love him with a fondness o pity, but it cannot be a noble friendship.

Said Menander:

By wine and mirth and every day's delight,
We choose our friends, to whom we think we mi
Our souls entrust; but fools are they that lend
Their bosom to the shadow of a friend.

From "Bits Of Talk."

LEARNING TO SPEAK.

BY H. H.

With what breathless interest we listen for he baby's first word! What a new bond is t once and for ever established between its ul and ours by this mysterious, inexplicable, almost incredible fact! That is the use f the word. That is its only use, so far as ere gratification of the ear goes. Many her sounds are more pleasurable,—the aby's laugh, for instance, or its inarticulate urmurs of content or sleepiness.

But the word is a revelation, a sacred gn. Now we shall know what our beloved e wants; now we shall know when and hy the dear heart sorrows or is glad. How assured we feel, how confident! Now we nnot make mistakes; we shall do all for e best; we can give happiness; we can mmunicate wisdom; relation is established; the perplexing gulf of silence is bridged. he baby speaks!

But it is not of the baby's learning to eak that we propose to write here. All bies learn to speak; or, if they do not, we ow that it means a terrible visitation,—a lamity rare, thank God! but bitter, almost beyond parents' strength to bear.

But why, having once learned to speak, es the baby leave off speaking when it bemes a man or a woman? Many of our en and women to day need, almost as much when they were twenty-four months old, learn to speak. We do not mean learng to speak in public. We do not mean en learning to speak well,—to pronounce rds clearly and accurately; though there need enough of that in this land! But at is not the need at which we are aiming w. We mean something so much simpler, much further back, that we hardly know w to say it in words which shall be simple ough and also sufficiently strong. We ean learning to speak at all! In spite of l which satirical writers have said and say the loquacious egotism, the questioning cusity of our people, it is true to-day that e average American is a reticent, taciturn, eechless creature, who, for his own sake, d still more for the sake of all who love m, needs, more than he needs any thing else der heaven, to learn to speak.

Look at our silent railway and horse-cars, eamboat-cabins, hotel-tables, in short, all r public places where people are thrown gether incidentally, and where good will d the habit of speaking combined would eate an atmosphere of human vitality, ite unlike what we see now. But it is not so much consequence, after all, whether ople speak in these public places or not. If they did, one very unpleasant phase of our national life would be greatly changed for the better. But it is in our homes that this speechlessness tells most fearfully,—on the breakfast and dinner and tea-tables, at which a silent father and mother sit down in haste and gloom to feed their depressed children. This is especially true of men and women in the rural districts. They are tired; they have more work to do in a year than it is easy to do. Their lives are monotonous,—too much so for the best health of either mind or body. If they dreamed how much this monotony could be broken and cheered by the constant habit of talking with each other, they would grasp at the slightest chance of a conversation. Sometimes it almost seems as if complaints and antagonism were better than such stagnant quiet. But there need not be complaint and antagonism; there is no home so poor, so remote from affairs, that each day does not bring and set ready, for family welcome and discussion, beautiful sights and sounds, occasions for helpfulness and gratitude, questions for decision, hopes, fears, regrets! The elements of human life are the same for ever; any one heart holds in itself the whole, can give all things to another, can bear all things for another; but no giving, no bearing, no, not even if it is the giving up of a life, if it is done without free, full, loving interchange of speech, is half the blessing it might be.

Many a wife goes down to her grave a dulled and dispirited woman simply because her good and faithful husband has lived by her side without talking to her! There have been days when one word of praise, or one word even of simple good cheer, would have girded her up with new strength. She did not know, very likely, what she needed, or that she needed any thing; but she drooped.

Many a child grows up a hard, unimpressionable, unloving man or woman simply from the uncheered silence in which the first ten years of life were passed. Very few fathers and mothers, even those who are fluent, perhaps, in society, habitually *talk* with their children.

It is certain that this is one of the worst shortcomings of our homes. Perhaps no other single change would do so much to make them happier, and, therefore, to make our communities better, as for men and women to learn to speak.

WATCH for little opportunities of pleasing, and put little annoyances out of the way.

"ALL that is of God enlarges and expands the soul; all that is of ourselves straitens it, and plants an obstacle in the way of God's operations upon us."

From the Economy of Human Life.

RELIGION.

There is but one God, the Author, the Creator, the Governor of the world, almighty, eternal, and incomprehensible.

The sun is not God, though his noblest image. He enliveneth the world with his brightness, his warmth giveth life to the products of the earth; admire him as the creature, the instrument of God; but worship him not.

To the one who is supreme, most wise and beneficent, and to Him alone belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with His hand, who hath described with his fingers the courses of the stars.

Who setteth bounds to the ocean, that it cannot pass; and saith unto the stormy winds "Be still."

Who shaketh the earth, and the nations tremble; who darteth His lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of His mouth; who smiteth with His arm, and they sink into nothing.

"O reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroyed!"

The providence of God is over all his works; He ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; He hath wonderfully varied them in His beings; and each, by his nature, conformeth to His will.

In the depths of His mind he revolveth all knowledge; the secrets of futurity lie open before Him.

The thoughts of thy heart are naked to His view; He knoweth thy determinations before they are made.

With respect to His prescience, there is nothing contingent; with respect to His providence, there is nothing accidental.

Wonderful He is in all His ways; His counsels are inscrutable; the manner of His knowledge transcendeth thy conception.

"Pay, therefore, to His wisdom all honor and veneration, and bow down thyself in humble and submissive obedience to His supreme direction."

The Lord is gracious and beneficent; He hath created the world in mercy and love.

His goodness is conspicuous in all His works; He is the fountain of excellence, the centre of perfection.

The creatures of His hand declare His goodness, and all their enjoyments speak His praise: He clotheth them with beauty, He supporteth them with food, He preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens, His glory shineth forth; if we cast them down upon the earth, it is full of His goodness; the hills and the valleys rejoice and sing; fields, rivers and woods resound His praise.

But thee, O man, He hath distinguished with peculiar favor, and exalted thy station above all creatures.

He hath endued thee with reason, to maintain thy dominion; He hath fitted thee with language to improve by society, and exalted thy mind with the powers of meditation to contemplate and adore His inimitable perfection.

And in the laws He hath ordained, as the rule of thy life, so kindly hath He suited thy duty to thy nature, that obedience to His precepts is happiness to thyself.

"O praise His goodness with songs of thanksgiving, and meditate in silence on the wonders of His love; let thy heart overflow with gratitude and acknowledgment; let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to His law."

The Lord is just and righteous, and will judge the earth with equity and truth.

Hath He established His laws in goodness and mercy, and shall he not punish the transgressors thereof?

O think not, bold man! because thy punishment is delayed, that the arm of the Lord is weakened; neither flatter thyself with hopes that He winketh at thy doings.

His eye pierceth the secrets of every heart and he remembereth them forever; He respecteth not the persons or the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul has shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in His judgments.

"O fear the Lord, therefore, all the days of thy life, and walk in the paths which He hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to mansions of eternal felicity, in the paradise of God."

This is the true *Economy of Human life.*

EVERY man, when he enters into society gives up a part of his natural liberty, at the price of so valuable a purchase.

EXTRACT.

"The saddest aspect of the age, to me, is that which undoubtedly contributes to social order. It is the absorption of the multitude of men in outward material interests; it is the selfish prudence which is never tired of the labor of accumulation, and which keeps men steady, regular, respectable drudges from morning to night. The cases of a few murders and great crimes, lead men to exclaim, "How wicked this age!" but the worst sign is the chaining down of almost all the minds of a community to low, perishable interests. It is a sad thought, that the infinite energies of the soul have no higher end than to cover the back, and fill the belly, and keep caste in society. A few nerves, hardly visible, on the surface of the tongue, create most of the endless stir around us. Undoubtedly, eating and drinking, dressing, house-building and caste-keeping, are matters not to be despised; most of them are essential. But surely life has a higher use than to adorn this body, which is so soon to be wrapped in grave clothes; or to keep warm and flowing the blood, which is so soon to be cold and stagnant in the tomb. I rejoice in the boundless activity of the age. I expect much of it to be given to our outward wants. But over all this activity, there should preside the great idea of that, which is alone ourselves; of our inward, spiritual nature; of the thinking immortal soul; of our supreme good, our chief end, which is to bring out, cultivate and perfect our highest powers; to become wise, holy, disinterested, noble beings; to unite ourselves to God by love and adoration, and to revere His image in His children."—*Wm E. Channing.*

Scraps.

FROM UNPUBLISHED LETTERS.

While we must admit that thorns of contention and bitterness have been allowed to take root and grow up among us, who, as a people, profess to be bound together in religious fellowship, yet there surely lives among us, a love not established in any form, but which has grown out of a mutual desire to be one with the Father and subservient to His will. This love always binds together in close fellowship those who keep under its influence. If we lose sight of this, or cast it off, our profession will be of little use to ourselves or others; but if we hold to it, and maintain it as an ever-abiding principle, then those secondary means, which we have adopted and which we call our rules of discipline, will be found helpful, restraining us from following our own delusions, and strengthening us in our virtuous resolutions.

Pure love makes us willing to accept and thoughtfully consider the anxieties of our friends on our behalf. It makes us more willing to receive than to offer the word of counsel; more willing to submit than to contend, and it brings all who yield to its government into that condition where the voice of the true Shepherd can be heard, and understood, and followed. And this voice ever calls into the true fold where are safety and peace.

From the Christian Register.

BREVITY.

Brevity is the crowning grace of eloquence, and is not to be confounded with abruptness, curtness, or shallowness, but is the terseness and precision possible only to thorough thought and accurate expression, and compatible with gentleness, grace, self-respect, deference; while an uncertain thinker and ill-trained speaker, strong only in self will and a determination to be heard, wanders hither and thither, touching on irrelevant topics, losing the thread of his discourse, if not his temper, and making himself, if not the good cause, hateful.

Blind to the telling charm of brevity in our own case, though seeing it clearly in others, we have the temerity to expect to hold attention unreasonably, to be heard for our much speaking. Our very amusements should teach us better, for, however good, they pall if long continued. Even things inanimate admire nothing long, but, next to a vacuum, abhor sameness; mark the rustling leaf, the shifting cloud, the restless sea, and the young animal, constant only to change. In the world of mind thought is quicker than light and more varied than the face of nature. Why cannot words, thought's clothing, match its swiftness and variety?

The good is bettered by being short; even happiness, for as the splendor of the sun is enhanced by the passing cloud, so joy catches a heightened glow from temporary anxiety, and the quickest to suffer is the readiest to enjoy; even life, at the longest, not long, yet too long when the capacity to enjoy, the power to reason, and the means of usefulness are gone.

See how well brevity works in the conduct of life. Rebuke a child, or a servant, in few words, and you produce an impression; emphasize it, and you talk to the wind. Speak an apt word in public, a word that burns, and you hit the mark; add a word superfluous and you efface it. Pay a short visit—clamor

will seek to detain you; spin the time out—failing attention ought to warn you of the fate of the bore. A note of sympathy is to be preferred to a crossed folio, difficult to decipher, harder to digest; a word *in* season is worth an hour of well meant advice; the brevity of a sonnet enhances its perfection.

How enforce its solemn obligation in instruction, secular and religious, so that the tender youthful heart may not turn against knowledge, the purest fount of satisfaction, and we, who are no longer young, may not grow cold to our highest interest and supreme concern?

How enlivened, how much more useful, would our conferences be, if the speaking were briefer and to the point! if our speakers would remember that they may possibly be dull, but can certainly be short, and that even eloquence has no claim to monopoly. Where is a modern Peter the Hermit to lead the "minute" men of debate in a crusade against prolixity? economists of time, protectors of patience and sensibility, mowers of vanity and the sensitiveness forever explaining its explanations?

We may not agree with the wit, who said, "A preacher exhausts all he has to say in the first ten minutes;" but can we forget that the Sermon on the Mount, the Lord's Prayer, and the Gospel Parables, are as brief as they are perfect? E. P. C.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, ELEVENTH MONTH 29, 1873.

SWARTHMORE COLLEGE.*—The annual meeting of the corporators of this institution will be held on the first of twelfth month next, at 3 o'clock P. M., at Race Street Meeting House; where a full attendance is desired. When the management of such and similar institutions has been entrusted to competent and trustworthy persons, there is a tendency on the part of those who originated the movement to relax somewhat in active interest, feeling confident that the managers and officers will do their duty. This feeling is however carried too far when it interferes with the expression on all suitable occasions (if only by the bodily presence) of the interest and confidence we feel. Every one who has occupied the position of manager of an institution, especially if the duties are arduous, must have felt something of the animating effect of a large and interested audience to hear their report, and the corresponding depression caused by a slim one. We know not that there has been any falling off in the attendance of the annual meetings of Swarthmore College from the cause referred to, but we felt like stimulating all to do the *little* that may be in their power to strengthen the hands of those to whom they have committed very arduous and responsible duties. The fears of some honest minds, in the earlier stages of this enterprise, that it would prove a *rich man's* college, and that it would overshadow neighborhood and society schools, are gradually passing away. So far from the last named effect having been produced, a renewed interest on the subject of general education, manifested by effort in that direction, has been awakened since the establishment of the college.

With regard to *cheaper* tuition, bringing it within the reach of those who would gladly avail themselves of its advantages if they could, this must be waited for. The lapse of time, bringing with it endowments from liberal contributions and bequests of those who are entrusted with ample means, will effect this if the disposition is cultivated to look toward the future of our society with hope and confidence, and to encourage every effort toward its welfare.

The refining and elevating influences of a large institution, rightly conducted, which brings together young people of both sexes on the basis of mutual improvement and high moral aims, can scarcely be estimated. We believe the religious concern which originated the College has been prominent in its management, and that the desire is increasingly felt to instill, along with literary culture, the principles and testimonies of our society. We doubt not that as time advances Swarthmore, with its pleasant re-unions and happy associations, will do much to foster in the minds of those who have partaken of its advantages, a love for the Society of Friends.

CONSTITUTIONS OF PENNSYLVANIA.—The closing of the labors of the late Convention for the revision of the Constitution of this

* A friend has called our attention to an editorial on the 15th inst., in which, alluding to this College, we say "it may meet the wants of many, &c." The word *may* was not meant to express a doubt; we might have said, "it meets a want, &c."

State, recalls the various changes in the fundamental law of Pennsylvania, since its first settlement.

The first charter was granted by Charles II in 1681, and it was under this that William Penn, with the assistance of Algernon Sydney and other lovers of liberty, prepared the "Frame of Government," which was agreed to by the first colonists.

This charter made many provisions then new in the history of political government, but since adopted as elementary principles of all State constitutions. It provided—1. Annual elections and almost universal suffrage on short residence. 2. Vote by ballot. 3. Election, not appointment of judicial officers—at first for one year, afterwards for good behavior. 4. Numerous legislators—first one hundred, afterwards five hundred. 5. Cheap and simple justice, every man allowed to plead his own cause, without a lawyer, and the pleadings to be short and in English. 6. Land to be liable for the debts of the owner. 7. Deeds for the conveyance of lands to be recorded. 8. Rotation in office, and no plurality of officers. 9. Religious liberty. With the Declaration of Independence, the "Proprietory" form of government came to an end, and a State Constitution was adopted in 1776, which remained in force till 1790, when a new constitution was adopted in conformity to the Constitution of the United States, which had gone into effect the year before.

The Constitution of 1838 superceded this, and, with various amendments made by popular vote, has remained in effect until the present time, when the people of Pennsylvania are called upon to decide upon the acceptance or rejection of a new, and it is hoped, improved "Frame of Government." One of the principal aims of the proposed Constitution of 1873, is to limit the power of the Legislature, and provide additional safeguards against the dangers of bribery and corruption, and it is to be hoped that the people will seriously consider the important matters upon which they are called to decide.

If the whole world should agree to speak nothing but the truth, what an abridgment it would make of speech!

DIED.

CARPENTER—On the 18th of Eighth month, 1873, of Apoplexy, Aaron Carpenter, in the 62d year of his age; a member of New York Monthly Meeting.

FRAMPTON.—On the 29th of Tenth month, 1873, at Pendleton, Ind., Walter Henry Frampton, aged nearly ten months; son of Wm. C. and Annie S. Frampton, members of Fall Creek Monthly Meeting of Friends.

BALTIMORE YEARLY MEETING.—The friend who two weeks ago kindly furnished some account of this meeting, was prevented by circumstances from continuing it to the close. We have just received a copy of the "extracts" from which we take the minute of exercises of Mens' and Womens' Meeting, reserving the report of the Indian Committee for next week's number.

We learn from those who attended, that the meeting was unusually large, and that it was harmonious and interesting.

Mens' Meeting.

The Friends appointed to endeavor to embody some of the exercises of the meeting for the benefit of our absent members, produced the following minute, which was satisfactory to the meeting, and was directed to be inserted in our printed Extracts, as follows:

On entering into a consideration of the State of Society, an exercise of deep feeling spread over the meeting. The apparent neglect in the attendance of some of our subordinate meetings, called forth much expression as to the nature and effect of true worship. It was shown that, as the body requires regular supplies of nourishment to sustain it, so also the soul must have its daily food in order to live. As in the beginning man only became a living soul when God breathed into him the breath of life, so must he continue to be fed with the Heavenly Manna, or he will languish and die. The setting apart of stated times for social worship does not prevent this constant communion between the soul and its Maker, but intensifies and increases the love we have one for another, for love to God produces love for our fellow men. In this way the assembling of ourselves together for Divine Worship, has been a means of strengthening the good in all ages of the world. We were encouraged to renewed diligence in this reasonable service, and assured that no loss, pecuniary or otherwise, would befal those whose first choice is "the Kingdom of God and His Righteousness." For on the regular holding of our religious meetings, in the authority of Truth, is based the very existence of our Society.

A deep concern was expressed in relation to prayer; the most solemn service in which the human soul can be engaged. The exhortation of the blessed Jesus was adverted to—"when thou prayest, enter into thy closet," and "pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." True prayer is the earnest desire of the soul to know the Father's will concerning it—a feeling of hunger and want—a sense of its nothingness, and of His fullness. Those who abide continually in this humble, seeking state, may be said to pray without ceasing; they will realize a being "joyful in the house of prayer, and fruitful in the field of offering." Vocal supplication under a constraining sense of religious duty, and in the presence of others, is often blessed by a flow of divine love, while those who are thus engaged, are baptised by one spirit into one body.

"Friends mind your calling" was the impressive exhortation addressed to this Society in its earlier days, and we have felt that the same injunction is equally applicable to us now. While the principles and testimonies of Truth, which we profess, are advancing in the world, how important it is that we be found leading lives of purity and uprightness, in order that we may be instruments in the Divine hand to advance in the hearts of mankind, the Redeemer's kingdom of peace and love.

The religious training of the children and youth, has claimed our serious consideration as a duty of paramount importance.—Although all rational minds are, at times, brought under the tendering visitations of Divine grace, by obedience to which they may be guided aright, yet we know that many are led astray by pernicious examples and erroneous teaching, from which it is the duty of parents and guardians to shield them. Were more care used to impress on the minds of the young the plainness and simplicity becoming the Christian life, it would enable them to escape many of the evils which are the natural result of a conformity to the vain and foolish customs of the world.

On reading the minutes of the Representative Committee, it appeared that the concern expressed in the Yearly Meeting last year, had been faithfully carried out by memorializing Legislative bodies, asking for the abolition of the death penalty and the substitution therefore of imprisonment with labor as a punishment for crime. Much unity was expressed with the proceedings of the Committee, and they were encouraged to further work in the same direction.

The answers to the queries elicited the fact hat our testimony against the use of all kinds of intoxicating drinks has been very generally maintained. And a fervent hope was expressed that our labors in this respect may be blessed to the family of mankind. On reading the satisfactory Report of the Indian Committee, the meeting was gratified to find that our labors in behalf of this oppressed people bid fair to produce good fruit in proper time. We have been favored with the company of many Friends from other Yearly Meetings, whose Gospel labors have been edifying to us.

Women's Meeting.

The Committee appointed to collect the exercises of the meeting, produced the following, which was read and approved, viz:

As we review the exercises of this Meeting now drawing to a close, a solemn feeling comes that the Master has indeed been in our midst. His faithful visiting messengers have so exhorted and encouraged us, that we trust our daily lives in future will show that we have not been here in vain.

The answers to most of the Queries give renewed evidence of their vitalizing tendency, so often calling on us to be on our guard.

The reading of the second answer particularly called forth excellent counsel on the subject of evil speaking, and the high standard held up by our unerring Pattern: "Whatsoever ye would that men should do to you, do ye even so to them." was represented as the test by which to measure our words, as well as our actions. We were told that the truthfulness of a statement was not always evidence of our right to communicate it, but that in reporting what we have seen or heard, we should query whether we should be willing to have the same information given respecting ourselves, were we the subject of conversation.

The death penalty for crime has claimed the serious action of the Meeting, and it is hoped Friends will live so near the Voice of Truth as to be able to exert the proper influence in its abolition.

The privileges of our sex were earnestly dwelt upon, and we were urged to a dignified expression of our sentiments in joint Committees, as being conducive to the general good of society.

The claims of the Indian race have been forcibly presented. They are His little ones—hungry, and we must feed them—thirsty, and we must give them drink—naked, and we must clothe them—sick and in prison, and we must visit them, with the sweet assurance that it is as if we had done it unto Him.

Earnest appeals have also been made on behalf of the African race, whose present condition demands our sympathy and assist-

ance in developing both their mental and physical resources. That in addition to school education, they should be instructed in sewing and other domestic duties; and our younger sisters were advised to lend a willing hand in this important service.

The memory of beloved Friends who have passed on to their better land since our last annual meeting, was affectionately recalled, and we were advised *now* to endeavor to attain to the state described by one of them, "trying to do her best, a day at a time," and then in the parting hour, we too may hope to realize her trusting, child-like utterance: "The Lord is my Shepherd, I shall not want." We were reminded that the vessels in the Lord's house were of *beaten gold*, showing the preparation that must be undergone if any would be the servants of our tender, loving Father.

TRUTH is truth though all men forsake it —it still remains unchanged the same, and its own excellence will recommend it, even though the conduct of its professors does not.

THE heart makes the man, and the outward life is only the fruit of seed sown within.

THE SOCIETY OF FRIENDS.

No. 7.

Causes of Declension as connected with the principles of the society.

(This series of articles, suspended for some months by other duties pressing upon the attention of the writer, is now resumed.)

The eleventh and twelfth of the general propositions with which we have set out are next in order. They have reference to the loss the society has sustained from the want of a proper discrimination between principles and forms, and between those testimonies and usages which are important and those which inherently are, or from lapse of time and change of circumstances have become unimportant; and the failure to put forth and hold up those principles and testimonies which are of importance, so divested of non-essential forms and peculiarities that their truth and beauty may be seen and appreciated by members and others. They impute also a lack of appreciation on the part of the great body of Friends themselves of the superior excellency of the fundamental principles of the society rightly understood, and consequent want of confidence in upholding them, and tendency toward the ritualism and superstition prevalent in the orthodox churches. The want of some high aim kept steadily in view has undoubtedly been a chief cause of the retrogression of Friends for several generations past. And the proper aim and object of the Society, as deduced from its early history, may very properly be said to be the advancement of rational religion among men. For as compared with the prevailing religion of their times the principles enunciated by Friends in the beginning were eminently rational, and they are not only equally so now but need to be put forth with a still more plain and rational interpretation to adapt them to the higher general intelligence of the present day. There has been a want of intelligent and self-reliant discrimination as to what particular features in the principles of the Society should be most conspicuously held up to the attention of the members, and as light to all inquirers after truth, which would have had a tendency to gather and strengthen and stimulate the body.

We are accustomed to speak of the *principles* and the *testimonies* of the Society. The distinction between the two is perhaps rather indefinite as to some points, but under the latter term may be embraced the testimony against a paid or professional ministry, and against oaths and the removal of the hat in defference to persons in authority, and in favor of plainness of speech, behavior and apparel, &c. It is not proposed to say anything against these and other similar testimonies further than that undue importance is attached to some of them, and that they do not of themselves embody any essential religious principles that can serve the purpose of leading the Society onward to the higher relative position which it is its appropriate place to fill in the world. It is a common failing among all religious sects to become fixed upon some one or more distinctive ideas which they convert into dogmas and unthinkingly adhere to, regardless of how little of true worth there may be in them, or how far they may have become obsolete by changes in the condition of society and the advance of knowledge among thinking people. The society of Friends is by no means exempt from this tendency.

The consideration of the branch of our subject now entered upon necessarily involves the broad and important question as to what are the leading principles of the Society of Friends—those principles or views the failure to uphold which with proper discrimination and confidence has occasioned a loss of ground to the Society. Assuming from the first the position of pioneers in the advancement of right religion, and consequent antagonism to existing churches and prevailing forms and superstitions, Friends were obliged to feel their way, and so it is yet. The opening of light to the mind as to the eye must be graduated by the susceptibility of the recipient. To maintain the society in its rightful position has therefore required persistence of effort and the constant exercise of

moral courage, and it is in this that it has failed, some branches having completely turned backward and abandoned the original ground. With the lack of courage there has been also a diversity of feeling as to how much light the religious world and many of the members themselves are capable of bearing, and hence the enunciation of principles or doctrines that conflict with popular religious notions has ever been, and still is, a matter of delicacy. It is advisable therefore to renew the declaration that the writer of this only is responsible for what may here be said. He does not presume to speak for the branch of the Society of which he is a member, nor any portion or individual member of it but himself, and disclaims any right to do so.

To undertake to define what are the peculiar views, principles or doctrines which distinguish or ought to distinguish the Society of Friends from other religious sects is a work of some difficulty, and at best cannot result in anything that will seem very striking or tangible to those possessed of the common but very absurd notion that there can be no religious organization without a fixed theological creed or confession of faith. Friends in their earlier and prosperous days at least never assumed to have such a creed.

Where are we to look then, and by what rule and by what authority are we to determine what are the principles or doctrines of the Society of Friends? Neither Fox, Penn nor Barclay, so often referred to, ever assumed to, or had the right to speak authoritatively for the society as to what was its faith; they gave only their own individual opinions; they pointed each one to the divine principle, the light of truth in his own mind as the ultimate guide and highest authority, and consistently with this they could not pretend to lay down doctrines for the Society, nor could the Society as such assume to lay down doctrinal opinions for its members. The aim of the Society as a religious organization is the advancement of truth or rather the *knowledge of truth;* and as what may appear to us to-day to be truth, to-morrow we may find to be error, it is necessarily a matter of growth and progression.

While there is, and necessarily must be, a concurrence of sentiment on some points to constitute a bond of union in the Society, it is evident this can or need only be as to points general in their character; and no two members would probably agree exactly as to what the most essential points of concurrence are, or their relative importance, or state them in the same way. And as our knowledge of truth is a thing of growth from year to year and generation to generation it follows that the most essential points of unity may not be the same now that they were at the origin of the Society, or at any more recent period.

In accordance with the foregoing prefatory explanations, we will now proceed to state what are conceived to be some of the more essential points upon which Friends of early times and all those who have since consistently followed in the pathway which they laid down, were and are and ought to be generally agreed.

First. Faith in the existence of a divine principle in the human mind, commonly called the light within, an ever present guide and monitor, whose promptings for the right become more and more distinct as lived under and obeyed, bringing peace of mind and inspiring love for God and love for all mankind.

Second. Friends have no theological creed or confession of faith, as commonly understood among other denominations, and do not regard religion as consisting in the upholding of any fixed dogmatic opinions or particular ceremonies or forms of worship.

Third. No system of religion can be in accordance with the divine order, or of any value unless it brings forth in its professors practical fruits in the way of good works, integrity and uprightness in the daily affairs of life, and charity, toleration and love, toward all, irrespective of diversities of opinion.

Fourth. God is no respecter of persons, but the same to-day yesterday and forever, and therefore the apostles and men of old had no exclusive grant of inspiration, but all men of all times have been and are equally the objects of his love and care, and all have equal access to the same eternal fountain of Divine truth.

Fifth. Friends have ever had implicit faith in the divine inspiration and excellency of many parts of the Scriptures, especially the New Testament, regarding them of inestimable value as embodying the precepts and the wisdom of religious-minded men of former ages handed down for our benefit, but they have never regarded the Bible as a book to be worshipped, but to be examined and tested and drawn upon as a source of good in subordination to the light of truth and reason in our own minds.

Sixth. Friends profess to be neither Trinitarians nor Unitarians, and repudiate all humanly devised schemes of salvation, and theological refinements taught in the "schools of Divinity," regarding such dogmas as foreign to the proper object of religion.

Seventh. The prevailing sentiment among Friends from the first has been virtually in accordance with the more rational and ad-

vanced ideas now coming to be generally recognized among intelligent people in regard to the unity and harmony existing between religion and science, or the identity of divine truth and scientific truth. T. H. S.

THE CULTIVATION OF PRESENCE OF MIND.

We will none of us be able to go through this world without finding ourselves, at one time or another, in sudden and trying emergencies, which demand instant and sensible action. Few of us can live forty years without having the life, or entire future, of some individual dependent for a moment on the exertion of our own cool reason, and this, in circumstances which are calculated to disturb the calm exercise of judgment. Such a crisis calls for that blessed faculty, presence of mind, lacking which we are sadly crippled in ability to serve well our fellow-men, and therefore our God.

That the possession of presence of mind is scarcely the rule among men, the fearful excitements, and consequent loss of life, in fires and disasters by land and by sea, as well as the multitude of cases of individual accidents clearly prove. Nine out of ten people who are killed by casualties die from somebody's lack of presence of mind.

Companies who insure against accidents would reach a great saving to themselves, if they found any way of developing this quality in the community at large. That there must be some way of cultivating this faculty is evident from the very need of it among men. In God's providence there is a supply somewhere for every want, if men only knew where to look for it. Experience has taught us that while one sex needs presence of mind quite as much as the other, women more generally lack it; and this we will not assign to any mental inferiority, but to a false education, the root of nearly all deficiencies. Investigation has convinced us of the singular fact, that many young ladies consider it an exhibition of the most delicate sensibility to enter as far as possible into the region of hysteria, whenever anything occurs which demands quiet and efficient action. Though they have never formulated their idea, it amounts to this, that to know how to do the right thing at the right time is at least unfeminine, or—terrible to think of—old-maidish! Of course this notion is not universal, else we should be in a miserable case indeed; but the more generally it prevails the more unfortunate we are.

By many presence of mind is considered constitutional; if people are not born with it they cannot possess it.

Calm, good sense may indeed be native to some souls; promptness and efficiency in extremity can be educated into or out of nearly every one.

We address ourselves primarily to parents. Our education of our children is so constant, from the first moment of their existence, even without our realizing the process, that it may require a little consideration to convince us what entirely new material they are in our hands, and how completely they are the product of the education we bestow upon them. While a mother knows very well if she have taught her child to read, she may question awhile if she taught it to eat and to play. She taught it to walk and to speak, but she may be unconscious that she also taught it to be cheerful, generous, passionate or cowardly. She thinks these characteristics were born in her baby. The child had a pre-natal bias one way or the other, which she could have cultivated or modified; the child enters youth hero or caitiff, rude or cultured very much as its tutors fashioned it.

In the rearing of children, then, let parents fix part of their attention on the need of accustoming their pupils to have presence of mind in difficulties. Let us hint that it is always well to possess and display the virtue we would instill. Next to a constant example it is good to encourage an *esprit* about the thing; show that you consider it in a measure contemptible to indulge in an excitement, when some one is suffering for calm help. Never let the remark that "Susy is so sensitive and tender-hearted" be called forth by Susy's screaming like a maniac when the baby falls down stairs; let her show her tenderness by bringing a jug of water instantly, and standing prepared to do the next thing needed. Do not neglect the cultivation of the virtue we are discussing in small things; what seems a very trifle to you is of immense importance to the toddling, wee thing. We recall a simple instance in point. A three-year old was thrown into a terrible panic by setting on fire a pile of shavings on the hearth. It was a conflagration as serious to the little one as the burning of the barn would have been to its father. Most mothers would have put out the little blaze, and petted the baby. "Hush!" said this mother, in a tone that demanded instant attention. "Pour this cup of water on the fire, and do your screaming afterwards."

The fire and the terror were quenched immediately. Afterwards—what a potent word! —this red blaze did not then surround the whole horizon of this child's life; he perceived that he should reach an afterwards, when the fire would be out, and he could devote his whole attention to screaming; his mother was not to deny him the luxury of crying about nothing. There is nothing when a

child is in a panic equal to some calm word which hints of a future, when the cause of grief shall have been done away. These trifles of child-life, these terrible new bugs, spiders and snakes that turn out to be angle-worms; these falls from precipices six inches high, and awful drownings in quarts of water, are to the child what serious emergencies will be later in life; they are capable of subjugating his entire reasoning faculties or calling forth all his energies, and nothing will ever do more. In these dangers of childhood which to us seem so absurd, it would be well for us not to laugh from our own grown-up height, but to measure the difficulty by the altitude of the child. Set it an example in proportion—as a fence ten feet high is to papa, so is a fence three feet high to little Jo. Prepare the little ones for cool usefulness by-and-by, in showing them how to meet and conquer the terrors of to-day. Daily practice will make perfect, and your child will grow up to be one of those joyfully stated to be "a host in themselves."

But there are young people and grown people no longer under tutelage, who need to cultivate this presence of mind on their own behalf. Begin by fixing it in your belief that a state of frantic excitement is no proof of admirable sensibility or of tender feeling. True tenderness will never indulge in wild cries when absolute quiet is needful to save a life. Make it a fixed rule never to scream until all the trouble is over and nothing else remains to be done. It is this expenditure of nervous power in cries which hinders efficient action. * * * * * * * * *

Christian Weekly.

From the "Atlantic Monthly for December."

JOHN UNDERHILL.

BY JOHN G. WHITTIER.

A score of years had come and gone
Since the Pilgrims landed on Plymouth stone,
When Captain Underhill, bearing scars
From Indian ambush and Flemish wars,
Left three-hilled Boston and wandered down,
East by North, to Cocheco town.

With Vane the younger, in counsel sweet
He had sat at Anna Hutchinson's feet,
And, when the bolt of banishment fell
On the head of his saintly oracle,
He had shared her ill as her good report,
And braved the wrath of the General Court.

He shook from his feet as he rode away
The dust of the Massachusetts Bay,
The world might bless and the world might ban
What did it matter the perfect man,
To whom the freedom of earth was given,
Proof against sin, and sure of heaven?

He cheered his heart as he rode along
With screed of Scripture and holy song,
Or thought how he rode with his lances free
By the Lower Rhine and the Zuyder Zee,
Till his wood-path grew to a trodden road,
And Hilton Point in the distance showed.

He saw the church with the block-house nigh,
The two fair rivers, the flakes thereby,
And, tacking to windward, low and crank,
The little shallop from Strawberry Bank;
And he rose in his stirrups and looked abroad
Over land and water, and praised the Lord.

Goodly and stately and grave to see
Into the clearing's space rode he,
With the sun on the hilt of his sword in sheath,
And his silver buckles and spurs beneath,
And the settlers welcomed him, one and all,
From swift Quampeagan to Gonic Fall.

And he said to the elders, "Lo, I come
As the way seemed open to seek a home.
Somewhat the Lord hath wrought by my hands
In the Narragansett and Netherlands,
And if here ye have work for a Christian man
I will tarry, and serve ye as best I can.

I boast not of gifts, but fain would own
The wonderful favor God hath shown,
The special mercy vouchsafed one day
On the shore of Narragansett Bay,
As I sat, with my pipe, from the camp aside
And mused like Isaac at eventide.

A sudden sweetness of peace I found,
A garment of gladness wrapped me round;
I felt from the law of works released,
The strife of the flesh and spirit ceased,
My faith to a full assurance grew
And all I had hoped for myself I knew.

Now, as God appointeth, I keep my way,
I shall not stumble, I shall not stray;
He hath taken away my fig-leaf dress,
I wear the robe of His righteousness;
And the shafts of Satan no more avail
Than Pequot arrows on Christian mail."

"Tarry with us," the settlers cried,
"Thou man of God, as our ruler and guide."
And Captain Underhill bowed his head,
"The will of the Lord be done!" he said.
And the morrow beheld him sitting down
In the ruler's seat in Cocheco town.

And he judged therein as a just man should;
His words were wise and his rule was good;
He coveted not his neighbor's land,
From the holding of bribes he shook his hand;
And through the camps of the heathen ran
A wholesome fear of the valiant man.

But the heart is deceitful, the good Book saith,
And life hath ever a savor of death.
Through hymns of triumph the tempter calls,
And whoso thinketh he standeth falls.
Alas! ere their round the seasons ran,
There was grief in the soul of the saintly man.

The tempter's arrows that rarely fail
Had found the joints of his spiritual mail;
And men took note of his gloomy air,
The shame in his eye, the halt in his prayer,
The signs of a battle lost within,
The pain of a soul in the coils of sin.

Then a whisper of scandal linked his name
With broken vows and a life of blame;
And the people looked askance on him
As he walked among them sullen and grim,
Ill at ease, and bitter of word,
And prompt of quarrel with hand or sword.

None knew how, with prayer and fasting still,
He strove in the bonds of his evil will ;
But he shook himself like Samson at length,
And girded anew his loins of strength,
And bade the crier go up and down
And call together the wondering town.

Jeer and murmur and shaking of head
Ceased as he rose in his place and said,
"Men, brethren and fathers, well ye know
How I came among you a year ago,
Strong in the faith that my soul was freed
From sin of feeling, or thought, or deed.

I have sinned, I own it with grief and shame,
But not with a lie on my lips I came.
In my blindness I verily thought my heart
Swept and garnished in every part.
He chargeth his angels with folly ; he sees
The heavens unclean. Was I more than these ?

I urge no plea. At your feet I lay
The trust you gave me, and go my way.
Hate me or pity me as you will,
The Lord will have mercy on sinners still ;
And I, who am chiefest, say to all,
Watch and pray, lest ye also fall."

No voice made answer, but, from the crowd,
The sound of a woman sobbing loud
Smote his heart with a bitter pain,
As into the forest he rode again.
And the veil of its oaken leaves shut down
On his latest glimpe of Cocheco town.

Crystal-clear on the man of sin
The streams flashed up, and the sky shone in ;
On his cheek of fever the cool wind blew,
The leaves dropped on him their tears of dew,
And angels of God, in the pure, sweet guise
Of flowers, looked on him with sad surprise.

Was his ear at fault that brook and breeze
Sang in their saddest of minor keys ?
What was it the mournful wood-thrush said ?
What whispered the pine-trees overhead ?
Did he hear the Voice on his lonely way
That Adam heard in the cool of day ?

Into the desert alone rode he,
Alone with the Infinite Purity ;
And, bowing his soul to its tender rebuke,
As Peter did to the Master's look,
He measured his path with prayers of pain
For peace with God and nature again.

And in after years to Cocheco came
The bruit of a once familiar name ;
How among the Dutch of New Netherlands,
From wild Danskamar to Haarlem sands,
A penitent soldier preached the Word,
And smote the heathen with Gideon's sword !

THE ACTION OF FORESTS.

Nature says: "The mode in which forests act in increasing the amount of moisture in the atmosphere is much misunderstood. Even in an article which recently appeared in the pages of so well-informed a journal as the *Pall Mall Gazette*, it is affirmed that this effect is due to the attraction exercised by the trees on the rain-clouds. The principle by which trees act in effecting this is, however, at least mainly, by acting as pumps in drawing up the superfluous moisture from the soil. The most trustworthy experiments show that, under normal circumstances, plants have no power of absorbing through their leaves water, either in the fluid or gaseous state; their supplies are obtained entirely through their roots, and the superfluous moisture is evaporated from the leaves. The amount of aqueous vapor thus delivered into the atmosphere by vegetation is enormous, and has been the subject of careful investigations by French and German botanists. Von Pettenkofer recently detailed some experiments on the amount of evaporation from an oak-tree, made during the whole period of its summer growth. He found the amount gradually to increase from May to July, and then decrease till October. The number of leaves on the tree he estimates at 751,592, and the total amount of evaporation in the year at 539·16 centimetres of water. The average depth of rainfall for the same period on the area covered by the oak-tree would be only 65 centimetres; the amount of evaporation is thus 8¼ times more than that of the rainfall. The excess must be drawn up by the roots from a great depth; and thus tree prevent the gradual drying of a climate by restoring to the air the moisture which would otherwise be carried to the sea by streams and rivers.

"The immediate result, therefore, of the diminution of forests in a thickly-wooded country will be to increase the proportion of the annual rainfall that is carried to the sea by the natural drainage of the country, and proportionately to decrease the amount returned insensibly to the atmosphere by evaporation."

THE days we call idle sometimes produce as much eventual strength as is derived by vegetable growth from the fields lying fallow, or from the winter repose of the tree. We walk the floor, we open book after book, we read a little, write a little, muse a little, and in the evening condemn ourselves for want of diligence, perhaps justly, so far as the motive is concerned. Yet in nothing am I surer than that this very process results in subsequent energy. Especially when I consider that those who have these lapses on certain occasions, are at others employed for hours, or even days together, at the very stretch of all their powers. In a studious life, if the scholar did not sometimes leave his formal, prescribed track, and expatiate, as it were, at random, to pick up the scattered, variegated, unclassed flowers of common, and even little, truths, he would fail to have his mind filled with a thousand things which, however heterogeneous at first, go through the digesting and assimilating process, become the ma-

terial for future argument, or furnish embellishment, illustration or example. Casting ourselves on Providence, in studies as in all things else, we find ourselves led by ways that we knew not.—*Dr. J. W. Alexander.*

BOOKS RECENTLY INTRODUCED INTO FRIEND'S LIBRARY.

(*Fifteenth and Race.*)

ABRIDGED AND JUVENILE.

Only a Pauper. By A. S. M. 1859
Tim Green and the Tinker's Seller.
For Conscience Sake. By author of Alice Lee's Discipline. 1872
Dream Children. By author of 7 Little People 1864
Sappello; or, Child Life on the Tide Water. By F R. Goulding.
The Flower of the Family E. Prentiss 1853
Nanny's Christmas. By Hough 1869
Digging a Grave with a Wine Glass By S. C. Hall 1871
Sketches for the Fire Side. By Rose Phillips 1869
The Butterfly's Gospel. By Frederika Bremer 1868
Queer Discourses on Proverbs. By Old Merry 1869
Uncle John upon his Travels. By Aunt Esther 1870
Aunt Lois. By Caroline E. K. Davis 1872
The Children of Cloveley. By author of Fern's Hollow.
Rutledge's Album for Children. By C. Heaton
The Swiss Family Robinson 1868
Water and Land, Science for the Young. By Jacob Abbott, 1872
Force, Science for the Young. By Jacob Abbott 1873
A Boys' Travels around the World. By Samuel Smiles 1872
Adventures of a Young Naturalist. By Lucien Biart. 1872
Lectures on the Chemical History of a Candle. Michael Farraday. 1861

SCIENTIFIC.

The Insect World. By Louis Figuier 1872
Volcanoes and Earthquakes. By Zurcher & Margolle 1869
The Vegetable World. By Louis Figuier 1872
The Earth. By Elisee Rechis 1872
Elements of Astronomy. By John Davis. 1867
New American Cyclopædia. Appleton, vol. 12

RELIGIOUS.

Wenlock Christison, The Quaker Confessor. By Samuel A. Harrison, M. D.

(To be continued.)

ITEMS.

FIUME.—By the opening of a branch railway line from St. Peter's, on the main line to Trieste, to Fiume, the interior of Hungary is now for the first time in direct communication with the sea. About this date, October, 1873, a line from Carlstadt, connecting Fiume with Pesth, was expected to be opened, and a third line will soon come from the borders of Transylvania, crossing the Danube, and will connect Fiume with the richest producing districts of Hungary. A correspondent of the *Times*, who was present at the opening of the first-mentioned line, says: "It will be for the people of Fiume to show that they know how to take advantage of their chances. Already, in anticipation of this, some of the more enterprising shipping masters have made trips with Hungarian flour and wines, to India and China, and with considerable success, a there will be within their reach that wealth of ba rel wood with which the low lands between t Drave and Save Rivers abound. This region w for centuries disputed ground between the Hung rian and the Turk, the population perished or fle and the country was left deserted. Nature stepp in and reared a marvellous growth of oak-trees, t stems a yard or more in diameter, and 30ft. and 40 high before the branches begin, Owing to this la ter circumstance the wood splits almost as thin a slate, and in a material unique of its kind for ba rels. Every year millions of these staves are e ported, chiefly to France; but Fiume, owing to t want of direct railway communication, profited b little by this wealth which lay at its doors. Wh once the direct communication by rail is complet it will be the fault of Fiumes if it does not mana to become the *débouché* for this as well as for all t other riches with which bountiful Nature has pr vided the lands belonging to the Crown of S Stephen, and thus make its claim to be the port Hungary a reality."—*The Leisure Hour.*

OAT-MEAL, BONE, AND MUSCLE.—Liebig has shov that oat-meal is almost as nutritious as the ve best English beef, and that it is richer than wheat bread in the elements that go to form bone a muscle. Professor Forbes, of Edinburgh, duri some twenty years, measured the breadth a height, and also tested the strength of both t arms and loins of the students in the university— very numerous class, and of various nationalitie drawn to Edinburgh by the fame of his teachin He found that, in height, breadth of chest a shoulders, and strength of arms and loins, the Be gians were at the bottom of the list; a little abo them, the French; very much higher, the Englis and highest of all, the Scotch and Scotch-Iris from Ulster, who, like the natives of Scotland, a fed in their early years with at least one meal a d of good milk and good oat-meal porridge.

Speaking of oat-meal, an exchange remarks th a very good drink is made by putting about tw spoonfuls of the meal into a tumbler of water. T Western hunters and trappers consider it the be of drinks, as it is at once nourishing, unstimulatin and satisfying. It is popular in the Brooklyn Na Yard, two and a-half pounds of oat-meal being p into a pail of moderately cool water. It is mu better than any of the ordinary mixtures of vineg and molasses with water, which farmers use in t haying or harvest-field.—*Journal of Chemistry.*

STEEL PENS.—In Birmingham the number of ste pens made weekly is about 98,000 gross, or 14,12 000 separate pens! Thirty years ago pens we sold wholesale at five shillings per gross; now, pe as good, or better, may be had for three-half-pen per gross. When it is remembered that each gro requires 144 pieces of steel to go through at lea twelve processes in the course of manufacture, t fact that 144 complete pens can be sold for thre half-pence, after providing for material, payi wages to work people, and leaving a profit to t maker, is a convincing proof of the results attain ble by the exercise of mechanical ingenuity and d vision of labor.—*Practical Magazine.*

ABSOLUTELY pure iron is said to have been pr duced by a Russian chemist by means of the ga vanic battery. During the process a large quanti of hydrogen was disengaged from the ordinary iro used. The pure iron is silver-white metal, ve malleable and ductile, and so soft as to be readi cut with a pair of scissors. It oxidizes very rapidl —*Exchange Paper.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX PHILADELPHIA, TWELFTH MONTH 6, 1873. No. 41.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport 641
First-day Schools 645
Ancient Discipline 647
EDITORIAL 648
MARRIAGE: 649
OBITUARIES: 649
Indian Report 650
Postmaster General Creswell's Annual Report 653
The Highest Use of Prudence 654
POETRY:—Through the Tunnel—Night Musings 654
Enjoy the Present 655
Treatment of Servants 655
Books Recently Introduced into Friends' Library 655
Review of the Weather, etc 655
Notices 656
Items 656

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 628.)

23d. Endeavored to make arrangements for a meeting at Berryville, County town of Clark County, Va., but were not successful. 24th. Attended a funeral of an Orthodox Friend. I felt that E. was favored to "divide the word aright." After the interment, the people were invited to the meeting-house. They accepted the invitation regardless of sectarian differences. Thus our friend E. N. had an opportunity to relieve her mind. We then went to Winchester. 25th. Visited two slaveholders—one of them the son of a Friend. In the afternoon had an appointed meeting in Friends' meeting-house, wherein a strong testimony against slavery was borne. The meeting was remarkably quiet. 26th. Went to see two individuals who held slaves—one of them a widow; both visits were satisfactory, but particularly the latter. In the evening had a meeting in the Lyceum room at Winchester, where truth reigned over all. 27th. Visited a woman who held slaves. Our friend's testimony was remarkably clear, and the evils of slavery were vividly brought into view. The uncertainty of life was feelingly alluded to. Dined at a Friend's house and had a religious opportunity with the family. Next morning had a similar one with the family with whom we had lodged. A meeting was held in the Academy at Berryville to a degree of satisfaction. From this place we proceeded to Goose Creek.

30th. Went to Waterford. Visited an individual who had once been a member, but who had become a slaveholder; it was a remarkable time. His tears flowed freely for a long time, and when we bade farewell there was no ability for utterance, but the affectionate grasp of the hand, was expressive of the deep feelings of his heart. We left him with the earnest desire that he might take heed to the counsel which had so evidently reached the witness for Truth in his mind.

Our next visit was to the owner of 60 or 70 slaves. E.'s testimony against the practice of holding our fellow-men in bondage was *very* close, but it appeared to be kindly received.

In this opportunity as well as in others, the slaves were spoken to in a feeling manner, but they were always requested to withdraw before the masters were addressed.

31st Were at Friends' meeting at Waterford, which was a time of favor. Not feeling released from Hillsboro', we went there in the afternoon, and had another meeting in a Methodist house. This proved much more satisfactory than the one held on a former occasion.

Fourth mo. 1st. On our way to Alexandria made visits to two Friends, who were located 18 or 20 miles from meeting. Our home in the city was at the house of Benja-

min Hallowell. 2d. Commenced visiting the families of this Monthly Meeting, and made eleven visits between three and nine o'clock, P. M. On 4th day attended the meeting at Washington, which was small, and afterward visited several families. 5th day. After making three family visits, we started for Baltimore. At Bladensburg, we found the bridge was unsafe, and the stream too high to ford. There appeared to be no suitable place to stay all night, and Elizabeth not feeling her mind clear of Washington, we returned. In the morning visited a Congressman on our way to Baltimore, and it proved a most satisfactory opportunity, but still we left Washington with heavy hearts. I never felt more the solemnity of the language used in reference to Jerusalem—"O Jerusalem, Jerusalem, etc." Reached Baltimore, and had a satisfactory meeting in Friends' meeting-house in Old Town.

On the 7th, went to Deer Creek. 8th. Attended Deer Creek meeting, after which, we rode to Nottingham, where he had an appointed meeting next day. Visited a family, in which E. represented things in as true a light, I was told, as if she had been well acquainted with the individual.

On the 10th arrived at our homes with feelings of deep gratitude to Him who had been with us and had so mercifully preserved us through a long and wearisome journey."

The following, incidents which occurred near Baltimore during this journey, have been furnished by a Friend who was in company with E. N. at that time. "While at the house of a Friend in a neighborhood where she had been attending a Quarterly Meeting, her mind was impressed with an obligation to visit a person who was entirely unknown to her. She described him to her host as one accustomed to the use of the pen, and who exercised a wide influence through that medium. She pointed in the direction in which he lived; after some reflection, the Friend remarked, there was a person answering that description (a non-slaveholder) living several miles distant. A messenger was sent to ask an interview, which was kindly acceded to, and E. N. was led to address him on the subject of slavery, and to exhort him to dedicate his gifts to the service of his Divine Master, and labor for the extermination of an evil, which she felt confident had deeply exercised his mind. It was believed from what subsequently appeared, that the message was felt to be an encouragement to him to do what he could for the abolition of slavery."

When this service was accomplished, she was impressed with a conviction that there was a slaveholder in the same neighborhood who occupied a prominent place in public affairs; and on ascertaining there was such an one, the way was opened, and an opportunity freely granted. She portrayed to him her feelings in regard to himself and his family, and the duty which she believed had been clearly opened to his mind in relation to the slaves which he then held as property. The visit was kindly received and appreciated."

The following letter is from a Friend who was applied to for information respecting E. N.'s religious labors in that neighborhood in which she resided:

"—— ——:—Thy dear mother, whom we remember with affectionate interest, was our guest at three different times. The first time accompanied by T. B. and L. Longstreth; she remained a week. Her health was feeble in the extreme as it appeared to us, and yet I thought it not improbable that the exercises of her mind, the deep baptisms through which she passed, were wearing upon a body that was not very strong. She appeared to feel much upon starting every morning, and returned every evening exhausted in mind and body, and upon one occasion was just able to reach the sofa and sank into unconsciousness. During that visit her exercises seemed particularly trying to her truly feminine nature. On one occasion, when I thought she had withdrawn because of physical indisposition and followed her to her room, she wept very much, and said she shrank from the work of the day that was before her. Though she assured me to the contrary, I felt my presence an intrusion, and soon left her that she might gather the strength she needed.

And that she found it I know, for she came forth bright and cheerful, and I doubt not with a renewed feeling of dedication to her Master's work. My husband, at her request, accompanied them to the families of our neighborhood, and some visits were felt by him to be very close and searching. We thought her visit to our family a peculiarly favored one. I was absent at the time of her second visit, but heard of some favored seasons on that occasion."

The subjoined extracts from letters written by E. Newport during her late visit, will, no doubt, be read with interest by those who sympathized with her in the probation of going from door to door, imparting in humility and love that with which she had been entrusted as a spiritual ambassador.

Third Month, 1852.

"*My Dear J.*—We arrived in B. from Sandy Spring, whither I went as one blind, save as regarded the direction in which to go, but I was favored to experience the promise verified again and again—'I will go before thee

and in the right time will cause light to shine out of darkness.' When I mentioned to R. B. the prospect of a meeting at Rockville, he remarked, it was court time, and he thought it would not adjourn: but we had a large meeting. Wm. H. Stabler, an Elder, went with us. It was a dreaded meeting to me, but it proved satisfactory, and was said to be a favored opportunity. Had several interesting visits to slaveholders." . . .

"GUNPOWDER.

. . . "I have been sick but am better now. Paid visits to two brothers, slaveholders. More true kindness and hospitality I never witnessed. One of them, an old man, told us we 'need not say one word for go we should not, until we had dined.' "

We parted under a manifestation of great kindness, even down to the youngest son, an open-hearted creature, full of life and fun, but who paid us every attention in his power. . . . . "

"HOPEWELL, Third mo. 28, 1852.

My Dear D. and S. Newport:

This morning I had hoped to have opened my eyes in Philadelphia, but instead thereof we are 200 miles distant. We have been as far south as Winchester. Expect to leave here to-morrow for Waterford, of which I had hoped we were clear. The present prospect is to have another appointed meeting at Willisborough, a town about nine miles distant, where we held one in a Methodist meeting-house. This was the only place in this section where individuals left the house when the subject of slavery was touched upon, and now we must go there again. I do not know whether they will stand the *fire* any better or not; but I desire to leave the consequences to Him who has to our humbling admiration so often prepared the way for us. Had an appointed meeting in the meeting-house at Winchester, where the abominations of slavery and the practice of making merchandize of our fellow-beings were strongly depicted. My mind was so absorbed and so entirely free from the fear of man, that I was not conscious such *close* things were said. There was a crowd at the doors and windows, but all were very still; some boys, sons of slaveholders, I was told, had clubs, but they sat quietly. We have paid a number of visits to slaveholders, and I have unhesitatingly advanced such views as were required of me. Yesterday we visited a widow who had many slaves. I knew nothing of her, but had to give her to understand how, by impression, I was directed whom to visit, and to explain the consistency of this, with our profession of being guided by the Spirit. I dreaded the interview, but it was crowned with peace. The effects and the evils of slavery with the sufferings it costs, were boldly set forth, and yet we were invited to dine, and even to spend the day. At one place the woman took me out privately and offered me money. I told her "we had sufficient to take us home." But said she, "I want my black people to come up." I replied, "do bring them all." Her husband was a hard master, and the neighbors told us afterwards, that she was a dreadful woman. I addressed the colored people, inciting their attention to the Spirit of Truth to guide and direct them; and entreated them to cultivate love, kindness, forgiveness and forbearance. At parting, the hostess acknowledged that all I had said was true, and she gave us a cordial invitation, if we ever came that way again, to make them a visit. I do not want you to think the way is *easy*. A remark made by Charles, yesterday, will explain our feelings. "We have visited a number, but I think it is no easier to go into this house, than the first one we entered." I deeply feel for Friends here, surrounded as they are by slaveholders. I think the testimony has not been fully sustained by *some*. I *often* feel a sense of the *future suffering in store for our country* on account of this great curse. The land is good, though the roads are intolerable. Charles sometimes pretends to scold about them, and says the people do not deserve to be visited. The slaveholders appear to live more comfortably here than in Maryland.

Your affectionate mother,

E. N.

To Miriam Grover.

PHILADELPHIA, 5th mo. 16th, 1852.

My dear friend:—I had not supposed so long a time would have elapsed before the pen would have been resorted to, in order to convey to my friends at Waterford the assurance that a continued sense of their kindness to the poor pilgrims who sojourned with them, and who partook not only of the hospitalities the frail body so much required, but who were also strengthened by the healing balm of sympathy so freely offered. Who that has known its influence when it flows from the fount of pure feeling, can but acknowledge its power to soothe and to heal. I know not that I should be thus employed now if I had not been prompted by T., for I have again been let down as into the deep. Although the garb worn may not be sack-cloth and ashes, yet it is a season when surely neither the singing of birds nor the voice of melody is heard, but one in which no flesh can glory! one in which the continual feeling seems to be to watch, watch!

I feel that I should do injustice to the af-

fectionate sympathy of my nature, not to say that I have had in living remembrance thee and thine, and many precious Friends and others in your vicinity, to all of whom I desire to be affectionately remembered. Although upon my return peace was the answer, yet the feeling of nothingness and insufficiency covered me as a mantle. In attempting to look back, there appears to be nothing in which to sorrow or rejoice. How it humiliates to feel the little that we are capable of doing for each other; but the hope has been, that if there was no good there was at least no harm done.

In that love which emanates from the pure fountain, my beloved friend, farewell. When thou art favored with near access to the altar, forget not one who feels to subscribe herself,

Thy attached friend,

E. NEWPORT.

In the Seventh month, 1853, Elizabeth Newport informed her friends of a prospect which had weighed upon her mind of "visiting such parts of some of the Southern States, as the way might open for, to attend the Quarterly Meetings of Centre and Warrington, and to appoint meetings within their limits, and also to attend Baltimore Yearly Meeting." Much sympathy was expressed by the meeting, and she was encouraged to a faithful discharge of the requisitions of Truth. During the prosecution of this concern, she made a visit to President Pierce, for the account of which the compiler is indebted to one of the Friends who accompanied her:

A Visit to President Pierce.

On the morning of Eleventh month 5th, 1853, in company with William Tyson, of Washington City, I called upon Franklin Pierce, President of the United States, and informed him that Elizabeth Newport, of Philadelphia, a minister of the Society of Friends, was visiting the meetings of her brethren and sisters of the same religious communion in that section, and had felt it right to offer him a visit in the love of the Gospel. The President replied that he would receive the visit with pleasure, at half past 2 o'clock in the afternoon, at which time he directed the messenger in attendance to introduce us into his private parlor, and to inform him of our arrival.

Near the time specified, Elizabeth Newport, Hannah Lukens, her companion, Harriet J. Moore, Rebecca Turner, and myself, reached the Presidential Mansion; soon after which the President entered, and was introduced to the Friends.

He remarked that he had hoped to have the company of his wife, but that she was not well enough to be present. He alluded to the severe bereavement they had sustained in the removal of an only son, and that it had disqualified both of them for the responsible position they had been called to assume. He also alluded to the satisfactory interview he had recently with some Friends from England, who had presented their views on the subject of slavery. E. Newport commenced by reminding him of the feeling of obligation which impelled her to offer this visit, and of the different positions they occupied in life, and yet they were children of one common Father—"One is your Master, even Christ, and all ye are brethren." Under this feeling she could address him as a brother. She then repeated the testimony of the Apostle Paul, "that the grace of God which bringeth salvation, hath appeared unto all men, teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world;" expressing the conviction that her brother whom she was addressing had known from a child the stirrings of the grace of God, and that he had not always attended to its blessed teachings, which would have preserved him from evil. She then referred to several incidents in the life of the blessed Son and sent of the Father, and to several of his testimonies recorded in the New Testament; urging upon her listener the obligation resting upon all Christians to follow His holy example.

She repeated his declaration in the synagogue of Nazareth: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captive and recovery of sight to the blind, and to set at liberty them that are bruised." The conviction was expressed, that the responsible position in which he was placed, enabled him to carry out these gospel principles to as great an extent as any one now on the field of action, and she entreated him, in the most earnest and affectionate manner, to give heed to this blessed Spirit, a manifestation of which had been given him to profit withal. As he was obedient to this, he would experience a growth in the Truth, and a qualification to carry out the discoveries which this Divine principle would reveal to the mind, reminding him of the testimony, "If thine eye be single thy whole body shall be filled with light." She adverted briefly to the evils of war and slavery, and the desolating effects they produced upon the human family. In conclusion, she alluded, in the most feeling manner, to the bereavement he and his wife had sustained in the removal of the beloved object of their affection, expressing the sympathy she felt with them, and the hope that they would be reunited in heaven.

The object of these afflictions was often to wean us from our attachments to the perishing things of this world, and to lead us gently to seek after that inheritance which fadeth not away. That this might be his happy experience was her fervent prayer, and then when the solemn period arrived, he would realize the state so beautifully described by the poet:—

Sweet is the scene where virtue dies,
When sinks a righteous soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast.

A holy quiet reigns around,
A calm which nothing can destroy—
Nought can disturb that peace profound,
Which their unfettered souls enjoy.

During the early part of this interesting testimony the President looked steadfastly on the speaker, but soon fixed his eyes on the floor, and at times manifested his emotion by tears. After a moment's pause, he replied nearly as follows: "Madam, I am not a professor of religion, but I can acknowledge the truth of much that you have expressed. It is true, as you suggest, that from a child I have been impressed with the sacred truths of religion, and though I may not have regarded them, I can assure you it is my firm belief, that there can be no permanent reformation, either in an individual or a people, that is not founded upon the obligations of civilization and Christianity. You refer to the difference of our positions in life. I feel there is none; and as you have kindly addressed me as your brother, I can in return call you my sister.

"The responsible position I now occupy is not one of my seeking, or my choice. I feel that it is a path surrounded by thorns, and can assure you I would gladly escape from it. Nothing, nothing, that surrounds me here can soothe the agonies of my crushed heart. You have adverted to the subject of war, and let me assure you that I regard it as totally inconsistent with every principle of humanity. Situated as we are, the principles of Christianity cannot be carried out in the administration of government. My father was a soldier of the Revolution. He taught me when a child, that it was my duty to defend the honor and glory of my country; but, in the war with Mexico, I was never upon a battle-field that my eyes were not suffused with tears; and let me assure you that, as far as my influence extends, it shall be exerted to avert the terrible evil of war, which should never be resorted to but in the last extremity. You allude also to slavery; upon that subject I am a northern man with northern feelings, but I find at the foundation of the government, our fathers recognize this as one of the compromises of the Constitution, and I am bound by my obligations to maintain it. It can only be abolished through the influence of moral power, or of revelation upon the mind. You speak of our great bereavement, and for your kind feelings of sympathy, let me assure you I thank you from my heart."

During the delivery of this address, the President spoke in a firm, clear voice, occasionally evincing feeling and emotion. All present were convinced that he delivered the sincere effusions of his heart. At its conclusion the company rose to depart. He bade each a cordial farewell, when Harriet J. Moore, taking him by the hand, remarked that she had been reminded of King David, who, at the loss of his son, lifted up his voice and wept, and used this language, "I shall go to him, but he cannot come to me." She expressed the desire that, in the midst of all that surrounded him, he might seek seasons of retirement, in which he could commune with his own heart and his Heavenly Father, and thus be enabled to witness a preparation for a re-union. "I have also felt," said she, "a deep sympathy with thy dear wife, and trust this may be your happy experience." To which the President replied, "I assure you, Madam, it is my desire." After a message of love to his wife from the women Friends we left, and in passing out of the room the President extended a cordial invitation to the company to visit him again, assuring them that they, or any of their friends, should always be welcome at his mansion.

(To be continued.)

For Friends' Intelligencer.

FIRST-DAY SCHOOLS.

I am glad to see the article on the subject of Friends' First-day Schools in the *Intelligencer* of the 22d inst. We want a free expression of sentiment from all who feel interested, for the subject seems to demand it. No harm will grow from such freedom, unless we are ourselves to blame.

This is a comparatively new movement within our borders, and it is to be expected that Friends will differ in their views on the subject. And, though forwardness is not to be encouraged, and even "the truth is not to be spoken at all times," it may at other times be culpably wrong to keep silence, when the welfare of society demands that we speak out our convictions of right.

I know we have differences of opinion as to the propriety of the undertaking, as well as to the manner of carrying it on. But as we are all seeking the same end, and striving to serve the same good Master, if each one is careful to move in the spirit of true love and Christian charity, the tie that binds us together as one brotherhood will not be weakened, but strengthened.

I look upon this movement as one of great importance; and Friends will do well to recognize the fact that these schools are sure to exercise a great influence upon the future weal or woe of our society. They will either build up, or they will pull down; and its future organized existence may depend upon the influence these schools exert.

It is not wise then, for those who feel an interest in the welfare of the Society, who believe it has taught the truths of the everlasting gospel, and who desire that it may continue so to teach, to be lukewarm and unconcerned about these schools; but they should give their earnest thought to the subject, and see if there be not something here for them to do, in shaping their course and their influence.

Many have vague and undefined fears in regard to First-day Schools. To me they seem a need of our times. The professing Christian sects of the day are busy plying all the arts in their power to win converts to their faith, and if we give not that instruction in divine things which the minds of our children are thirsting for, and which these schools should teach, they will yield to the influence of those whose views conflict with our simple faith. Many of us have witnessed this result. Are we guiltless when we know this danger, and will not, or do not exert ourselves to avert it?

For my part I have great hope in the good these schools may accomplish. I believe in them. I see a door opened, through which some of us are called to enter and labor in the master's vineyard, and if we are faithful to that call we shall have our reward, and our labors will bring forth fruit to the honor of the great husbandman. I wonder, that even now, more do not hear the awakening call, "why stand ye here all the day idle? Go ye also into the vineyard." I believe the one most crying evil amongst us in this day, is, that we withstand the call of our divine Master, that we listen not to hear His gracious word, that we open not our ears to the inspeaking spirit of truth—or hearing, do not joyfully obey. For, if we gave up to know His will and to do it, as we are humble and obedient, He would furnish us with ability; He would clothe us with the armor of righteousness, and send us forth as valiants to fight against the army of the Prince of Darkness.

I feel that we who are engaged in this labor need to move with conscientious regard to duty; that we need to feel our own weakness and our dependence upon a higher power; that we need to mind the inward light, and seek the guidance of the spirit of truth. And I have faith to believe that if we keep humble, and strive to keep near to this Heavenly guide, we shall be strengthened and enabled to lead the lambs of Christ's flock in paths of peace and safety, and hand forth somewhat of the bread of life to their hungering souls.

But many of us are inexperienced; and it must be expected that we shall make some missteps. If so we hope to find out our errors and correct them. We must watch over each other for good, and if we see a brother in danger of going astray, we must labor with him for his recovery. We also desire the sympathy, the advice, and the help of all who feel a kindred interest in the welfare of our Society, and who can say with John, "I have no greater joy than to hear that my children walk in the truth." We beg our brethren of more religious experience not to forsake us when we are seeking this way of truth. We want to know the right, and to do it. We are willing to be taught. With earnest appeal we can say,

> "If I am right, thy grace impart,
> Still in the right to stay;
> If I am wrong, O teach my heart
> To find the better way."

I wish to say that if this be a new movement, I do not advocate it because it is new. But let me ask if there are not instances of persons looking upon it with disfavor for that reason. Let us observe that the Creator in His works never stands still. In nature everything goes forward. The wheel that goes not around will never grind the grain. It does seem to me that there has been a standing still in the machinery of our Society. I fear that we have been sick from feeding upon the old manna; that a blight has fallen upon us by stopping to rest in our journey through the wilderness. I fear we have not heard, or hearing have not obeyed the command to our Israel to "move forward."

There is a work for us to do; there always has been plenty of work for God's children to do. Perhaps we have not been sufficiently willing to take his yoke upon us. But having put our hands to the plow, we should not stop to look back, but should press forward. There is much fallow ground that needs to be turned over to receive the influence of the sun's warm rays, and be prepared for the precious seed of the kingdom to be sown upon it.

In this First-day School duty, as in all other duties, we want to look to the *now*: the past cannot be recalled, and the future God can, and will take care of. Let us be faithful. Let us do our present duty, though it be in the little. Do what we find to do to-day, and to-morrow's sun will reveal the path we are then to walk in. I think divine wisdom has ordered this daily dependence, and the

saying is true to the faithful, that "as thy day is so shall thy strength be." The ever living God is a present help, and they who trust in Him, build their hopes upon a sure foundation.

In the wide field of labor which embraces the whole world, some are called to one kind of work, and some to another. If he bring honesty of purpose and sincerity of heart to the work, let no man judge his neighbor. It is a matter between him and his God only.

This concern with and for the children, I doubt not is a right concern with some. I can see much work to be done in this direction; and with the Lord's blessing, a rich harvest to be reaped. But without this renovating influence, how does our Society stand? Can we fail to see that the fire is burning in many places less and less brightly? I am one of those who confidently believe that the testimonies held and advocated by this Society, were the living and eternal truth. And I believe that if we will look to this same source, and this same power, it will lead us now as it did others then, and if we are faithful we shall find work for our hands to do. Can we look with unconcern upon the world, where men fall so far short of the glory for which they were created, and of which they were made capable; where we see the evil and iniquity, the injustice and oppression which abound—where we see wickedness and wrong sitting in high places, and men pursuing their lusts and gratifying their pride, forgetful of the Lord who is God over all, and before whom it is declared that "every knee shall bow, and every tongue confess!"—must we not raise our voice to warn them of their danger, and entreat them to turn from the evil of their ways, and seek His forgiveness, who is abundant in mercy, "who delighteth not in the death of any, but would that all should return, repent and live?"

With reference to the communication of our Friend, D. G. M., I would say that as far as I am aware, "religious teaching"—the inculcation of religious truths are the paramount concern of these schools. And further, I cannot see how their influence can "decrease the attendance of week day meetings." I will also add that I have a regard for the feelings, and a deference for the views of other Friends. Let us honestly seek for the truth, but not compromise it—still, if to "compromise" means to have charity, to wait and hope, to bear with one another, and to dwell in love, then I too am for it. E. M.

Poughkeepsie, N. Y., 11th mo. 24th, 1873.

"It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering."

ANCIENT DISCIPLINE.

My esteemed friend, David Petit, of Salem, N. J., has kindly loaned me a manuscript work which appears to have been prepared for "The Quarterly Meeting of Gloucester and Salem," as per the following minute copied therein.

"At a Yearly Meeting held in Philadelphia for Pennsylvania and New Jersey, by adjournments from the 25th of the Ninth month to the 1st day of the Tenth month, inclusive, 1762.

The clerk acquainted the meeting that the alphabetical collection of the rules of Discipline, and advices given forth by this meeting from the first establishment thereof, has been compared with the original minutes, pursuant to the directions of the meeting last year, and a number of copies for the use of the Quarterly Meetings are also transcribed and most of them examined and ready to be delivered. He is therefore desired to deliver a copy to the clerk of each Quarterly Meeting, when the necessary minutes now agreed upon are added thereto. Copy from the minutes of said Yearly Meeting, James Pemberton clerk this year. N. B. The figures in the margin denote the year when the respective minutes were agreed upon."

Under the head of Queries I find the following:

"1743. This meeting directs that (the following) Queries may be read in the several Monthly and Preparative Meetings within the verge of this meeting, at least once in each quarter of the Year, to the end that the overseers or other weighty Friends may make such answers to them as they shall be able to do, and their respective circumstances may require. The members of such meetings may by this means be from time to time reminded of their duties.

1st. Are Friends careful to attend their meetings for worship both on First-days and other days of the Week appointed for that service, and are they careful to meet at the Hour appointed; do they refrain sleeping in Meetings, or do any accustom themselves to Snuffing or Chewing Tobacco in Meetings?

2d. Do Friends keep clear of excess either in Drinking Drams or other strong Drink?

3d. Are there any that keep Company in Order for Marriage with those that are not of us, or with any others without Consent of Parents and Guardians?

4th. Do Friends keep clear from Tattling, Tale-bearing, Whispering, Back-biting, and medling with matters wherein they are not concerned?

5th. Are there any Friends that frequent Musick houses, or go to Dancing or Gaming?

6th. Are Friends careful to train up their

Children in the Nurture and Fear of the Lord, and to restrain them from Vice and Evil Company, and keep them to plainness of Speech and apparel?

7th. Are the Poor taken care of, and are their Children put to School and Apprenticed out after sufficiently Learned, to Friends; and do Friends put their own Children out to Friends as much as may be?

8th. Are there any who launch into Business beyond what they are able to Manage, and so break their promises in not paying their just Debts in due time; and where Differences happen, are Endeavors used to have them speedily Ended.

9th. Are there any belonging to this Meeting that are removed without a certificate, or are there any come from other parts appearing as Friends and have not produced Certificates?

10th. Are Friends Clear from depriving the King of his Duties?

11th. Do Friends observe the former Advice of our Yearly Meeting, not to encourage the Importation of Negroes, nor to Buy them after Imported?

12th. Are Friends careful to settle their Affairs and make their Wills in time of Health?

The Overseers and other Friends are earnestly desired to take due Care in all the foregoing particulars, to Advise or deal with such as are in the breach of these or any other branch of our Discipline."

In 1755 the Queries were revised, a 13th one added, and four Annual Queries adopted. Farther extracts will be reserved for a future paper. J. M. T.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 6, 1873.

CULTURE AND KNOWLEDGE.—We quite agree with the sentiment expressed on a recent occasion by President Woolsey, of Yale College, that we should place character before culture, and culture before knowledge. The education of our youth should have for its first aim in all cases, the promotion of virtuous principle, and next the careful training of the intellect to habits of correct thought and careful investigation. Every study should be pursued not as an end, but as a means of the higher end of mental culture. The attainment of knowledge is not the only, nor even the first thing to be aimed at, but the training of the faculties is a matter of far greater importance. The mind should not be treated as a mere receptacle to be in some way filled, but should be considered more as a field to be fitted for the reception of the seed which shall hereafter yield the good fruit of sound learning.

B. G. Northop, in an essay on this subject in his late work, entitled "Education Abroad," remarks that we see pupils pass through the ordinary course of study, in some cases, with little control over their own minds, utterly deficient in the power of application, with little interest in study, and without any purpose or prospect of future improvement. The all important power of using the faculties and resources of the mind, in which lies the secret of success, have *been* in *too* many cases undeveloped.

"The elements of the several branches may be fixed indelibly in a child's memory; he may even have the leading facts and principles of the sciences upon his tongue's end, and become a walking encyclopedia, and yet be only a learned driveler. He can tell you what he has read or heard, and nothing more. Take him off the beaten track, ask him any inference from the stores which he has gained *memoriter*, and he is dumb. He has not learned to think for himself, nor ever dreamed that the great object of study is to draw out and exercise the various faculties of the mind.

The habit of learning words and formal propositions without understanding their meaning, is still too prevalent in our schools. This practice arises from the mistaken theory of education under consideration. Such superficial attainments are always chaotic, and sometimes worse than useless. They lead the pupil complacently to imagine that he has the substance, when he has only the shell and semblance of knowledge. He has studied the book, but not the subject of which it treats A sense of our ignorance is the first step towards knowledge; but a system of instruction which leads pupils to over-estimate their attainments, fosters conceit and indolence, and removes the incentives to study."

True culture, the training of the intellect—the awakening of the understanding tends ever to humility. "The greater the circle of knowledge, the greater the horizon of ignorance which bounds it."

Knowledge is proud that he has learned so much; Wisdom is humble that she knows no more."

The really enlightened understanding will see that beyond the small area of the attained, lies the vast and wondrous realm of the unattained, and will realize how little self-conceit befits the learner in God's universe. "Thus, for example, Socrates represented his knowledge as nothing; Bishop Butler compared his to a point; and Newton his to a few pebbles which a child picks up on the shore."

The awakened intellect will feel an insatiable desire for self-improvement, and the student so awakened will be a scholar through life, and occupy the intervals of labor or business engagements in the cherished work of mental improvement. Minds so trained will be able to think accurately and decide promptly in the various emergencies of life, and even when overtaken by perplexing combinations of circumstances, will not resolve on one thing to day, and to morrow the opposite; or begin to doubt and waver as soon as any thing positive has been determined upon. It is not difficult to recognize such a person as well in a brief conversation as in the whole course of life. He is distinguishable, at a glance, from those who are forever lingering among unexecuted resolutions and abandoned projects, always making up their minds, but never reaching a fixed and an abiding conclusion. Those who are alternately drawn in opposite directions soon find their efforts frustrating one another, and come to feel demeaned in their own eyes. Conscious that they are powerless, they have neither the heart to attempt nor the force to accomplish anything. Such instances of fickleness are not rare. It is a tendency against which our youth need to be guarded with special care. The erroneous theory of education under consideration directly fosters fickleness, while thorough mental discipline imparts unity and force to the character. Without such discipline, a man will not think for himself, he will waver and hesitate, now almost persuaded, and soon not persuaded at all. He will have neither accurate discrimination nor sound judgment; he may be very learned in appearance, but never strong, self-relying and original.

But above and before all other considerations is the development of the moral nature. We can adopt the language of a recent writer on this subject: "The intellect executes what the heart designs; it is therefore the servant, not the master. It is the instrument, but not the hand that guides it; the force, but not the spring that sets that force at work. If, then, the selfish principle directs and stimulates the intellectual powers, their cultivation will only bring increasing misery, but if the heart be imbued with the principles of righteousness and love, if pure desires and high aims are the constant guides of the intellect, then its cultivation will be an increasing and unmeasured blessing."

This touching of the springs of happiness, this purifying of the fountain of life, must ever be pre eminently the parent's work. To no one else is the opportunity afforded, and upon no one else can the responsibility rest. The greatest difficulty which the faithful teacher has to encounter is the want of conscientiousness in the pupil. Too often the previous training, or want of training, has induced the conclusion in the child's mind that the neglect or evasion of school duties can involve no serious penalty—nothing greater than a low mark in the class or, at most, the non-acquisition of some branch of knowledge. He has never been taught the ruinous effect on the character of the wilful neglect of a known duty, never been trained to that prompt obedience to the voice of conscience that will ensure faithful scholarship, far more certainly than the richest prizes of emulation. Education will never be thoroughly successful, until parents become co laborers with teachers, instead of shifting upon them their own responsibilities, and until they fully appreciate that the reform of the nursery must precede the reform of the school room.

MARRIED.

THOMAS—HOLLINGSHEAD.—On Fourth-day, the 15th of 10th month, 1873, at Hartford, N. J., under the care of Chester Monthly Meeting, at the residence of the bride's parents, Howard, son of William S. and Rebecca Thomas, of Riverton, N. J., to Ella R., daughter of Enoch and Rachel E. Hollingshead.

DIED.

HICKS.—On the 26th of 7th mo., 1873, Phebe M. Hicks, aged 70 years; a member of Jericho Monthly and Jerusalem Particular Meetings.

COMBS.—On the 23d of 10th mo., 1872, John Combs, in the 74th year of his age; a member of Jericho Monthly and Jerusalem Particular Meetings. In his advanced age he became a member of our Society.

TOMLINSON.—On the morning of the 2d of 7th mo., 1873, after a painful illness of three month's duration, Benjamin Tomlinson, aged 61 years; an approved minister of Byberry Monthly Meeting, Pa.

INDIAN REPORT.

BALTIMORE, 10th Month, 24th, 1873.

To Baltimore Yearly Meeting.

Dear Friends:—The Standing Committee on the Indian Concern, reports:

That they have given earnest attention through the past year to the important interests entrusted to their charge. At the time we last reported, a new Agent, William Burgess, had just been appointed for the Pawnees, the tribe more immediately under the care of our Yearly Meeting. William Burgess entered upon the duties of his office in the first month, 1873, in the midst of a severely cold and protracted winter.

About three months after he had entered upon his duties as agent of the tribe, a petition was prepared, and signed by some of the white settlers in the counties adjacent to the Reservation, praying for the removal of agent Burgess, (and the abolition of what is termed the "Quaker Policy" as it applied to that Agency,) for incompetency and mal-administration of the affairs of the Agency, as a ground for which a number of specifications were contained in the petition. The Secretary of the Interior kindly furnished our Committee with a copy of the petition, and promptly appointed Judge Wm. J. Haddock of Iowa City, a commissioner to investigate offiially the charges and specifications contained in the petition. The Committee, Agent, and Superintendent, all desired that this investigation should be made, believing that the short period of winter weather that had elapsed since William Burgess had entered on duty as Agent, would at once exonerate him from the charges and specifications made against him. After a full investigation by special commissioner Haddock, aided by the Superintendent and Agent, (made on the Reservation) the following very satisfactory report was made to the Department, exonerating the present Agent from blame, and bearing testimony to the general correctness and efficiency in the conducting of the affairs of the Agency.

Extracts from W. J. Haddock's Report.

"William Burgess, now the acting Agent, in the short time he has been in the position, is not justly chargeable with any of the mistakes, or any mismanagement of the Indian Affairs at the Pawnee Reservation. As far as can now be seen, he will make a good officer, at least nothing to the contrary appears in the testimony."

"Facts Gathered from Observation, &c."

"It appears that the Manual Labor School is well conducted, and that in all subjects and matters attempted, or expected to be taught to the Indian youths in attendance, that they are making steady, certain, and perceptible progress. Your Agent would not be able from observation, to agree with the accomplished and enthusiastic young ladies, who are engaged in teaching the schools, that the Indian children are making, or capable of making, as rapid progress as white children laboring under the disadvantage of acquiring a new language, and the rudiments of an English education at the same time. It is gratifying, however, to know that they are making *any* progress.

"The discipline, order, and cleanliness of the pupils in this school, and the respect paid to their instructors, argues a healthy, moral tone for Indians.

"The only 'day school,' as it is called now in operation for the village Indian children, seems to be in strikingly good condition, and making better progress for the short time it has been running, than what might have been expected. The only inducement to attend it, besides the love of education, (if that has any weight) is presents of clothing and other comforts, bestowed on the children by the Society of Friends through the teachers.

"In proportion to the amount expended this day school seems, in an educational view to yield much better returns than the Manual Labor School. Though it is probable that large youths could not be induced to attend the day school voluntarily. The advancement of the tribe in the art of agriculture, although perhaps their whole knowledge on the subject is not very striking, is still perceptible, and as far as could be judged, has been and is progressing."

The Report appears to have been satisfactory to all parties, as we have heard no further complaint.

Last Sixth month, two members of our Committee went out as delegates on behalf of our Yearly Meeting, to visit the Pawnee Agency, see the condition of the tribe, the manner in which the industrial and other schools were conducted, and the general administration of the affairs of the Agency, and their report was very satisfactory. That Committee reports that:

"Agent Burgess is fully aware of the difficulties that surround his position; and that he is exerting himself to the best of his ability, to correct any errors that may have

isted under previous mismanagement, but at he had not been there long enough, at e time of our visit, to show any very marked sults; nevertheless, from the investigation ade), we are confident that as much is be- g done as should be expected, with the nited means at his disposal; and we con lently anticipate more encouraging results om farm operations and labor, than have retofore been, or can now be reported.

"The industrial school, calculated for the commodation of 80 scholars, had at the ose of the session, 13 girls and 34 boys, d it is the intention of Agent Burgess to ake an effort to have it filled to its capacity re-opening. Results equal to the expendi- res for this institution are not being pro- ced, and we believe that the present paid orking force would be equal to conducting d managing a school of 80 scholars. There e two day schools on the Reservation, one which has been in operation for 18 months, ith most encouraging results; the other has st been opened—each has about 50 scholars. e held a council with the chiefs and head- en of the tribe, and desired them to make nown their wishes and wants. They mani- sted much anxiety to have their land sold, d a desire to be settled in houses on their lotments, and live and work like white peo- le. They expressed much satisfaction with eir Agent, and said we had sent them a od man."

At the time of the visit of the Committee, the 6th month last, the children were as- mbled with the principal and teachers on irst-day mornings in the school room, and ent through the usual exercises of a First- ay School; and in the afternoons of that ay, meetings for worship were held, to which e employees and neighbors on and around e Reservation were invited, and many at- nded, it was thought, with an earnest desire promote the cause of truth and righteous- ess. The Committee was gratified with the eneral good order which prevailed in these ssemblies.

The Industrial School has been re-opened ith an addition of twenty scholars. The ommittee extended their visit to the Omaha nd Winnebago Agencies and Indians, and ere much encouraged with the evidence of rogress they beheld under the present ad- inistration of affairs.

Upon application to Congress through the ecretary of the Interior by the Executive ommittee, an appropriation was made for n experiment, of employing a matron to eside at the agency to instruct the women in aking bread, sewing, and the different en- agements in household economy, and Sarah . Wright, of Woodlawn, Va., was appointed to the office, and is now industriously and successfully engaged in the interesting vocation.

The number of the tribe who were brought home wounded and sick after the recent terrible massacre of the Pawnees by the Sioux, while peacefully on their hunt, have added many to the objects of her attention, and her timely presence with them seems to have been truly a blessing, as well as a demonstration of the value of her services, and the success of the experiment made in her appointment.

The Committee thought it right, in view of the opportunity her presence there afforded her of seeing when the sick are really in need of something, to place at her disposal a small sum of the Yearly Meeting appropriation, with which such articles may be procured.

We are glad to see the promptness with which the authorities in Washington have made known to the Sioux, who have been guilty of the melancholy outrage just referred to, that they would be required to return the property they had taken from the Pawnees, and that hereafter they will be denied the privilege of going off their Reservation to hunt.

This last regulation will greatly increase the security of the Pawnees, and together with the increasing population of white settlers on the Western border of their Reservation, will remove the apprehension of a raid from the Sioux.

The following extracts from the report of Superintendent Barclay White, made to the Six Yearly Meetings, 4th month 26th, 1873, will be read with interest:

"*Dear Friends:*—Since my last Semi-Annual Report, peace and good conduct have prevailed among the Indians of this Superintendency. No acts of violence between the Indians under our care and the whites have occurred, excepting one trivial case of assault by an Indian in defence of his property, about being stolen from him by a white man.

"An atrocious murder of three Sioux Chiefs, by two white men, and of two half-blood Sioux, by other members of the Sioux tribe, have occurred within the bounds of the Superintendency. These Indians were not under our immediate care. The particulars of the first named murder as narrated by one of the murderers, was early forwarded to the Indian Department from this office, and the depositions of witnesses to the last one were recently taken by myself, under instructions from the Secretary of the Interior, and forwarded to the Commissioner of Indian Affairs.

"Entire harmony prevails between the Indians and the various government employees

among them, and I know of no difficulty, existing or likely to occur to mar such feeling. Indian apprentices are placed in all the departments of agriculture and mechanical trades when opportunity occurs, and they are generally making satisfactory progress. The Pawnees have lost one man and about two hundred horses by Sioux raids during the last six months. This loss principally occurring while on the hunt in the Republican country, caused their return without the usual supply of meat and robes, and they have consequently been in a destitute condition. I have just remitted to their agent $3,000 for the purchase of supplies, which it is hoped will prevent suffering.

"Depredations upon the timber of the Indian Reservations by white men has been very extensive. It is difficult to recover damages for such trespass through the courts of law, and as litigation brought but little result except the ill-will of the offenders, I asked consent of the Commissioner of Indian Affairs to endeavor to settle with such persons as had trespassed on the Pawnee timber without resort to the courts. Such consent was given with the instructions that those who did not pay for the timber taken, were to be proceeded against in the usual manner, and where settlements were made, it must be with the understanding that the parties promise to cease from such depredations in the future.—Upon these conditions I settled with one hundred and forty-two white men, who acknowledged they had taken from said Reservation four hundred and forty-three loads of wood, and they paid for the same. The names of two others, who had taken wood, but would not pay for it, were given to the United States Marshall for arrest.

"The Government survey of 50,000 acres of land, to be sold from the Pawnee reserve, was nearly done, when winter compelled the surveyors to leave the work unfinished. I have not heard of its being completed.

"It is the conclusion of Gen. Ord, commanding this military department, that in future one or two white men should accompany all Indians leaving their Reservations on Buffalo hunts. I fully concur with him in such judgment, and believe the Depart ment will provide for the payment of such persons, but it is almost impossible to procure white men willing to take the charge who are suitable to entrust the Indians with. Settlements are extending so rapidly, that trouble is almost unavoidable if they go alone, and the Pawnees and Otoes are not yet prepared to dispense with Buffalo hunts without substitute in beef rations. This I hope Congress may grant in a future appropriation all bu tam not very confident of such a result. If a weekly beef ration could be substituted temporarily for the buffalo hunt, in the tribes now semi-annually leaving their Reservations for that purpose, there would be full opportunity, with the proceeds from the land about being sold to concentrate their energies upon the agricultural development of their reserves.

"The Sioux raids which have so much retarded the progress of the Pawnees, must soon be stopped by the white settlements now rapidly closing around the Reservation."

Agent William Burgess makes the following Report to Superintendent Barclay White under date of 4th month 22d, 1873:

"*Respected Friend:*—In response to thy letter of the 14th inst., I herewith present a statement of the number and condition of our schools. During the past winter there have been 47 pupils in the Pawnee Manual Labor School, boys and girls of various ages from five to seventeen years. Their course of study is spelling, reading, writing, object lessons, geography, history, and mental and practical arithmetic. The girls are instructed in sewing, knitting, and general house work. The boys assist in the kitchen, laundry, wood cutting, and out door work on the school farm receiving instruction thereat. The day school, which has been in operation about eighteen months, numbers 32 pupils, but the average number during the winter has been 20; (at present the measles prevail, and regular attendance is interrupted.)

"The course of study in this school is spelling, reading, writing, arithmetic, and object lessons. The girls have also been taught to sew and knit. Two new school houses are projected, and one of them is in course of erection.

"The teachers for these schools are employed in the Indian villages, giving instructions in the lodges, and ministering to their many needs. The progress of most of the pupils in the several schools has been as satisfactory as could be expected, from their surroundings and the facilities afforded.

"While some are careless and indifferent to mental improvement, others are quite apt, and show a disposition to improve, adopt the habits and customs of civilized life, and provide for their wants both present and future."

In a letter received by our Secretary dated 10th month, 13th, 1873, Agent Burgess, says:

"The village matron, Sarah E. Wright, gives instruction to the village women in sewing, washing, baking and other household duties. A room has been fitted up adjoining the new school house where they come to visit her, and, in addition to the specific duties named, she often dispenses aid, comfort and advice to the poor, the sick and afflicted.

"During the year various needed repairs

ave been made in the Agency buildings, d several improvements have been made and around the Pawnee Manual Labor chool building, having a bearing upon the mfort and conveniences of the cook and ash rooms, especially in procuring wood and plentiful supply of water, now pumped by orse power into a large tank in the basement om which it is easily drawn.

"With my concurrence, domestic fowls ere introduced at the Manual Labor School y the teacher of labor, and the experiment as been quite successful.

"On the farm most things have worked to easonable success and satisfaction. We arvested about 800 bushels of wheat and 12 bushels of rye. The oats were somewhat amaged by grasshoppers. but threshed over 100 bushels.

"Owing to heavy spring rains, corn was late planting and late in maturing, so that the op is only moderate. Twenty acres of rye ave again been sown to secure another nance for feed, if corn or oats should fail.

"Various improvements are contemplated, ut it will require some time to bring all our lans to bear with the limited amount of eans at command.

"The most friendly relations subsist beween the Indians and myself, so far as I can erceive, and while there are frequent cases equiring advice, attention or correction in me form, they mostly obey positive orders, nd give a friendly ear to counsel.

"The Commission for the appraisement of he Pawnee lands is now on duty, and I have o cross the river nearly every day to assist hem on the field. The work is progressing airly, but it may require several weeks to omplete it.

"I have nothing further of special interest equiring this report to be lengthened, but in he great work, and responsibility before me, vith earnest intention to do the best I can, I ope to receive your friendly counsel from ime to time, that my hands may be strength ned, and my labors made more effective for ood."

We have continued our attention and as istance to our old friends, the Seneca Indians, t the Cataraugus and and Alleghany Reseration in Western New York, whenever our id has been applied for. The cold of the ast winter having commenced at an unprecedentedly early period, we were asked for id to procure overcoats for the Indian boys nd young men, who were employed with the eams hunting wood for the Orphan Asylum nd other purposes, and through the liberal ty of some kind friends in the city of New ork, we were enabled to make up the full mount desired. Some business the Indians had with the authorities in Washington was attended to as soon as they made their wishes known, thus fulfiling the promise made to these interesting people many years ago by our Yearly Meeting.

By Reports from the Treasurer of the several Indian Aid Associations of Baltimore Yearly Meeting, we find during the past year, that contributions in money, material and labor, amounting to about $500, have been received and the products have been forwarded to the Agency, and applied to the comfort of the sick and disabled of the tribe, and the clothing of the school children.

The Treasurer of the Indian Fund reports a balamce of $232 07 in his hands, one hundred of which has been appropriated, but not yet withdrawn We respectfully ask that the sum of $300 be appropriated for the use of the Committee for the eusuing year.

Signed on behalf of the Indian Committee of Baltimore Yearly Meeting, by

B. Rush Roberts, *Secretary.*
Saml. M. Janney,
Richard T. Bentley,
Rebecca Turner,
Benj. Hallowell.

Postmaster General Creswell's annual report for 1873 is an able and interesting paper. It states that the ordinary revenues of the department for the fiscal year ending June 30, 1873, were $22,996,741.57, an increase of $1,081,315.20 over the preceding year. The expenditures of all kinds were $29,084,945.67, or $2,426,753 36 more than the year ending June 30, 1872. From this it will be seen that the expenditures were $6,088,204 10 in excess of the receipts. The number of adhesive stamps issued during the year was 601,931,520, representing $16,681,189; stamped envelopes, newspaper wrappers, and postal cards, 162,266,600, representing $3, 718,587; making a total of $20,399,776. The number of post-offices in operation in the United States on June 30, 1873, was 33,244, an increase of 1,381 during the year. The total number of employees in the department throughout the country is 47,361. There were received at the Dead-letter Office 4,402,357 letters, of which 268,429 were foreign, representing a value of $5,795,764.11. Of these letters only 1,826,108 were delivered to their owners or writers, but the amount represented by them was $5,377,923.27. No more striking evidence of the popularity of the money order system, inaugurated by our present Postmaster General, is needed than the report now before us, showing that 3,355,636 orders were issued during the year under review, the aggregate value of which was $57,516,216,79, an increase of 18 55 per cent.

In presenting the financial results of the abolition of the franking privilege, Mr. Cresswell is confined to the last quarter of the current year, ending September 30, 1873. The result is gratifying as appears from the figures given, showing that the increase over the corresponding period in 1872, in the issue of stamps, newspaper wrappers, etc., exclusive of official stamps, amounted to $583,198, or 12.5 per cent. It is recommended that publishers be compelled to prepay postage on their newspapers to subscribers and exchanges in advance at the office where mailed, instead of having the option of paying either at the office of mailing or that of delivery. The establishment of postal savings banks is again urged, and this subject occupies a large part of the report. Mr. Cresswell thinks the title "Post Office Savings Banks," recommended in his previous reports, was not well chosen, and says they may be more accurately designated as "Postal Savings Depositories." This is merely a change in name—the idea is the same. In support of his scheme the operations of the British post office savings banks are described, and valuable statistics published, and in conclusion he says: "I am clear in the conviction that the establishment of postal-saving depositories will be found an eminently wise and practical measure; and, in the hope of contributing something to that end, I will submit, at an early day, a form of bill embodying the necessary legislation." The report concludes with a statement of the Postmaster General's well-known views on the postal-telegraph system, which are given at some length. He recommends the immediate construction of all such lines as may be needed under the direction of competent officers of the Engineer Corps of the army.

THE HIGHEST USE OF PRUDENCE.—The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilirate; those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy to be useless incumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tend, and of which every desire prompts the prosecution. It is indeed at home that every man must be known, by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence.—*Samuel Johnson.*

THROUGH THE TUNNEL.

BY C. B. LE ROW.

The train in its speed and fury
Tore onward along its way,
And at once in the deepest darkness
We were shut from the light of day.
I said to my little daughter,
As I felt her shrink in fear,
"Don't be frightened, Bessie, my darling,
For father you know is here."

"I was scared just a little, papa,"
She said in a minute more,
When we came again into sunshine
As bright as it was before;
"For you see I 'most forgot you,
Though of course I ought to know
You wouldn't let anything hurt me,
No matter where we might go."

I have often thought of the journey,
And my little one's shrinking fright,
When the way was suddenly hidden
And faith was much less than sight.
For her terror passed in a moment
At the words which reached her ear,
And she said, "That was all I wanted—
To be certain that you were here."

Can we say the same to our Father
When He leads us in ways not known—
When we see not the path before us,
And faith with the light has flown?
Life takes us through many a tunnel
Where often for weary years
We journey in outer darkness,
Tormented with doubts and fears.

"Fear not, I am with thee alway,"
Is the message for us to heed,
For we know His protecting presence
Is nearest in time of need;
And step by step we are reaching
The light of that perfect day
Which will shine with a greater glory
For the shadows that marked the way.

NIGHT MUSINGS.

SELECTED.

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but Thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For, Oh! in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with Thee.

More tranquil than the stillness of the night.
More peaceful than the silence of that hour,
More blest than anything, my spirit lies
Beneath Thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but Thee?

ENJOY THE PRESENT.

It conduces much to our content if we ss by those things which happen to trouble, d consider what is pleasing and prosperous, at by the representation of the better the rse may be blotted out. If I be over- rown in my suit at law, yet my house is t me still and my land, or I have a virtuous fe, or hopeful children, or kind friends, or pes. If I have lost one child, it may be ave two or three still left me. Enjoy the esent whatever it may be, and be not solic- us for the future; for if you take your t from the present standing, and thrust it ward to to-morrow's event you are in a tless condition; it is like refusing to quench ur present thirst by fearing you will want drink the next day. If to-morrow you uld want, your sorrow would come time ough, though you do not hasten it; let ur trouble tarry till its own day comes. joy the blessings of this day, if God sends m, and the evils of it bear patiently and eetly, for this day is ours. We are dead yesterday, and not yet born to to-morrow. *Jeremy Taylor.*

TREATMENT OF SERVANTS.—In how many ances do servants, though living under e same roof with us, share none of our feel- gs nor we of theirs; their presence is felt a restraint; we know nothing about them t that they perform certain set duties, and short they may be said to be a kind of live niture. There is something very repug- nt to Christianity in all this. Surely there ght be more sympathy between masters d servants without endangering the good rt of our social system. At any rate we y be certain that a fastidious reserve to- rd our fellow creatures is not the way in ich true dignity or strength of mind will r manifest themselves to us—*Arthur Helps.*

OKS RECENTLY INTRODUCED INTO FRIEND'S LIBRARY.

(*Fifteenth and Race.*)

(Continued from page 640.)

VOYAGES AND TRAVELS.

e Tributaries of Abyssinia. By Sir Samuel W. Baker. 1872
Russian Journey. By Edna Dean Proctor 1873
H. Seward's Travels Around the World 1873
nce and her People. By C. C. B. 1872
Cracow and the Carpathians. By Alex. H. Hutchinson.
nderings in Spain. By Augustus J. C. Hare 1873
es Standish, the Puritan Captain. John C. Abbott. 1872
w England, a Hand Book for Travelers 1873
ifornia for Health, Pleasure and Residence. By Charles Nordhoff. 1873

HISTORY AND BIOGRAPHY.

Autobiography of Franklin. John Bigelow. 1872
Life of John Adams, Vol. 1.
" " " " 2.
Begun by J. Q. Adams, completed by C. F. Adams. 1871
Ancient History of the East, Vol. 1.
" " " " 2.
Lenormont and Chevalier. 1871
Santo Domingo, Past and Present, with a glance at Hayti. Samuel Hazard 1873
Judea and her Desolations. H. W. Richardson. 1872

(To be continued.)

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

ELEVENTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	5 days.	5 days.
Rain all or nearly all day	3 "	2 "
Snow, including very slight falls	3 "	4 "
Cloudy, without storms	5 "	6 "
Clear, as ordinarily accepted	14 "	13 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of 11th mo., per Penna. Hospital	41.29 deg.	39.34 deg.
Highest point attained during month	59.50 "	60.00 "
Lowest do. do. do.	15.00 "	23.00 "
RAIN during the month, do.	3.38 in.	4.99 in.
DEATHS during the month, being for 5 current weeks for each year	1,262	1,289
Average of the mean temperature of 11th month for the past 84 years	54.74 deg.	
Highest mean of temperature during that entire period, 1849	50.50 "	
Lowest mean of temperature during that entire period, 1793, 1827, 1842	38.00 "	

AUTUMN TEMPERATURES.

Mean temperature of the three Fall months of 1872	55.54 "
Mean do do 1873	55.00 "
Average of the Fall temperatures for the past 84 years	54.79 "
Highest Fall mean occurring during that entire period, 1870	58.95 "
Lowest Fall mean occurring during that entire period, 1827	49.33 "

COMPARISON OF RAIN.

	1872.	1873.
Totals for the first six months of each year, . .	15.33 "	23.73 "
Totals for the succeeding five months . . .	32.09 "	32.74 "
Totals, . . .	47.42 "	56.47 "

In reference to temperatures, the month has presented some striking contrasts between different localities in the United States; for instance:

On the 4th the mercury ranged in this city at 41 50, and 54 degs. at 7, 12 and 3 o'clock respectively, while reports from Mount Washington stated, "The thermometer here at noon to-day indicated *two degrees above zero!*"

Progressing later into the month, it was stated that at Mechanicsville, N. Y., on the 20th, the thermometer marked *ten degrees below* zero, and the snow lay eight inches deep! At the same time, the ice had so obstructed the Erie Canal that it was feared it would amount to a closing thereof, while it was estimated there were not less than 4,500,000 bushels of grain, 70,000 bushels of potatoes, and 125,000 barrels of apples then afloat on the canal between that place and New York. On the 24th, at Portsmouth, N. H., the Eastern trains were detained four hours on account of the snow in Eastern Maine and New Hampshire, and on the same day navigation on the Hudson River was considered suspended, the steamers going into winter quarters the day before. This is stated to be "the earliest closing of navigation during the present century" for that locality.

On the 25th, reports from Quebec chronicled a severe snow storm, stating that "In many places the drifts are from eight to twelve feet, rendering the roads almost impassable."

A few days still later and such accounts might be multiplied vastly; but enough has been given to show the early advent of winter elsewhere. A comparison of temperatures as above, will show nothing remarkable for this locality. But a *very slight* increase has taken place in the number of deaths; and we close with a short quotation appropo to the inclement season which is now upon us,

"*Remember the Poor.*" J. M. Ellis.

Philada., 12th mo. 2d, 1873.

MUTUAL AID ASSOCIATION OF FRIENDS.

Stated Meeting Sixth-day evening, 12th mo. 5, at 8 o'clock, at Race Street Monthly Meeting Room. Amendments to the Constitution to be acted on and candidates for election nominated.

Philadelphia First-day School Union will meet at Germantown Meeting-house on Sixth-day evening, 12th mo. 12, at half-past 7 o'clock. All invited.

CIRCULAR MEETINGS.

Reading, Pa., 12th mo. 7, 3 P. M.
Stroudsburg, Pa., " " 3 P. M.
Newtown Square, Del. County, 12th mo 7, 3 P. M.

A Stated meeting, of Friend's Charity Fuel Association will be held on Seventh-day evening, the 6th instant, at 8 o'clock, in the Monthly Meeting room of Friends' Meeting-house, at Fifteenth and Race Streets.

Wm. Heacock,
Clerk.

ITEMS.

Light as a Curative Agent. The statement has been made that Sir James Wylie, late physician to the Emperor of Russia, having attentively studied the effects of light as a curative agent, in the Hospital of St. Petersburg, discovered that the number of patients who were cured in rooms properly lighted was four times those confined in dark rooms. This led to a complete reform in lighting the hospitals of Russia, and with the most beneficial results. In all the cities visited by the cholera it was universally found that the greatest number of deaths took place in narrow streets, and on the sides of those having a northern exposure, where the salutary beams of the sun are excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern sides, while those who dwell in secluded valleys are generally subject to peculiar c eases and deformities of person, these different sults being attributed to the agency of light.

The sales of waste paper from the various pub departments in England amount to something l $80,000 a year.

The *Hartford Courant* published in a letter ir an architect of Springfield, Mass., the follow hints on ventilation: "There is no good rea why the rooms immediately under the roof o house should be any more uncomfortable on acco of heat than those of the first story. Nay, mo by the simplest application of common sense, th upper rooms may be so cooly ventilated, that hotter the sun pours his rays upon your roof, more salubrious shall be your palace in the sky.

"To cause the heat of a burning sun to cool attic chamber: make the space between the raft on the sunny sides of your building as smooth a unobstructed as possible; arrange openings i the outer air at the lower end of each, sim or complex, according to your taste and abili Provide also means for closing the same in c weather. Be sure that these spaces, or flues, enclosed either by lath and plaster, or by smo boards, quite to the highest part of the roof, whe er your rooms aer finished to the top or not, a provided with an abundant outlet at the top. T may also be as simple as the dorsal breathing-ho of a tobacco barn, or gorgeously imposing as oriental pinnacle—only let it be at the very su mit, ample, and so arranged that an adverse wi shall not prevent the egress of the rising curre of air. Mind this too: it is by no means the sa thing to let these flues open into a loft over the tic rooms with windows in gables or other outl

"As soon as the sun has warmed the flues, th will be a stiff breeze blowing—not over the ro but really between the roof and the house, and stiffer the breeze; in the words of one who l tried it, 'a perfect hurricane.' That is, the lath a plaster or sheathing, which forms the inner roof, shaded by a canopy of slate, shingles or tin a fanned by a constant breeze, as cool at least as outer air. But we can do vastly bet'er th that. Instead of opening the lower ends these flues to the outer air, they may be exten wherever the needs of the house require, or construction will allow—exhausting the foul from any room, above or below, replacing it w cool, fresh air from the north side of the buildi the celler, or the ice-house."—*The Methodist.*

The Hoosac Tunnel was opened yesterday by joining of the two headings of excavations, wh were made by drilling from both the east and west ends. The tunnel has been talked about twenty years, and in 1856 some work was done up it, but up to 1869 little progress had been ma Since that time work has been continued steadi and in December, 1872, the first section of the tun was opened. There was still much work to be do however, and it was not until yesterday that eve thing was prepared for the explosion of the fi charge of one hundred and fifty pounds of nit glycerine and the tearing away of the last obstr tion. The tunnel is nearly five miles long, twen six feet wide, and from twenty-three to twenty- feet high. Although it was bored from both e and from intervening shafts, the difference in lines of the cutting is said to have been only fi sixteenths of an inch—so accurate were the eng eers calculations. The tunnel is expected to grea increase the Western trade of Boston.—*Public L ger.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX PHILADELPHIA, TWELFTH MONTH 13, 1873. No. 42.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of 3rd month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md*
Joseph S. Cohu, *New York*
Benj. Srattan, *Richmond, Ind*

CONTENTS.

A Memoir of Elizabeth Newport..... 657
Disinterested Service..... 662
A Response..... 663
The Indian Concern..... 663
EDITORIAL..... 664
OBITUARIES:..... 666
Part of the Third Query..... 666
Higher Education of Women..... 667
POETRY:—The Maple Tree—"Know Thyself."..... 670
Tree Planting..... 671
The Weather, &c., at the Santee Agency..... 671
Books Recently Introduced into Friends' Library..... 672
Notices..... 672
Items..... 672

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 645

For the fulfillment of the religious visit for ich E. Newport had obtained a minute om her Monthly Meeting, she again left me on the 5th of Twelfth month, 1853, with izabeth N. Clinger (Cox) and Charles irk for companions.

The following account is comprised from C. 's diary :—

"We passed through Wilmington and East ttingham. At noon on the 7th, when we pped to dine, E.'s feelings were soon arrest- for the landlord, who had once been a mber of our Society. Her remarks evi- ntly reached the witness for Truth in his nd, his feelings being greatly tendered. hen we left we could not prevail upon him take any compensation for what we had en or for the provender given the horses."

The next religious service which is noted, s a visit to a slave-holder. "He received th kindness the close testimony against very delivered by E. On the 8th, had a eting in the afternoon in a baptist meeting- use at Hereford, Md. 10th.—Had a sol- n parting with our venerable friend Eli atthews, of Gunpowder. It appeared as if work was done, and that he had nothing do but await cheerfully the summons to a gher life, which E. told him she felt was distant; and thus it proved.

First-day, 11th.—Had three meetings, one in an Academy at Reisterstown; one at Dover, five miles distant, held in a methodist house, and another in the evening at Reisterstown in the methodist house, which was large. At all of these meetings the people were very attentive. 12th.—At Westminster, the county town of Carroll Co., Md., we held a meeting in the methodist house. The people were kind, although the evils of war and slavery were plainly presented to them.

Returned to Finksburgh, and had a meeting in the school-house. Lodged at a Friend's house, for whom and his family E. had pertinent counsel. 14th.—Had an opportunity with another family, and in the evening attended a meeting which had been appointed for us in the Mound Meeting-house. This was a free, open time. 15th.—Waited all day in order to have a meeting at Westminster, which was held in a methodist house. The grant of another had been given by the Elders, but the minister objected, because slavery had been alluded to in our previous meeting. At this time E. reminded the people of what John Wesley had said of the system of slavery. He declared it to be "the sum of all villainies." She was favored to speak with so much power, that Truth was victorious. One of the prominent members expressed his satisfaction, and many, by their kind manner, gave evidence of a similar feeling. 16th.—Proceeded to Uniontown, where we had an evening meet

ing. Thence to Nathan Haines' at Pipe Creek. 17th.—Held an appointe l meeting in the methodist meeting-house at Liberty, ten miles distant, but owing to the inclemency of the weather it was small. 18th.—At the meeting of Pipe Creek, E. had good service. Visited a blind man in the afternoon, who had lost his sight by blasting rocks. 19th.—Rode 30 miles to Frederick City. Had an evening meeting in Coppersmiths' Hall, but E.'s mind was not relieved. 20th.—Were at a funeral at Woodsboro. E.'s testimony was delivered with life and power. We met in the methodist house in the evening. The religious element was felt to be at a low ebb, and it was a poor time. At Harper's Ferry, and Charlestown, county town of Jefferson Co., Va., we had no meetings. These were the only two places between Westminster, Md., and Greensborough, through which we passed without having a religious opportuni ty with the people. We could but compare the state of the country to that of Egyptian darkness—so dark that it could be felt."

Extract from a Letter.

12th mo. 19th, 1853

My last letter was mailed from Westminster. Since then we have been pursuing our daily route, sometimes under deep depression and sore conflict of mind, at others have been favored with a faith so firm and unshaken, that the Power which put forth will go before and prepare the way, that there has been an unflinching confidence in seasons of the greatest trials. We found after we left the settlement to which I referred, that we were not clear of that place. This I knew soon after we started, but felt that we were doing right in going on to Westminster, there being some service also required between the two places, and it would be accomplished without much extra riding. This we did; but the minister being now at home, and hearing that when we were there the doctrine of original sin was treated adversely to his views, he objected to our having the house, although there were others who would like to have made way for us to have a meeting.

I, however, felt released. But another trial awaited us. There was no freedom to go forward, and no sight afforded as where to go. While waiting, another application was made, and full liberty given for a meeting, which was held.

Having been detained two days and one night, we proceeded to Westminster. We found that the minister of the congregation, who had before granted the use of their meeting-house, had also been absent on that occasion, and he now was not willing we should occupy it. Here was a strait, for greatly did I desire a release, but found none. It appeared, however, that two houses had be offered, both belonging to methodists, w were in disunity with each other. We f free to accept the one we had not used p viously, and Charles had no further trou about it, which was a great relief to me, really his burden is no light one; still he l proved himself to be both willing and a quate to perform every office, both great a small, which has been required. How mu I feel for those who are with me.

I have just been querying with C. if he h strength enough left to look forward? - says he cannot look back. We were not liberty to leave W. till Sixth-day mornir when we had no prospect beyond reachi Pipe Creek. We had gone but a little wa however, before the clouds dispersed and l no doubt as to the direction in which we shou go. There is a heavy load upon me. T meetings to-morrow, and then we go to Ber ville. . . . .

E. N.

Diary Continued.

23d.—"Arrived at Winchester and put with our kind friends Henry Sidwell a family. On our way stopped at Berryville, h no way opened for a meeting.

24th.—Went to Hopewell. Attended me ing there on First-day morning, and in t afternoon went to Winchester and had a me ing by appointment in Friends' meetin house. This was a highly favored seas Our friend was enabled to declare the Tru with life and power.

26th.—Went to Berryville to attend meeting which had been appointed for but it being Christmas time many of the p ple, both white and colored, were engaged drinking and frolicing, and had forgotten about it; and it might have been truly s that "there was no room for the babe in t inn." We returned to Winchester, and on c way visited a family where E. had much cl service.

27th.—Made two family visits, and took affectionate farewell of our friends with rath heavy hearts, expecting to be for weeks if n for months among strangers. Their thoug ful care in providing lunch for the hour need, when we might not meet with suita meals in crossing the mountains, was ve grateful, and it proved at times of great va to us. With feelings more easily imagin than described, we pursued our course ward the mountains. Lodged at a tave We had not gone far next morning before informed me we should have to return. did so, and she had a satisfactory oppor nity with the landlord, after which we l peacefully. That evening had a meeting in Presbyterian meeting-house at Romney,

unty town of Hampshire Co. It was tolably satisfactory.

29th.—It snowed fast part of the day. We avelled 31 miles, and lodged at William ool's, on the top of the Alleghany mountins.

Letter from E. N.

Top of the Alleghany Mountain,
12th mo. 29th, 1853

—— ——:—Here we are this wintry even- g installed in comfortable quarters, but the ements remind us that the state of things thout is indeed comfortless. The wind histles from every quarter, resounding al- ost like peals of thunder upon this lofty ountain; yet all within seems tranquil, at ast for the time being,—and this should be umbered among our blessings. We are sit- g by a tremendous open fire, but are under e necessity of changing our position fre- ently, to make all parts of the poor taber- acle comfortable.

We are greatly inconvenienced by poor ghts. As proposed in my last letter, we ent to Hopewell, and attended meeting there First-day morning, then returned to Win- hester and had an afternoon meeting in that ace. Joseph Branson and wife accompanied . On Second-day went to Berryville to at- nd an appointed meeting, but we found the lace in much commotion, it being not only Court time," but a day for hiring slaves. Ve saw at least one hundred of these poor eatures standing in the streets, some in- oxicated, some running to and fro, but most f them appeared to be in high spirits. To s the scene was one of distress beyond the ower of description. It was extremely cold nd blustering, but the slaves, so far as we ould see, were tolerably well clothed, and ere all, no doubt, in their holiday attire. ow helpless their condition! Some might ake a good exchange in a home, but as it as a long-established practice, that such hanges should take place every year, there as nothing permanent in store for them.

The white population were of a class to eel but little interest under this excitement, getting together for the purpose of a re- gious meeting, and I could not help rejoic- g in the feeling of releasement from further ffort.

It is one of the darkest places I have ever nown, and this appears to be the general estimony. In consequence of not being in- tant in season to what I felt required, but rom which I desired to be released, we had ext morning to return, after having started, ut we were not long detained, and reached a own called Romney in time to have a meet- ng appointed for the evening. What good an all this mortification and suffering of the poor creature do? The people are so superficial and priest-ridden, that there seems to be but little place for the Truth in its simplicity.

The meetings are generally quiet, and often the audiences are remarkably attentive. The responsibility of going farther at this season of the year, and taking my companions into bodily and mental suffering, seems sometimes greater than I can endure. The horses, too, have claimed much thought and pity; but not one ray of light gleams on a backward path, and the impression is that home, if reached, would be but a cheerless abode under the circumstances. Such have been the exercises of my mind, but a comfortable quiet has been attained, and the evidence renewed that if we are attentive to our spiritual Guide, no harm will come to us. We concluded today, that could our friends at home know our whereabouts, they would think of us as being in a tried situation, passing as we are through this extremely cold region. We had supposed we might find our way hemmed in by drifted snow over some of the high cliffs, but we have got along with comparative comfort. We arrived at a little town called West Union, about 4 o'clock. It had been a hard drive for the horses, the snow falling and the roads in some places being very heavy in consequence of having been inundated by late freshets. At noon we found a good place to feed our faithful animals, while we took our lunch in the carriage, this being as comfortable as any where we could find. Evening.—Just returned from attending a protracted meeting composed of different denominations. It was to me as a little brook by the way. No slavery here, and an honest desire to be fed with substantial food evidently prevailed. . .

Diary.

"The weather was extremely cold, and the horses slipped so much, I wanted them rough shod, but was told the nearest blacksmith was 11 miles distant. Next day before noon it again began to snow, and by night the ground was covered to the depth of six or eight inches; we rode 24 miles and had an evening meeting in the Methodist house, West Union. The congregation had expected to use the house, but postponed their prayer meeting to accommodate us. We felt that it was a season of divine favor in which the Gospel was preached to attentive listeners.

31st.—Travelled 30 miles through the snow and lodged at a public house. Before leaving, next morning, E. extended salutary counsel to the family.

The 1st of the week and 1st of the year, 1854.—Had two meetings to-day in Pruntytown, County town of Taylor County, Va., one in the Methodist house, at 3 o'clock,

P. M., and the other in the Baptist house, at 6½ o'clock, P. M. In this town E. made a visit to a lad of 17 years of age, who had been dangerously injured while wrestling with another boy. He was admonished in the spirit of love. The wife of the landlord had some relatives who had been Friends, which no doubt occasioned her to feel more interest in us, and she was very kind. We had a meeting with the family. When I asked for my bill our host would take no compensation. E. N. thus writes to her husband:

PRUNTYTOWN, First mo. 1st, 1854.

My Dear J.:—Another year gone! Where will this time next year find us? in time, or beyond "the border?" If the latter, I trust it may be in that enclosure where none say, I am sick, nor sorrowful, nor sad! How fervent are my desires at times, that I may no more flag on my journey, but run the race set before me with alacrity and joy of heart, be it long or short. We rode 8 miles this morning to this town, famed for riot and wickedness; and although I was in hopes of getting through without stopping, we have been here since 11 o'clock, and had two meetings. How often I wish some one more able had been put forth. Oh! it is hard work for flesh and blood! There are seasons of abounding, but they are few and far between, and the work is so heavy! It is so difficult to obtain access to the people in such a dark condition, and yet they are willing to listen . . . . . .

C. K.'s Account Resumed.

2d.—Started for Clarksburg, but had not gone more than two miles, when in crossing a gutter, upon the edges of which the ice had accumulated, the front axle broke. There was a house near by where our friends staid until I could return to Pruntytown on a sled and get a new one. 3d. Arrived about noon at Clarksburg and obtained permission to hold a meeting in the Presbyterian house, which proved a season of favor. 4th, had a meeting in the evening at Weston, the County town of Lewis County, in the Methodist house. Elizabeth spoke for some time, but sat down before her mind was relieved. The Minister at once pronounced his benediction, and the people scattered with the feeling that our friend had not been treated with due courtesy. They believed it was because of our testimony against slavery, and their minister had been told, also, that we were "heretics."

5th.—E., not feeling easy to proceed, we remained in order to have another meeting in the evening. There was a boarder at the hotel where we were staying who had once belonged to our Society, but who had joined the Episcopalians. He was anxious we should have a meeting in the house belonging to that denomination, but the minist was not willing that a "woman should preac in his church." The congregation who ha before accommodated us, were willing that should again occupy their house, althoug their minister did not give his free consen We accepted their kind offer, and had a goo meeting, the power of Truth being felt prevail over all. We have found a numbe of persons whose antecedents were in som way connected with Friends. Such are inv riably kind and attentive, and many of the express an interest in us, and sympathy wit our mission.

7th.—Lodged at a house kept by a widow Next morning, E. expressed a wish to hav a meeting with the people. The landlad offered her house, and at 11 o'clock it wa filled to its utmost capacity. Elizabeth ad dressed them for an hour and a half.

In the afternoon, travelled 16 miles, an put up at a poor tavern, so poor, that we le next morning without breakfast, although w had nine miles to ride before we could ge any. Had an evening meeting at Newark which was satisfactory. E. also had religiou service in the family, at whose house w lodged.

10th.—A meeting was held in the Court house at Elizabethtown, in which our frien was greatly favored. In the morning when called for our bill, the landlord said it wa paid. I asked, in what way? He said th people of the town had paid it, because the thought it was right.

11th. Rode through rain and mud, an stopped at a house, the occupant of whic owned, we were told, 1200 acres of land—ye he and his two daughters lived wretchedly The teakettle sat before the fire without lid, the tongs had but one prong, and othe things were in a like dilapidated condition There are not many slaves in this immediat district, but the effects of the system is to b seen and its spirit felt almost everywhere.

12th. Held a meeting in the Court Hous at Ripley, the county town of Jackson Co. but Elizabeth's mind was not relieved. 13th E. in bed with a severe cold. The houses ar very open, and not unfrequently the window need the glazier. Last night I counted seve broken panes in one window in the Cour House, and the people are not at all particu lar to shut the doors after them. 14th. E still very poorly, and does not feel clear o this place.

15th. First-day. We had two meetings i the Court House to-day which were tolerably comfortable.

16th. The roads were *very* bad, we jus escaped an upset. Immediately ahead of u

ere three men with a three horse team. The orses had fallen upon the ice and were loosned from the wagon, but the ground was so lippery they could not get up. The only ay to relieve them was to roll them over nd over to one side and down a bank into he mud. This was a steep hill with sloping ides; the water from the springs had run ver the road and frozen, and the late rains ad made it as smooth as possible. After the nen had removed their wagon out of the way, asked if we could get up. They answered ery decidedly, "No! that nothing living ould go up there." Our horses had been ough-shod the day before, and I had a hope hat we would have less difficulty on that acount, and we did accomplish it in safety, and ere truly thankful for it. As it was near ight we looked about us for some place of helter. We had been told of one not far off, here the people sometimes accommodated trangers, but when we applied they thought hey could not take us in. I plead with them, or it was raining fast and we knew not where o go, still they declined. I turned away with heavy heart, but had not gone far when one f them called and said, "you may come, we ill do the best we can for you," The house ad but one room—in size about 16 by 20 feet. t contained two beds and a weaver's loom, nd in it the cooking as well as the eating as done. After we had been there about ifteen minutes, the men we left on the hill ame to see if I would take my horses and raw up their wagon, as in it they had venion and other things which they did not like o leave out in the rain all night. Remembering we had left our homes for the good of our fellow-men I could not refuse them. I have described our reception room. The sleeping apartment was some yards off, and to reach it we were obliged to go through rain and mud. It was about the same size as the one we had left, but had no windows. There were three beds, and two women, four rough looking men and myself to occupy them. I think we were as thankful for that night's lodging as for any other. As we were the first who came our horses were sheltered, but four others were hitched to trees, and stood all night half knee deep in mud and water. 17th. Started early, as we had the Pocatalico river to cross. We found, to our great regret, that owing to the rain and the melted snow, it was impossible to ford it. The boat had broken loose and gone down the river, so that nothing remained for us but to wait till the waters abated. We found a house which had windows, but its inmates, in common with many of their neighbors, appeared to lack many of the comforts of life. Many of the people of these counties are ignorant and indolent; one-third of the men, and a still greater proportion of the women, are unable to write their names. The blighting effects of slavery are seen all over the land, which would yield abundantly if properly cultivated. 19th. With the assistance of a person who had formerly lived at the North we drove through the river, the water coming within three or four inches of running into the carriage; but we got through safely, dangerous as was the passage, and we felt grateful for the favor. We then rode sixteen miles over a very bad road to Charlestown. Put up at a Temperance Hotel, which, to our surprise, we found to be a very poor one. The proprietor seemed kind, and soon after breakfast next morning, when he was told we wished to have a meeting he met the proposal with energy; he was an active member of the Methodist Society, and we had a large and satisfactory meeting. On our way from meeting were out in a severe thunder shower.

Letter from E. N.

CHARLESTOWN, 1st mo. 20th, 1854.

My Dear J.:—I have made several unsuccessful attempts to write to the loved ones left behind, who are now far, far distant—separated by mountains high and towering—hills still more difficult of ascent—streams of the Kanawha and Pocatalico, some of which it has seemed as if we had ventured upon at a risk of life, and roads almost impassable, with accommodations sometimes so poor as to be beyond the pen to describe! But now that the cloud is somewhat less dense I hope to succeed in imparting information that may cheer and comfort. Before I proceed further let me say, that although the clouds have been sometimes dark and portentous, yet there has always been a glimmering of light from the "polar star" sufficient to direct us, so that we have received a certain evidence that our course, however difficult, was the one appointed by Him whose promises fail not.

I will not describe the past—*that* I shrink from—but will give a little sketch of what has opened before me. You may have heard of a letter written to W. W. Longstreth, and this will have prepared you to hear of a prospect, which although it had passed again and again before the view of my mind ere I left home, yet it had been treated as a thought not to be entertained. During the first four weeks of my journeyings it frequently presented, but was dismissed as a guest upon which I could bestow no attention. But at last the time came when the presentation was so imperative, that it was not in the power of my mind, with all its holds of defence, to turn it aside, except with the reservation, that after other claims which seemed to have a prior right had been attended to, this

should receive the consideration its weight demanded. I cannot depict to you the conflicts which day after day and night after night were produced by the prospect of going to New Orleans. I felt I must either yield, or give back and become a blank in both the visible and invisible creation. It was therefore cause of great thankfulness in this hour of extremity to recur to W. W. L.'s visit and offer. So that when I felt I could no longer withhold a knowledge of the concern, I wrote to him, but have as yet received no answer, nor do I expect one until we reach Maysville. When I wrote to W. I fully believed that E. N. C. would feel herself excused from going farther, but felt no liberty to say a word to her about it. Since then she has written to a friend giving this impression, and I feel now, that if no sister-spirit feels she can sacrifice all that will be required in the prosecution of so arduous an undertaking, and not only so, but can render such aid as a sympathetic spirit can yield, I shall most certainly be at liberty to return with C. and E. I know not upon whom the lot will fall, neither am I anxious, but can say now, and oh! may I not have the bitterness of death again to pass through after expressing it, that I am resigned either to go or return. But these meetings! Oh that some one might be sent to aid in their laborious exercises! I have a heavy cold and have been quite poorly with it, but E. and C. both keep well, which I have esteemed a great favor. In testing the matter I have often felt that I would rather suffer than to see either of them do so. The meetings we have had for some time past have been seasons of such deep wading, as to yield an undoubted evidence that the stream cannot rise higher than the fountain. So where the "seed" is, there must the servant be so far as is necessary to be made acquainted with the nature of the food convenient to hand forth. . . . . .

(To be continued.)

For Friends' Intelligencer.

DISINTERESTED SERVICE.

I am induced to express some thoughts in connection with that beautiful passage in the Scriptures, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," because I have too frequently heard it quoted and explained in a manner that did not meet my approbation, and conveying ideas which I believed at variance with true Christianity.

There has been too much stress or emphasis placed upon the latter part of the text, that "all things needful shall be added." And persons go on to cite instances where those who have fulfilled the former, have also realized the latter, till the hearer might conclude that this was the surest way to a competency in this life.

My ideas of religion, and of that worship which is due to the Most High, are shocked at the thoughts of "seeking the kingdom of God and his righteousness," for any such sordid end. I do not suppose that this doctrine is just what is intended to be taught; and yet this conclusion is a natural inference from such argument.

We should call people from afar and near to seek the kingdom of God for its own intrinsic worth, as the pearl of great price, exceeding everything else; we should feel that winning this kingdom, we should be immeasurably rich, though losing all beside. And how little do we know what is needful, or best for ourselves. It may even be adversity, and not wordly prosperity. Adversity is sometimes, yes oftentimes, our greatest good. It is powerful to make people humble; to turn their thoughts and their hopes from earth to Heaven. It is when we are "poor in spirit" that we have the promise of the kingdom of Heaven. It is in poverty that we seek God as our only treasure, and His love as our richest inheritance. Oh "sweet" indeed, "are the uses of adversity," and its ministration is often a blessed one.

The heights of wordly prosperity are dangerous to dwell upon; and I may say, that in all my thanksgiving, I have never offered up any with more heartfelt sincerity, than that I had not riches to rest my heart in. I know too well my own weakness, to desire to have taken this risk. And I feel that if I am ever permitted to enter in at the gate to the Holy City, the baptism of adversity will have done much to wash, and purify, and prepare my soul therefor.

Let us then seek the kingdom of God from higher motives than mere worldly policy. Hope not to make money by it; and let not this exhortation of Scripture be used to encourage such a hope, lest we be found perverting God's holy purpose, and call down His just displeasure.

It does not follow that it is wrong for persons to tell how the Lord has blessed them for their faithfulness. There is encouragement for others in it, and I doubt not the good Master is often pleased to bless the faithful who trust in Him. But I believe that will oftenest be the case, when we have taken up the cross, and served the Lord; instead of gratifying self, or hoarding up riches, or seeking self-glory; for it is then He is pleased to bless the sacrifice. And the richest blessing is that of His love, and His favor. Then even the lesser and lower things necessary

nay be added; but we shall feel, that whether they are or not, it matters but little.

I desire that we should all love the Lord, and serve Him for His sake alone. And all the help we need, He is able to give, and I have faith to believe that He will not let us fail, neither shall we want, for He will be our God. E M.

11*th mo.* 29, 1873.

For Friends' Intelligencer.

A RESPONSE.

Twelfth mo. 2d, 1873.

What we read or what we hear said, is comparable to the seed that fell in good ground, where the sentiments put forth, take hold of our sympathies, and find a response in our hearts. Such words have to us a living interest, while to others they may be like the wind that passes them by, leaving no trace behind.

The article in the "*Intelligencer*" of 11th mo. 22d, entitled "Home Culture," and signed "J. J.," touched a chord in my heart that gave forth a responsive answer. I could wish that it might be read by many parents, and that they might ponder its teachings and examine themselves whether they have done, all they should, and all they could, in the training of their children under the influence of that love which would enable them to cultivate the Heavenly graces in the hearts of their offspring.

I believe that parents should wake up to the importance of this subject, and open their eyes to see how they are discharging their responsible duties. For it is no small matter, whether by our labor and care we make a child that good, and amiable, and lovely being, who is a joy on earth, and fit for the kingdom of Heaven; or whether by our example and teaching, we make him as "a thorn in the flesh."

Oh, this ruling in love!—this "putting one's arm around the child," and drawing him to us. Most who read, know with what feeling this may be done, and with what feelings it is received. Unkindness and evil, in us and in the child are subdued; there is a blessed feeling uniting us; a feeling that God is very near, and if we listen we can hear the language, "inasmuch as ye did it unto the least of these my children, ye did it unto me; blessed are ye."

Since reading this communication, I had occasion, in writing to a daughter, to remonstrate with and correct her in some matters, and I strove to avoid any harsh expressions—to be as gentle as I could, and not to wound her feelings. Her mother, on reading it, said I was more lenient than she should have been; I replied, that "I put my arm around her" in reproving, and I believe this was the better way.

I trust there are none but will say that this intercourse between parent and child—this love and confidence, and frankness—are beautiful to behold, and delightful to participate in; then why not try to practice and encourage it? Does any one doubt the need of more of this affability, this home politeness, and the good to come of it?

I own to a feeling of self-conviction, as I look back upon the past that can never be recalled; and remember a son whom I once had, but have no more here forever; I remember too that I did not all I could have done—all that a loving father should have done—to make his life here happy, bright and joyous. He was a true, a noble boy. I remember, aye ever must remember, the words of reproof that once, and once only, came from his lips. Said he, when I had complained of some trifling thing, "there is never anything done right; everything seems done different from what it should be." Let others improve by my mistake; and oh, that they may learn before it is too late—that they may have nothing to repent of. Let parents look to it that they bestow upon their children words of encouragement and approbation for well-doing, as well as reproof for wrong-doing. Then again, I charge parents not to stand aloof from their children, as some do. Neither by manner, nor words, nor tone of voice, cause them to stand afar off; but interest yourselves in their behalf, sympathize with them, enter into their plays, and their enjoyments, and they will love you doubly for it. Yes, draw near to them and they will draw near to you. And, if the Apostle Paul condescended "to be all things to all men, that he might the better win some," so do I desire that you condescend to be childlike with your children, and having their hands in yours in confidence, that you lead them and guide them in the right path, the path of virtue, and goodness, and truth; that leads to peace.

For Friends' Intelligencer.

THE INDIAN CONCERN.

To Friends' of New York Yearly Meeting:

At the conclusion of Westbury Quarterly Meeting, recently held at Flushing, a letter was read from Howard White, Agent of the Winnebago Tribe of Indians, giving interesting information of the condition, improvement, and needs of the members of that Tribe; especially the necessity of the children being furnished with winter clothing, suitable for their attendance at school. The intention of thus spreading the information among Friends, was to encourage contributions either of

clothing or money, to assist in accomplishing the purposes stated.

If the members of other Quarterly or Monthly Meetings have already had their attention called to the subject, this article may then merely serve as a reminder of the necessity of early action. Some progress has already been made within the limits of this Quarterly Meeting.

It is understood that donations in cash would be especially acceptable; the Agent expressing the opinion that ready-made clothing could be purchased there, even on more advantageous terms than it could be obtained and forwarded from the East. A material advantage in this course is, that the identical article, and the precise number wanted, could be determined with certainty.

Although the Agent speaks thus favorably of cash remittances, he nevertheless appeals for contributions of new and partially worn garments, all of which are now needed, and will be increasingly so during the winter. It may be added, that wearing apparel for adults of both sexes, will be acceptable, and "unmade up" goods also; it being stated that some of the Winnebago matrons are quite expert with the scissors and needle.

Contributions in cash can be forwarded by check (payable to order) to Wm. H. Macy, Seamen's Saving Bank, corner Pearl and Wall Sts., New York. Clothing, &c., should be sent to Wm. Barry, Friends' Institute, Rutherford Place, East 16th Street.

G. Frost.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 13, 1873.

Congress.—The Forty-third Congress of the United States commenced its first session on Second-day, the first of the 12th month, and will proceed, we trust, very earnestly to consider the various important subjects on which they will be required to legislate. Various plans for the relief of financial difficulties have been presented, which will doubtless claim early action.

The roll of the House of Representatives now consists of 292 members from the States, 16 of whom are colored, and 10 delegates from the Territories, making a total of 302; being the largest legislative body ever assembled in the National Capitol. Over this House, James G. Blaine, of Maine, the Speaker of last Congress, will preside.

The Speaker, on taking the chair, spoke as follows:

"*Gentlemen of the House of Representatives:* The vote this moment announced by the clerk, is such an expression of your confidence as calls for my sincerest thanks. To be chosen Speaker of the American House of Representatives is always an honorable distinction; to be chosen a third time enhances the honor more than three-fold; to be chosen by the largest body that ever assembled in the Capitol, imposes a burden of responsibility which only your indulgent kindness could embolden me to assume.

The first occupant of this chair presided over a House of sixty-five members, representing a population far below the present aggregate of the State of New York. At that time, in the whole United States, there were not fifty thousand civilized inhabitants to be found one hundred miles distant from the flow of the Atlantic tide. To-day, gentlemen, a large majority of you come from beyond that limit, and represent districts then peopled only by the Indian and the adventurous frontiersman. The National Government is not yet as old as many of its citizens; but in this brief span of time, less than one lengthened life, it has under God's good providence, extended its power until a continent is the field of its empire and attests the majesty of its law.

With the growth of New States and the resulting changes in the centres of population, new interests are developed rival to the old, but by no means hostile, diverse but not antagonistic. Nay, rather, are all these interests in harmony; and the true science of just government is to give to each its full and fair play, oppressing none by undue exaction, favoring none by undue privilege. It is this great lesson which our daily experience is teaching us, binding us together more closely, making our mutual dependence more manifest, and causing us to feel, whether we live in the North or in the South, in the East or in the West, that we have indeed but "one country, one Constitution, one destiny."

Over the Senate, Vice President Wilson, who seems to have recovered his health after his late severe illness, will preside. One interesting incident of the opening session of the Senate, was the presentation of resolutions

n favor of arbitration as a means of settling nternational difficulties. Another, was the tatement by Charles Sumner that he had eceived a telegram from Madrid, signed by number of prominent members of the Spanish Cortez, appealing for peace between the United States and Spain. The following is he despatch:

"The undersigned, members of the Republican majority of the Spanish Congress, send you their heartfelt salutations, and compliment you for your sympathies towards our beloved country. Sentiments identical with yours animate us towards our brothers of America, inspiring in us the hope that recent differences will be settled with peace and according to the principles of modern law. Three nations were founders of American liberty—France, Spain, and the United States. The three are now republics. Perhaps, as a reward to that great fact, the younger of the three is now fighting for its existence in a hundred fields of battle against the enemies of human progress. We have redeemed fifty-three thousand homes, and we are prepared to finish our work of redemption, and the world will smile on our arrangements, which, without humiliation to anybody, keep peace between republican peoples, and give security and consolidation to our Republic. It is signed by seven members of the Cortes."

On the second day the President presented his annual message. It is a plain and rather brief document, and in many respects commends itself to thoughtful minds. He announces that so far there is peace with the nations, and he gives us the assurance of continuance of a policy of reasonable and considerate justice.

He recommends an amendment to the National Constitution in favor of a veto or approval of parts of any general measure, like an appropriation bill, without endorsing or rejecting the whole. He advises economy in expenditures, in view of the prospect of diminished revenues at this time, but he hopes that the day is not far distant when the Government will not only possess suitable public buildings in all our cities, but will erect in the Capitol suitable residences for all persons who now receive commutation for quarters or rent at Government expense, and for the Cabinet, thus setting an example to the States which may induce them to erect buildings for their Senators.

In regard to the embarassed condition of the financial world, the President, while acknowledging the danger of undue inflation, says:

"My own judgment is, that however much individuals may have suffered, one long step has been taken toward specie payments; that we can never have permanent prosperity until a specie basis is reached, and that a specie basis cannot be reached and maintained until our exports, exclusive of gold, pay for our imports. Interests due abroad and other specie obligations are so nearly so as to leave an appreciable accumulation of the precious metals in the country from the products of our mines. The development of the mines of precious metals during the past year, and the prospective development of them for years to come, are gratifying in their results. Could but one-half of the gold extracted from the mines be retained at home, our advance toward specie payments would be rapid. To increase our exports, sufficient currency is required to keep all the industries of the country employed. Without this, national as well as individual bankruptcy must ensue."

The petition of the Mennonites of Southern Russia, some 50,000, asking permission to locate in a body on our puplic lands, is favorably and earnestly recommended to the attention of Congress. Concerning the San Domingo question, which a year ago obtained much prominence, the President makes no recommendation, but transmits to Congress an application from that Republic, asking our Government to assume a protectorate over it.

In regard to the Indian wards of the nation, he says:

"The policy inaugurated toward the Indians at the beginning of the last Administration has been steadily pushed, and, I believe, with beneficial results. It will be continued, with only such modifications as time and experience may demonstrate as necessary. With the encroachment of civilization upon the Indian reservations and hunting grounds, disturbances have taken place be-

tween the Indians and whites during the past year, and probably will continue to do so until each race appreciates that the other has rights which must be respected. The policy has been to collect the Indians as rapidly as possible on reservations, and, as far as practicable, within what is known as the Indian Territory, and to teach them the arts of civilization and self-support. Where found off their reservations and endangering the peace and safety of the whites, they have been punished, and will continue to be for like offences. The Indian Territory, south of Kansas and west of Arkansas, is sufficient in area and agricultural resources to support all the Indians east of the Rocky Mountains. In time, no doubt, all of them except a few, who may elect to make their homes among white people, will be collected there. As a preparatory step for this consummation, I am now satisfied that a Territorial form of Government should be given them, which will secure the treaty rights of the original settlers, and protect their homesteads from alienation for a period of twenty years."

MARINE DISASTERS.—The year now drawing to its close has witnessed more marine disasters than any other in the present century. The loss of the Northfleet, which went down in the English Channel with four hundred and fifty persons on board, was the first; and next came the Atlantic with nearly the same number of victims. Then the City of Washington was wrecked, and now we hear the sad announcement of the loss in mid-ocean of the Ville du Havre, with the loss of two hundred and twenty-six lives. It appears that this calamity was occasioned by a collision with an English ship, about two o'clock on the morning of Eleventh mo. 23. Only eighty-seven out of three hundred and thirteen persons were saved.

DIED.

COATES.—In Lower Oxford, Chester County, Penn., on the 20th of Eleventh month, Hart G. Coates, an elder of East Sand Meeting, in the 66th year of his age.

CLEMENT.—At Paulsboro, N. J., Tenth mo. 12, Catharine Clement, in the 70th year of her age; a member of Salem Quarterly Meeting.

PART OF THE THIRD QUERY.

"Are Friends careful to bring up those un
der their direction, in plainness of speech
behavior and apparel?"

We young Friends persistently ignore th
part of this Query that relates to apparel
although I cannot think that any of us ar
without occasional glimpses of the peace an
rest that a compliance with it would bring
This struggling to follow the fashions—fash
ions so fleeting that we can never quite gras
them, though mind, body and purse are sac
rificed in the attempt! And what is the re
sult? Is it that we may make ourselve
beautiful? Will we never learn that tru
beauty can only come from the reflection o
the spirit within? The counterfeit does no
deceive noble men and women. The fals
coin is always known, and estimated at it
true value I think there comes a time i
our lives—those of us especially who hav
Quaker blood in our veins—when our heart
yearn to lay aside these trappings, that tak
so much of our time and attention from mor
important and satisfying things. A time whe
we long to decorate and make lovely the *so*
more than the body. But then comes th
natural dread of comment; the fear that i
may be taken as a profession of religion mor
than we may be able to live up to. Just s
we dread a cold bath, but after the firs
plunge, how invigorating! what new life w
feel coursing through every vein — wha
warmth and strength! Dear sisters, that
it; it will give us *strength* for still higher an
nobler duties. Let us join hands, and ceas
to try to shine in the fashionable world;
task no Friend can ever accomplish. But w
can make the world admire and respect t
for being firm in our testimony against th
unprecedented folly and extravagance of th
times. Are any of you incredulous? Just tr
then, the giving up of one little vanity at
time, and see what peace and satisfaction fo
low. Then go firmly forward until entir
simplicity is attained. *Not* uniformity eithe
in style or color, but simplicity and moder
tion. Truly has it been said, "it will be
hedge about us." Having done this litt
thing to show our love to God and respect t
our Society, how much more may we not a
complish? Freed from these fetters, that s
impede our spiritual progress, we may clim
higher and higher, until at last we may stan
surrounded with the radiance of Heaven i
self.

S.

Bristol, 10th month, 1873.

SALVATION is goodness, humbleness, lov
He who has them, not will be, but *is* save
Robertson.

At one of the meetings of the Association r the Advancement of Women, Professor Maria Mitchell read the following paper, hich we take from the *Woman's Journal:*

"HIGHER EDUCATION OF WOMAN."

No one can spend a week in England ithout perceiving that the lowest class of nglish people is below the lowest class of merican; no one can remain some months nd deny that there are scholars even among e women, perhaps not numerous enough to rm a class, whose scholarship is above ours.

Some fifteen years since I was told by Rob rt Chambers that one third of all the women f England who married, signed their mar iage certificate with a cross, because they ould not write, and yet there are instances n England of young women who stand ex minations such as no American girl has yet assed. This degradation of the lowest class e are all ready to admit; of the higher earning of the best scholars, we are not so asily convinced.

I made the educational opportunities of the nglish women a subject of special considera ion during a brief sojourn this summer, and think we may learn something from their eights with no fear of descending to their epths.

Although girls' colleges were established ome 25 years since in London (boys having een established some 600 years ago), a move ent which has resulted in the founding of a ollege of the highest grade, began with what re called "Local Examinations."

In 1858 the Universities of Cambridge and Oxford established "Local Examinations," r "Middle Class Examinations," with a view o the improvement of boys' schools.

Certain towns were selected as centres, and n these towns local committees were appoint d, a local Secretary chosen, and upon their equest, examiners were sent from the univer ities. The boys from the neighboring towns hen came together and the examinations were held. They were largely attended, and he effect upon the schools was seen at once, better and better scholars came up to these examinations from year to year.

A few English women, prominent among hem Miss Emily Davies and Dr. Elizabeth Garret Anderson, supposing that these exam inations might be extended to girls' schools, applied to the Local Committees to permit the girls to present themselves. The Local Com mittees decided that they had no power to grant such a request. It was seen that the question must come before the college author ities.

An application was then made to the Cam bridge Syndicate. The Secretary of this body reported that the Syndicate would direct their examiners in London to give out extra copies of the questions to some responsible persons appointed by the ladies, and they left it to the ladies to appoint the examiners.

The university examiners then kindly offered to receive the papers from the girls and to report upon them.

It was so late when the permission of the Syndicate was given, wanting only six weeks of the time of the examination, that the ladies most interested felt that if only six girls presented themselves they should be satisfied. To their surprise eighty-three girls came forward. The examination was considered as experimental. The failure of the girls in arithmetic was very decided, but in all other things they stood well. The ladies' committee now canvassed the country and obtained the names of about 1000 teachers of girls' schools, who signed a memorial, which they presented to the University of Cambridge, asking that body to extend its Local Examinations to girls.

Of course the question whether it was best to give the same examination to the girls as the boys came up for consideration. It was discussed at a meeting of the "National Association for the Promotion of Social Science," and the opposing opinions are presented in a report of a meeting held April 29th, 1864. Certainly these Englishmen in their discussion took, on one side at least, an extreme position which is unknown on our side the water.

After the Rev. F. D. Maurice had expressed his satisfaction at the honesty of the examiners in telling the failings of the girls and not passing over mistakes because they were female mistakes, and the Rev. E. H. Plumptre had expressed his belief that the girls desired examinations not for the sake of obtaining positions, but from a desire for solid and substantial learning, the Rev. C. Lee said that he would dissent from the views of those who had taken a prominent part in the movement, and who desired the same examinations for girls as for boys, as he felt that two main features of a girls' education had been left out, "music and needle-work," and he "attached the greatest importance to needle work." A Mr. Eliot followed, holding similar views, but added that girls should be taught to write plainly and not to cross their letters, and that the examiners should not fly after chemistry and political economy, but adhere to those things which are "suitable for the female brain." He said also that he "thought ladies ought to be able to count." Strange as these views seem to some of us, they are yet, in a measure, the views of the majority even among the most civilized people. The work of a wo-

man's hand has always been rated above that of a woman's head.

It is not uncommon to hear, even in social circles, of considerable intelligence, the remark, "She is a very smart woman; can do anything with her needle."

The Senate of Cambridge, to whom the Memorial asking that "the Local Examinations should be extended to the girls" was presented, referred the subject to a special Syndicate, who reported in favor of extending to the girls the same examinations which were given to the boys; the vote was however very close, being 55 to 51.

The failure in arithmetic in the first examination was most disheartening, and those interested feared that both girls and teachers would be discouraged, and that no more students would come forward. But the next year a larger and a better prepared class came to be examined, and in 1872, for the Cambridge examinations, 2228 boys and 847 girls entered. These examinations were for boys and girls from 16 to 18 years old.

"Examinations for women" or for those over 18 years of age, were instituted in 1869. These, too, were upon the appeal of women.

They were called for by women who desired a better education than they could find in the ordinary schools for girls; women who were above the Local Examinations, and who sincerely believed that something different from the Cambridge undergraduate course was what they needed. These "Examinations for women," are very similar to those insituted by Harvard College. They are without doubt useful, although they require no profound learning, they necessitate a considerable variety of attainment in one who could pass the greater part of them. They have made known the existence in quiet homes of a class of women who are students without hope of recognition as such.

In Edinburgh, where the University has instituted similar examinations, married ladies have competed for prizes, and a prize in one department was taken by a married lady, and in another by her married daughter.

Without a doubt these "Examinations for women" have awakened public interest in the subject.

But one is tempted to ask, "Why for women? The subjects are Latin, Mathematics, German, etc.

And another question is, Why "Examinations for women," if no instructors can be found for women? If a woman has the energy and perseverance sufficient to educate herself and prepare herself for examination, the verdict of the examiner is not very important, and if she has not this uncommon power, there is something a little cruel in offering "Examinations," but no "Instruction."

Because these movements have done something, but have not done enough, Girton College has risen. The most noticeable thing in all these efforts is the fact that the women have worked for themselves. Throwing aside the old Eastern idea, which English women hold strongly to day, and which we have not thrown off, that a woman must not be seen or heard heard of or from, a few women have dared to bring forward the idea of a College for girls with precisely the same course as that for boys; have given their money to found it which American women have not yet learned to do; have accepted positions as trustees, and managers, which American women rarely do have collected funds and have founded scholarships, and are erecting a very fine building just outside of Cambridge.

More than half of the Executive Committee is made up of women. As I look over the names of donors, I see that the largest gifts are from women; the first name is that of Mrs. Bodichon for $5000, then follow the names of twelve women who give $500 each and then of nine women who give $300 each the last for a scholarship.

I know no such thing in this country. I know several noble minded women who help their young friends to a collegiate education who year after year seek out those who will become useful members of society, and on whom training is well bestowed, but I have yet to hear of the first woman who founds a scholarship for a girl. With the exception of Swarthmore, I know of no college even for girls alone, where women are on the Board of Trustees, while University College (England) although a boy's college, admits women to its Board of Governors, and Emily Davies has recently been elected, on the same day with John Bright.

They are beyond us in another respect. By a recent Act of Parliament, women may serve on School Boards, and they may vote for the members of the School Board. I found a great interest on this subject in Edinburgh and in London I attended a meeting of the Board, with one of the lady members; a Guildhall, too, where Gog and Magog looked down upon her as she entered. Even in this the women had worked for themselves, and had held themselves candidates in the English way, defining their position in regard to the "Bible in Schools," "Compulsory Education," and other points on which different views are held.

Dr. Elizabeth Garrett Anderson addressed a circular to the rate-payers of the parishes of Marylebone, Pancras, Paddington, and Hampstead, and says:

"I beg to offer myself as one of the Representatives of the Marylebone Division of the School Board for London." If elected I will use every effort to discover effectual methods of enforcing the attendance of children at the schools," etc.

Miss Emily Davies addressed a similar circular to the electors of the Greenwich Division.

I think this is not at all improper. I wish the women in the small towns of Massachusetts, who are generally well educated and who could so well attend to the duties of School Committees, would offer themselves as candidates for the position.

Girton College not only aims at a higher education for women, but it aims at the highest, and I think American women should be careful that their aim falls no lower than the highest.

The students at Girton College are taught by the Professors at Cambridge, and no Professor is employed who has not attained the highest honor. The course of education for the girls of Girton is precisely the same as that for the boys at Cambridge; the same examination papers are presented to the one as to the other.

But while the University of Cambridge recognizes in its calendar the "Local Examinations," and the "Examinations for women," which were established by its own authority, it does not yet accept Girton and give its degree to the graduates.

Already three students have passed such examinations as would have given a boy a degree from the University of Cambridge. One of these takes the second rank on the mathematical tripos, and another has the marks which would place her on the classical tripos paper. These examinations last through nine days. For the mathematical tripos, the first three days are given to comparatively simple questions, "the fourth day to the easier parts of the higher subjects, and the last five days to the higher parts of Mathematics and Natural Philosophy." The questions of these nine days extend over thirty pages of the University calendar. The candidates who are reported as deserving mathematical honors are divided into three classes, Wranglers, Senior Optimes and Junior Optimes. The list of "Wranglers" includes the names best known in mathematical science—Herschel, Airy and Adams.

I am no advocate for the adoption or the continuance, where it is adopted, of this system of prizes, which seems so dear to the English heart, but I hope we may reach their high learning without using their methods of stimulating the ambition.

In a short time Girton College will be well funded; its students will have made its name well known, and then the University of Cambridge, which counts its seventeen colleges of Kings and Queens and Saints, etc., will be glad to count that of the girls, as the Royal Society was glad to count on its roll the name of Mary Somerville.

The plan for the building of Girton College is in some respects better than that of any in this country. Each student has parlor and sleeping-room; the sleeping-room being nearly as large as the sitting-room, the builders evidently believing in breathing good air throughout the twenty-four hours. The kitchen is nearly as large as the dining-room—certainly not a common arrangement in this country. We can learn in our future building some of these lessons—we can learn in our college courses to work for a still higher learning; they may well learn some things from us, and especially to extend this higher learning to a more numerous class—they are planning for the few—we are wiser in remembering the many.

Miss Davis says in a note:

"The magnificent scale on which you carry on your operations at Vassar makes Girton look a very tiny speck, requiring to be seen through the microscope of faith "to entitle it to the serious investigation you have bestowed upon it," and again, "It is wonderful to see the high standard fixed for so large a body of students. We are a long way behind you in England."

Perhaps I was thrown very much among educational people, but it seemed to me that there was more interest in the subject among those outside of Educational Institutions than with us. I rarely meet a woman in my own country who is interested in the education of women, unless she is herself an educator, and the mass of our people do not believe in the education of women. They believe that women should know more of mathematics than just to be "able to count," but do not most persons even of the intelligent classes believe that above all other things a woman's first duty is to be useful in the kitchen and ornamental in the parlor! It belongs to women themselves to introduce a better order of things.

I wish that every society of women, every Sorosis, every Woman's Club, would accept, as one of its chief duties, the investigations of the schools around it; with a view to the encouragement of solid learning and the founding of aids for its attainment. Painful as it may be to admit it, we have very few thoroughly educated women. Public sentiment does not yet require learning in women, and "society" is decidedly opposed to it, and however public sentiment may be constructed, "society" is certainly fashioned by women.

From the Christian Union.

A MAPLE LEAF.

How strange it is that things like this,
A maple leaf, with tint of red,
Should take one back to former days,
And bring back pleasures long since dead.
Here, in the city, where I hear
The echoing tramp of busy feet,
And where my window looks upon
The weary turmoil of the street,
My books and papers fade away,
I know no more of business care,
Because a scarlet maple leaf
Floats in upon the Autumn air.

Only a tinted maple leaf,
Leaving its fellows in the Park!
And yet my lips grow tremulous,
And all the sunny air is dark;
For, drifting backward to the past,
An old, old picture comes to view;
And you ll forgive me if it chance
To have no interest for you;
A picture of a shady road,
With maple trees on either side,
And far away in purple haze,
Are level meadows, stretching wide.

Among the maples by the road,
Hemmed in by saplings, tall and green,
The little district school-house stands,
The shelter of a gentle queen;
For, with her quiet words and ways,
Her honest, truthful, fearless eyes,
The little teacher used to seem
A royal princess in disguise;
And, by a touch of her right hand,
Or by her grieving face cast down,
She governed all the boisterous band,
Without resort to sterner frown.

I was a scholar there,—the head
Of all the mischief in the school,
And yet I, too, would fain confess,
The firmness of her gentle rule.
And once, when I had done my best
To quell among my mates a strife,
She thanked me with a quivering smile,
And I—I was her friend for life.
Two years the district school-house owned
The little teacher's earnest sway,
And then one Autumn afternoon,
I mind it well, she went away.

I watched, as long as I could see,
The coach that rumbled down the road,
And wondered if the horses knew
The value of their precious load;
And I held fast within my hand
A maple leaf, of vivid red,
Which she had given with a smile,
"To keep her memory green," she said.
She knew as well as I, I think,
My memory would not need a spur;
And that, of all ways on the earth,
My thoughts would oftenest turn to her.

The years went by; I kept in mind
The good-bye and the gentle face;
And when I dwelt within the town
I sought for her, but found no trace,
Until one Sabbath, long ago,
I walked beneath the cooling shade
Of cypresses, that overlook
The places where the dead are laid;
When, suddenly, a bitter pain
Smote cruelly upon my breast,
For I had happened, unawares,
Upon the little teacher's *rest*.

And so the years had brought her this,—
The years that brought me wealth and fame,
And there is nothing left to me,
Except the record of her name.
Ah, no! I do myself a wrong,
For while I have her memory left,—
The memory of her farewell words,
I shall not feel myself bereft;
And though like folly it may seem,
In life's great war to cherish grief,
Yet, I shall keep until the last,
That faded, scarlet maple leaf. M.

"KNOW THYSELF."

BY L. H. SIGOURNEY.

When gentle twilight sits
On Day's forsaken throne,
'Mid the sweet hush of eventide
Muse by thyself alone;
And at the time of rest,
E're sleep asserts its power,
Hold pleasant converse with thyself
In meditation's bower.

Motives and deeds review
By memory's truthful glass,
Thy silent self the only judge
And critic as they pass;
And if their wayward face
Should give thy conscience pain,
Resolve with energy Divine
The victory to gain.

When morning's earliest rays
O'er spire and roof-tree fall,
Gladly invite thy waking heart
Unto a festival
Of smiles and love to all,
The lowliest and the least,
And of delighted praise to Him,
The giver of the feast.

Not on the outward world
For inward joy depend,
Enjoy the luxury of thought,
Make thine own self thy friend.
Not with the restless throng
In search of solace roam,
But with an independent zeal
Be intimate at home.

Good company have they
Who by themselves do walk,
If they have learned on blessed things
With their own souls to talk;
For they shall never feel
Of dull ennui the power,
Nor penury of loneliness
Shall haunt their hall or bower.

Drink water from the fount
That in thy bosom springs,*
And envy not the mingled draught
Of satraps or of kings.
So shalt thou find at last,
Far from the giddy brain,
Self-knowledge and self-culture lead
To uncomputed gain.

Hartford, February 28th, 1859.

* "Drink waters out of thine own cistern, and running waters out of thine own well."—*King Solomon.*

TREE PLANTING.

A proverb of northwest India declares that three things make a man to be truly a man—to have a son born to him, to dig a well and to plant a tree. It is impossible for the unravelled Englishman to realize the misery of a treeless country. Europe has no natural deficiency of trees; hence bridge-building took the place of the old Aryan tree-planting as an act of piety to God and of duty to the future in the counsels of the early Christian teachers of the European nations. Both in the east and west trees were no doubt the first temples, and the planting of groves was the primitive form of church building. Abraham, we are told, planted a grove in Beersheba to commemorate his solemn covenant; but amongst his descendants it became in time the mark of a pious ruler to "cut down the groves," as the seats of pagan worship, the mark of a careless ruler to leave then untouched, and the mark of an impious ruler to plant and dedicate new groves. It is not hard to find reasons why the grove naturally became the first temple. Men were no doubt impressed with the hoary age of trees compared with the short life of man. A tree was often the centre around which each succeeding generation deposited its traditions—a visible bond uniting the departed with the living, and the living with the unborn. The cool, grateful shade of trees was a natural type of the graciousness the worshippers sought for from the power they worshipped, especially in Eastern lands, where shadow is so precious and so exceptional. The yearly new birth and death of their foliage was a national symbol of human life. The darkness and density of the grove, we must add, hid the obscenities and cruelties which belonged to the darker developments of heathen worship.

When an Englishman who has been long absent from his fatherland again catches his first glimpse of its roadsides and fields through the windows of a railway carriage, perhaps nothing strikes him so forcibly as the picturesqueness and the sparseness of the trees. He has seen trees in level lands stretching for miles like a thin diaphanous wall in dull uniformity; now he sees them merely dotted here and there upon the landscape, but each tree is more or less of a picture in itself. Or he has seen in mountain lands every spot of available earth seized upon to supply life to a cherry tree, a walnut tree, a pear tree; he has seen fruit trees everywhere lining the roads and fields, instead of hedges, and probably wondered if English lads could pass to and fro every day under luscious cherries or pears and leave them untasted; now he sees nothing but solitary trees or scattered groups, which look as if they had planted themselves out of whim or playfulness just where they pleased, not one of which can bring any money to its proprietor except by its destruction. Give a German or Swiss Bauer the tenantcy of an English farm, and he would at once begin to arrange himself an orchard out of the mere unused corners and slices of land he would almost certainly find in its fields and along its boundary lines. I must leave it to adepts to determine whether he would show himself a good or a bad agriculturist by his activity.

Tree-planting has, in fact, retained in Germany longer than elsewhere something of its occult character, binding together religion, nation and family. In the Vosgesen the old German farmers were nor allowed to marry until they had done something for the future good of the tribe by planting a certain number of walnut trees. When the amiable and liberal Oberlin was pastor of Waldbach, in the Steinthal, he set forward this old custom of tree-planting as a Christian duty.

Tree-planting is as necessary a part in many German rejoicings as it has been of French rejoicings during each revolution epoch. The Trees of Liberty, however, were often planted to die—actually as well as metaphorically. I have seen trees of this kind, stripped of all but a crown of leaves, planted in German Switzerland to mark a local festival. The poor people of the village of Cleversulzback gathered together on the 10th of November, 1859, round the grave of Schiller's mother and marked the birthday of her son by planting a lime tree "in the soil that covers the heart that loved him best."—*Chambers' Journal.*

[For Friends' Intelligencer.]

THE WEATHER, &C., AT THE SANTEE AGENCY.

The following statement of the weather, and other interesting information, has just been received from our friend, George S. Truman—being for the *Eleventh* month:

Mean temperature of month,	34°.61
" " same mo. last yr,	26°.08
Maximum height of thermometer on 8th,	67°
Minimum height of ther. on 28th,	4°
Inches of rain,	none.
" " snow,	.50
Ordinarily clear days,	10.

It will be perceived that the mean temperature of the month is 8½ degrees above that of last year; then, on the 13th, the river was closed with ice, and remained so during the season. Thus far, although steamboat navigation has been suspended for nearly a month, yet nothing has prevented as yet the regular trips of our Indian mail carrier in his canoe.

Taken as a whole (with the exception of a few days of very high winds and their accompanying dust), the past month has been a very pleasant one, and has doubtless had its influence on the disease which has visited us; if no further cases appear, our hospital will be closed in a few days, which is, of course, gratifying. J. M. E

Philada, 12*th mo.* 6, 1873.

THERE are many fruits which never turn sweet until the frost has touched them. There are many nuts that never fall from the bough of the tree of life till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful till sorrow touches them.

BOOKS RECENTLY INTRODUCED INTO FRIEND'S LIBRARY.

(*Fifteenth and Race.*)

(Continued from page 655.)

MISCELLANEOUS.

Odd hours of a physician. Jno. Darley. 1872
Mother's work with Sick Children. Prof. J. B. Tonssaqrius. 1872
The Poet at the Breakfast Table. Oliver Wendell Holmes. 1872
Memorial of Alice and Phebe Carey, with later Poems Mary Clemmer Ames. 1873
Reviews and Essays on Art, Literature and Science. Almira Lincoln Phelps. 1873
Romance of the Harem. Leonamens. 1873
City's Consolidation. Eli K. Price. 1873
Ab-sa-ra-ka, Home of the Crows. Experience of an officer's wife on the Plains. 1869
Report of Board of Public Charities. 1872
Turning Points in Life. Frederick Arnold. 1873
Life Lessons from the Book of Proverbs. Wm. Stevens Perry. 1872
New Life in New Lands. Grace Greenwood. 1873
Bread Winners. A lady of Boston. 1871
World Essays among my books. 1871
Mistress Margery, a tale of the Lollards. Emily Sarah Holt. 1869
Prisons and reformatories at Home and Abroad. Transactions of the International Congress. 1872
Old Rome and New Italy. Emily Castelar. Translation. 1873
House and Home Papers. Christopher Crowfield. 1872
My Study Windows. Jas Russell Lowell. 1873
Lars, a Pastoral of Norway. Bayard Taylor. 1873

CIRCULAR MEETINGS.

12th mo. 21, Schuylkill, Pa., 3 P. M. Take 8 A. M. train from Thirteenth and Callowhill, Philadelphia to Phœnixville, where Friends will be met. Round trip tickets, $1,15.
" Upper Dublin, Pa., 3 P. M.

PHILADELPHIA QUARTERLY MEETING.

Circular Meeting Committee will meet on Sixth-day afternoon, Twelfth mo 19, at 4 o'clock, at Race Street. Full attendance desirable.

WM. EYRE, *Clerk.*

MUTUAL AID ASSOCIATION.

Annual Meeting Sixth-day evening, Twelfth mo. 19, at 8 o'clock. Annual election and other important business. ALFRED MOORE, *Secretary.*

ITEMS.

Several important generalizations have been attained by the careful studies prosecuted by the naturalists of the Smithsonian Institution on the immense collection of American birds preserved in its museum. Prof. Baird has pointed out that it is a law those individuals of a species of wide range which inhabit permanently southern regions are smaller, while those breeding in northern regions attain a larger size. Baird has also shown that where a North American bird has a wide range in longitude the western representatives have longer tails.

In connection with Robert Ridgeway, an excellent ornithologist, he has shown that without exception the tropical or subtropical representatives of the same species or the corresponding species differ from their northern representatives in the deeper and more brilliant shade of yellow, if that color be present. They have also proven that West Indian birds tend to melanism, or blackness. Thus, of species ranging over those islands and Mexico, or the Southern States, the individuals inhabiting the first are distinguished by the greater extent of the black areas and dark shading of other colors. Sundry West Indian "species" are distinguished by ornithologists on that basis alone. For example, our red-winged black bird (*Agelæus phœniceus*) is represented in Cuba by a species which is in all respects identical, except in the absence of the red area on the wings. The female and young male are undistinguishable from those of the northern form. The bearing of these facts on the origin of species is very evident.—*The Independent.*

BRUNFAUT, a Viennese manufacturer, to whose perseverance and ingenuity we are indebted for the brilliant results here detailed, spins a thread of glass surpassing in fineness that spun by the silk-worm, and almost as soft and elastic. He makes glass flock-wool wrappings for gouty patients, and the same material is used for filters by chemists. The threads are woven into textile fabrics, which are made into cushions, carpets, tableclothes, shawls, neckties, cuffs, collars, etc. As a material for fancy dresses, for tapestry, for covering furniture, for laces, embroidery and the like, the glass tissue will probably at some future time occupy a prominent place. In softness it almost equals silk, and to the touch it is like the finest wool or cotton. It possesses remarkable strength, and remains unchanged in light or warmth, nor is it altered by moisture or acids. Spots may be removed from it by washing Being incombustible it is specially valuable for ladies' dresses. Clothes of this material are at once lighter and warmer than those of cotton or wool. A veil of glass fibers excludes dust remarkably well. The process of manufacture is as yet a secret.—*Jour. of Applied Chemistry.*

A GOOD swarm of bees will consist of about thirty thousand, the queen laying from two to three thousand eggs a day, the worker hatching out in about twenty-one days; so it is easily understood why a colony keeps itself up and throws off swarms. —*Ex. Paper.*

LEATHER made from the skin of the white whale, it is said, is a now a regular article of manufacture at some of the villages in Canada. It is both fine and durable and shoe thongs made of it are said never to break.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX PHILADELPHIA, TWELFTH MONTH 20, 1873. No. 43.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport 673
Ancient Discipline 677
Temperance 678
Friends Among the Freedmen 679
Scraps from Unpublished Letters 679
EDITORIAL 680
MARRIAGES 681
OBITUARIES: 681
Natural History Club of Philadelphia 681
Opening of the Hoosac Tunnel 684
Brute Reasoning 685
POETRY;—The Buoy-Bell—At Thirty-five 686
Probabilities 687
Notices 688
Items 688

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 662)

Diary Continued.

31st.—"Crossed the Big Kanawha River on a boat propelled by four horses. Our road was along the river, and the streams emptying into it from the surrounding country were much swollen, and there being no bridges, we could not cross them. We stopped to consider what we should do. Then Elizabeth informed us that she had not felt her mind clear of Charlestown, but she had hoped to be able to pass on. She had felt that after crossing the river, if it were not right for us to proceed, the way would be closed. To our humbling admiration we found this to be the case. We returned and put up at the Kanawha Hotel. This caused a great conflict, but we succeeded much better than we expected in the attempt to hold a meeting for the colored population. The Methodists were willing we should have their house, and proposed that the colored people should occupy the floor, and the white people the galleries. This plan was carried out, and the meeting was a favored one. There were many of the first class present in whom could be witnessed much Christian feeling. It is said some of the slaves are kindly treated and are taught to read and write. E's feelings were particularly enlisted for some old men whose hands bore evidence of hard labor, but whose withered flesh and hoary locks proclaimed the fact that their earthly pilgrimage was nearly over. The countenances of these, though subdued, yet bore an expression of religious fervor. We were obliged to remain till the 23rd on account of the swollen streams. We then started for Barboursville, 40 miles distant. The roads were very rough and the weather very cold.

We lodged on the way at the house of a slaveholder, whose wife talked much of her kindness to her colored people, and appeared to think if they were well clothed and fed, that there was no sin in holding them as property. She spoke of the slave *trader* as being worse than a thief or robber, and when I told her I had never heard an abolitionist use stronger language than she had, she was surprised and did not understand how that could be. Strange indeed that a rational being should conclude that food and clothing could atone for the withholding of the precious boon of liberty! Elizabeth had religious service in this family. 25th.—In the evening had a meeting in the Methodist house, which was satisfactory. 26th.—We were preparing to leave in the morning, when a man called to see us and said they did not want to get rid of us, but he "thought there was a prospect of another break-up of the roads, and at the last thaw the stage stuck fast and it took three yoke of oxen to pull it out of the mud."

This was not very encouraging, but we reached the Guyandotte in safety, although it rained all day and was too stormy in the evening to have a meeting.

27th.—Had a meeting in the Methodist house, but E's mind continued under an exercise under which she was as one in bonds, and there was no liberty to proceed."

One of E. N's letters was dated from this place, from which the following extract is taken:

GUYANDOTTE, First mo. 28th, 1854.

. . . In coming here we stopped at Barboursville, where we had to stay two days to obtain a meeting, but it was one of those opportunities that compensated for all through which we had to pass. In consequence of the want of education and the right exercise of their mental powers, the people through this district of country lack enterprise. Although there is often a manifestation of kindness, yet their inertness stands in the way of self-denial even in little things. There are exceptions, it is true, but it is not unusual for Charles to be obliged to harness his horses and do all that is required in getting the carriage ready, and then have a full bill presented as if it had been done for him. I sometimes think that C's example will be a benefit to them in various ways. We came to this place on Fifth-day, when it rained as fast as I ever saw it. We were under the necessity of staying till Sixth day evening in order to have a meeting, and greatly to my disappointment we are still bound here. We are at a comfortable Temperance house, where the presiding minister has his home. When I found I could not leave without an effort for another meeting, Charles talked with him about a suitable place. He told him he was engaged to go from home to preach a funeral sermon, and that opened the way for us to-morrow. I hope we may be able to leave here in the afternoon. The waters are so high that we shall be obliged to take passage on board of a boat on the Ohio, which lies close to us. The running of these boats is very uncertain, so we cannot tell when we shall get off. We have not heard from home for more than five weeks, and you cannot wonder that there are times when the heart becomes faint under some of the privations endured. We are anxious to reach Maysville, where we expect to find letters. This has been a long day, and there has been ample opportunity for reflection. But for an all-absorbing sense, that I know nothing as I ought to know, I should suspect that a state of indifference was closing the avenue of feeling, but I believe, this sense of nothingness, if properly understood, will direct to a source whence a sufficiency will be derived to sustain life. Paul declared that in all states he was content he "knew how to be abased and how to abound." . .

E. N

Diary Continued.

"As we proceed on our journey the st of the people occasion greater suffering. heavy is the moral atmosphere, that for s time past we have not been able to tak clear, full breath. Those who have not t elled under such a concern, cannot rea what individuals pass through who are brou into close sympathy with the spiritual co tion of their fellow-men, who have chose serve mammon rather than a God of just of mercy, and of love. Still I have never a moment doubted the propriety of our com nor the authority of the mission. 30th Crossed three streams to-day; the banks them were all dangerous, so that the wor preferred walking up, muddy as they were riding. The Big Sandy River divides V ginia and Kentucky at this place. Pas through Cattlesburg, Ky., about noon. felt a weight upon her spirit, but said noth about it until we had gone about a mile a half, and were informed we could proc no further on account of the height of streams, over which there were no brid We turned about and reached Cattlesburg safety, notwithstanding the dangerous co tion of the roads, and held a meeting in evening in the Methodist meeting house.

31st.—As we could not proceed further land, the horses and carriage were placed board of a steamboat and sent to Maysvi Ky., and we took passage for Greenupsbu the county town of Greenup. This county rich in iron ore—there were 12 or 14 furna in blast at that time.

2d mo. 1st.—This evening had an appoin meeting, and as usual, were indebted to Methodist friends for a house. Peace was reward. Our dear friend's mission has seen like the ushering in anew of the Gospel disp sation of "Glory to God in the highest, earth peace, good will to men." She quoted largely from the Scriptures, especia from the precepts of the blessed Jesus a his Apostles, showing that if these w practised, they would have the effect remove all the evils which are abounding the world. I believe, from the testimon borne by Elizabeth, she clearly foresaw desolation that would follow a refusal liberate the captive by peaceable mea Our worthy Friend, Isaac Parry, remark when he heard of E. Newport's concern visit the South, "I highly approve of it, I believe it will be one more visitation mercy to that people, and if they do not b in mercy, they will have to bow in judgmen

2d.—Arrived at Maysville about 8 o'clo

. M., where we met our friends Lydia and William W. Longstreth, who came for the urpose of accompanying E. Newport to New rleans. E. N. Clinger and I feeling re- ased, we proceeded by steamboat to Pitts- urg. From that city we travelled home- ard on the pike and reached the city of hiladelphia in about eight days."

In conclusion, C. Kirk says: "Had it not een that we had continued evidence of di- ine care, and that the Good Spirit was ever ear to aid us, it would have been impossible r us to have endured either physically or piritually the trials through which we had pass."

Neither Wm. W. nor Lydia Longstreth ave in their possession a particular account f the religious labors of E. N. while ey were with her. From their private let- rs and a few notes kept by Lydia, it ap- ears that, so far as the way opened for the rosecution of E.'s concern, it was faithfully erformed. L. L.'s mind was prepared for is service in rather a remarkable manner.

As she was walking in a part of the city istant from her home, she was forcibly mpressed, as if she had heard an outward oice, that she would receive a note from her rother, W. W. L., acquainting her with his rospect of going to New Orleans with E. ewport, and asking her to accompany them. he had had no intimation of W.'s intention. n a day or two the note came, and she felt hat she could not do other than accede to he proposal.

As has already been stated, W. and L. et with E. N. and her companions on he second of First month, 1854. Those ho had been with E. in her arduous abors thus far, turned homeward, and the ewly formed trio proceeded on their journey ith chastened spirits. L. L., in her note, ays—"My feelings were indescribable when landed in Kentucky in view of the import- nce of the mission."

They took passage for New Orleans in the rst-class steamer R. J. Ward. In conse- uence of the boat being heavily laden it as a tedious one.

They had, as fellow passengers, Madame ontag, her husband, Count Rossi and troupe. he former was social and agreeable.

Lydia writes—"Amid all the gaiety with hich we are surrounded, the mind is bowed nder a weight of exercise that presses espe- ially upon E.'s spirit, while brother W. and , as fellow burden bearers, share it. We re anxiously looking forward to the time of ur arrival in New Orleans, and desire that e may be preserved in the path of humilia- ion which lies before us. We are sometimes heered with a gleam of hope that we shall be enabled to fulfil the work to the relief of our own minds, leaving the results with Him who waters the plants in due season, remembering the declaration, "Cast thy bread upon the waters and it will be found after many days."

We desire the sympathy and help of the spirits of our friends at home. May they intercede at the throne of Grace that strength and ability may be furnished to go when and where the Master shall require.

Second mo. 10—Opposite Arkansas.—The weather is fine; the river is about 20 feet higher than usual. The planters are plowing; the willow trees have budded and the cattle are pasturing upon the grass, which is fresh and green. When the boat stops, a long plank reaches the shore, and this is all that is needed in landing or boarding the boat."

Letter from E. Newport.

Steamboat—200 miles from Louisville, Second mo. 6, 1854.

Dearly loved ones:—I have taken the pen to pour forth the feelings of a heart filled with a variety of emotions, occasioned by a struggle to appear cheerful among the multitude, which has cost me the strongest effort of which I was capable; but for the present the victory has been obtained, and once more I feel that I can adopt the language, "Thy will be done;" but the work is arduous, the attainment is small, and there is much in my nature opposed to this continual exposure to the gaze of the curious and the scrutiny into the motive for doing thus and so. What can support but a *constant* reliance upon Him who has sustained me through many deep conflicts and trial?

After C. Kirk and E. N. Clinger left, I went with W. W. and L. Longstreth to their hotel. Left Cincinnati in a boat after tea. On First-day morning arrived at Louisville, where we went on board the largest boat I ever saw. Here was a mixture of all grades of people. I was asked by an elderly lady "if I had anything good for her to read." I told her nothing that would interest her, as what we had was an exposition of the views of the Society of Friends. She replied, "Oh that is what I would like." After reading some of the books, she said she fully accorded with the belief in the influences of the Good Spirit. Write soon and tell me how C. and E. got home.

Our friends held a meeting one evening in the Ladies' Cabin, which had been announced by a written notice "that Elizabeth Newport, a minister of the Gospel in the Society of Friends, and her companions will hold a meeting for worship this evening, at 8 o'clock, to which all are invited." E. had not been well and kept her room all day, and

until the gong was sounded as a signal that the hour for the meeting had arrived. It was a mixed assemblage of about 100 persons—several clergymen being present, also Madame Sontag and her friends. W. explained the manner of Friends meeting together for the purpose of divine worship—that when gathered they endeavored to turn the mind inward. The Scriptures, in which they believed, testified that whatsoever was to be known of God was manfest in man. The company were very quiet. E. was favored to explain some points of doctrine to the satisfaction of her hearers, but after speaking about twenty minutes her strength failed and she was obliged to sit down. After a short time she again arose, but had not spoken long before she fainted. As soon as practicable, she and Lydia withdrew to the state-room. W. W. L. thanked the people for their respectful attention, and said that owing to our friend E.'s indisposition the meeting would close. In their joint names he bade them farewell, remarking that, although they would soon part, and never in human probability meet again on earth, yet he hoped they might know a reunion in Heaven. After this opportunity there was an increased interest manifested by the passengers, many of whom had previously been kind and attentive; and next day when they learned that E. was better, they appeared much gratified. They wanted to know more about our Society and its principles.

On the morning of the 12th many of the passengers left at Vicksburg. Some of them expressed their good wishes and their interest in the mission of our Friends, and said they were favorably impressed with their views, so far as they had learned them. The differences of opinion relative to religious subjects, had formed no barrier to their social commingling. Elizabeth felt the first step to be taken, after getting to New Orleans, would be to have a public meeting, and after that to visit some of the families who had been afflicted last season by the yellow fever; but the future was much hidden, and W. advised her not to dwell upon it, as what was immediately before her was fully as much as she could bear, and appeared to be at times more than her physical nature could sustain.

On First-day evening, the 13th of Second month, they arrived at New Orleans, the weather being warm and pleasant.

On Second-day morning William called upon S. F. Ashton, who took him to see his wife. She very kindly went with W. and L. to look for a suitable boarding-house, but all were full. On their return to the hotel, they found that during their absence Jacob Barker, who had heard of their arrival, had called, and left with E. N. an invitation them to make his house their home. In afternoon he escorted our women Frie thither, greatly to their relief, not only cause it was a remarkably pleasant place, the exchange from a hotel life and from idle gaze of the curious, was especially gr ful, and was a favor they felt could not over-estimated. In writing to her fam Lydia says: "We have met with some k friends, which is very grateful to us, but know right well that our strength and s port must come from our Heavenly Fath aud to His will we desire to give our ur vided attention. This leads us into cl baptisms. I can bear but a small part of weight and exercise that presses upon spirit, but brother W. helps to bear her he being brought under the same feeling. are desirous that what is done here may done under Divine guidance—that the s sown may be left to be watered by Divine Hand, and that all may be to glory. I want my dear children to be wat ful and careful, that the enemy does not s tares in my absence, that I may not have question leaving them in order to discha an apprehended duty."

"Jacob Barker has the most pleasant ho of any that I have seen in this city. wife is in very delicate health, on account which they have our sincere sympathy. kindness we receive could not be exceed J. D. Marsh and wife have shown us c siderable attention. Through the courtes J. D. M. and S. F. Ashton brother W. introduced to some prominent members of Methodist Society, who used their influen and obtained permission for the use of th meeting-house in which to hold an even meeting. The house was new, and a v large one, but the evening was stormy, a the assembly was rather small. Many those present were colored persons. W. L. writes, "E. gave them a very good course, treating principally upon the Ch tian doctrines peculiar to our Society. A she closed, I expressed our acknowledgeme for their quiet attention, and informed th that the minds of my sisters were drawn visit, in the love of the Gospel, such of sick and afflicted as might desire to see th When the meeting closed, persons of resp able standing in the community waited speak with us, one of whom accompan us to the lodgings of E. and L., and made rangements for visiting the House of Ref for girls. So far as we could observe, all were present were satisfied with the religi exercises of the meeting, and we can saf say that we have as yet met with nothing kindness, even our fellow-passengers on

t from Louisville to this place seemed un-
ing to drop our acquaintance, and when
meet in the street stop for a talk."

Of the appointment next day L. L. says:
Ve were at the House of Refuge for girls
ler 16 years of age. Our feelings were
ply interested. E. made a suitable ad-
ss, directing them to that principle within
m which reproves for doing wrong and
forts for doing well. I, afterward, arose
h the invitation of Jesus, "Suffer little
ldren to come unto Me and forbid them
,' then added a few sentences, which was
elief to my mind, and which I left with
m as a testimony of my love to encourage
l strengthen them in well-doing.

Our work is not done here, when it is we
ll probably go to Montgomery, Ala. I
pe the Good Spirit is at work preparing
ne one to join us, if it is right that we con-
ue to labor in this South land. If not, I
st we may return with peaceful minds to
beloved homes. At times the heart is
l to overflowing, when I feel the responsi-
ty and accountability I am under to my
avenly Father, who has given me all that
ave, with life, breath and being. I know
can take care of me in the midst of dan-
's. He has given me also to feel this lan-
age, 'Whithersoever I send you I will go
ore and prepare the way for you.'

He has indeed prepared the way for us,
owing us our path, and at times strewing it
h flowers, the rich perfume of which re-
shes and cheers us onward in the fulfilment
manifested duty. Wherever our lot has
en cast, we have found kind and sympa-
zing friends, whose countenances have given
the encouragement of which we have stood
much in need.

It is exceedingly grateful to know, that al-
ough far separated from our beloved fami-
and friends, yet there are hearts that beat
th warm sympathy for our little band. I
not think we have been sent here because
its being the worst place of all others, and
pe our coming may not deter any, but de-
e that such as are called may be ready, at
e Master's bidding, to gird on the armor
d enter into the service which He has de-
ned for them. May grace, mercy and
ace rest upon each of us."

The daughter of W. W. L., in writing to
r father, expressed a fear that he might re-
ve bodily harm, because of E. N.'s views
regard to slavery. He replied, "If Eliza-
th keeps to her gift in the Gospel, and so
I am satisfied on that point, she will be
served from saying or doing anything that
ll involve us in peril. The whole journey
far has been one of no ordinary trials."

(To be continued.)

ANCIENT DISCIPLINE.

QUERIES—(Continued from page 648.)

In 1755 the following was adopted:

"Agreed that the following Queries be proposed to the several Quarterly, Monthly and Preparative Meetings, and in order to render them more effectual, and to answer the design intended, they ought to be read in each respective Preparative and Monthly Meeting at least once in three months at those next preceding the Quarterly Meeting, and to be distinctly and particularly answered to, by the Overseers or other solid and judicious Friends, and such particular and distinct answers transmitted from the Preparative to the Monthly, and from thence in writing to the Quarterly Meeting.

First.—Are all Meetings for Religious Worship and Discipline duly attended, the hour observed, and are Friends preserved from Sleeping or any other indecent Behaviour therein; particularly from Chewing Tobacco, or taking Snuff.

2d. Is Love and Unity maintained amongst you as becomes Brethren, are Talebearing, Backbiting and Evil Reports discouraged, and where any differences arise are endeavors used speedily to end them.

3d. Are Friends careful to bring up those under their Direction in plainness of speech, behaviour and Apparel, in frequent reading the Holy Scriptures, to restrain them from reading pernicious Books and the Corrupt Conversation of the World?

4th. Are Friends careful to avoid the excessive use of Spirituous Liquors, the unnecessary frequenting of Taverns and places of Diversion, and to keep in true Moderation and Temperance on the account of Births, Marriages, Burials, and all other Occasions?

5th. Are Poor Friends' Necessities duly Inspected, and they relieved, or assisted in such business as they are capable of? Do their children freely partake of Learning to fit them for business, and are they and other Friends' Children placed amongst Friends?

6th. Do no Young or Single Persons make proposals of marriage with each other without Consent of Parents or Guardians, nor keep Company with those of other Societies on that account? And if Parents give their Consent to or Connive at their Children's Keeping Company or Marriage with those of other Societies; are they dealt with according to our Discipline, or are there any Professing with us who have been present at Marriages consummated contrary to the rules of our Discipline?

7th. Do no Widowers or Widows make or admit of proposals of Marriage too early after the decease of former husband or wife,

and are not the Rights of Children by former Marriages neglected?

8th. Do you maintain a Faithful Testimony against taking or administering Oaths, the payment of Priests' Wages, or Church Rates so called, Bearing of Arms, Training or Military services, and against defrauding the King of his Duties, or buying or vending of Goods unlawfully Imported. or Prize Goods, and against being Concerned in Lotteries of any kind?

9th. Are Friends careful to make their Wills and settle their Outward Estates whilst in Health and take Friends' Advice therein when necessary, and are Public Gifts or Legacies applied to the Uses intended by the Doners?

10th. Are Friends Clear of Importing or buying Negroes, and do they use those well which they are possessed of by Inheritance or otherwise, endeavoring to train them up in the Principles of the Christian Religion?

11th. Are Friends careful to live within the bounds of their Circumstances and to avoid launching into Trade and Business beyond their Ability to manage; are they punctual to their promises and just in the payment of their Debts, and are such as give reasonable Ground of Fear on these Accounts timely labored with for their Preservation or Recovery?

12th. Are there any belonging to this Meeting removed without a Certificate; or are there any come from other places appearing as Friends who have not produced Certificates?

13th. Do you take due Care regularly to deal with All offenders in the Spirit of Meekness and Wisdom without partiality or Unnecessary delay, in order that where any continue obstinate, Judgment (according to the Nature of the Case) may be placed upon them in the Authority of Truth.

And it is further proposed that the following Queries should be answered in the Yearly Meeting, being first read and considered in each Monthly and Quarterly Meeting previous to the Yearly Meeting, viz.:

1st. What Ministers and Elders deceased, and when and what Memorials concerning them?

2d. What New Meeting Houses built or new Meetings settled?

3d. What Convincement since last Year and where in each Quarter?

4th. Are the Queries recommended by this Meeting to the Quarterly, Monthly and Preparative Meetings read in Each, and the Reports made to this Meeting founded th reon?

Which being read several times and deliberately Considered, was approved by the Meeting and many useful Observations made to excite the Elders, Overseers, and all oth ers Active in the Discipline to be zealousl concerned for the Cause of Truth and hon estly to labour to Repair the breaches to obvious in many Places that there may b some well grounded hope of the Primitiv Beauty and Purity of the Church bein gradually "restored."

In 1757. Advised to enquire "whethe due care is taken in respect to the Recordin Births and Burials and that care be taken i each Monthly Meeting to keep such a re cord." J. M. T.

TEMPERANCE.

New York, 12th mo. 6th, 1873.

Editors of Friends' Intelligencer:—The en closed account of the meeting recently hel at Twenty-seventh Street, was, on motion o Jacob Capron, directed to be forwarded t your paper for publication.

Rachel W. Underhill,
Secretary.

"The Temperance question," in its Na tional aspect, was ably presented to a meet ing of Friends, held on the evening of th 4th inst., at the Twenty-seventh Street Meet ing-house, Samuel Willets presiding, b Aaron M. Powell.

The crime of Intemperance and its conse quent evils were reviewed, and the pressin necessity of action on the part of all Friend of Temperance clearly shown.

Samuel Willets, John D. Wright, an others expressed their accordance with th views presented, while the sympathy of th meeting seemed to be full and entire.

The following petition was directed to b signed on behalf of the meeting by the Chair man and Secretary, and sent to Congress, nov assembled:

"A Commission of Inquiry concerning th results of Liquor Traffic. Petition to th United States Senate and House of Repre sentatives."

The undersigned, citizens of the Unite States, respectfully ask you to provide fo the appointment of a Commission of Inquir of five or more competent persons, whos duty it shall be, First—To inquire and tak testimony as to the results of the traffic i alcoholic liquors in connection with crime pauperism, the public health, and the moral social and intellectual well being of the peo ple. Second—Concerning prohibitory legis lation in Maine, Massachusetts, and othe States of the Union, and its effects upon in temperance; and, Third—To recommen what additional legislation, if any, would b beneficial on the part of Congress to sup press, in the sphere of national authority, th traffic in alcoholic liquors as beverages.

For Friends' Intelligencer.

FRIENDS AMONG THE FREEDMEN.

No. 32.

The appeal made for the Freedmen's Schools ew weeks since has not met with the re- nse we had desired, although *a few* friends ve remembered us, and we are now work- very much on faith.

A few days since we received our monthly ort from Charleston, S. C. It appears re are already 63 pupils on the roll with average attendance of 54. Of these none in the *Alphabet;* 53 are in *Arithmetic,* l 31 are studying *Geography.* The teach- remarks:

'The cotton season this year is very late, our children are more tardy in getting to- her, that is, the *floating part* of our school. st of the regular attendants are on hand. ey have come in just as much interested, l as eager to learn as ever, and *we* have ne from our northern homes, refreshed in dy and mind, ready for the winter's work, ich we anticipate will be *pleasant* and suc- sful. We are all well, and good health ms to prevail in the valley."

How earnest—how hopeful! Did all of us o live in our "ceiled houses" enjoying every mfort, with our advantages of social com- nion, with endeared relatives and friends, operly appreciate the position of these, and ner isolated teachers in this field of labor, oney would certainly be readily forthcoming, thout solicitation, to supply their needs.

J. M. E.

Philadelphia, 12th mo. 10, 1873.

Scraps

FROM UNPUBLISHED LETTERS.

I have lately been walking in trying paths, here the vision has not been clear, except r the duties of the hour, and yet my spirit burdened with a sense of the great need of renewal of life among those who are *profes- dly* keeping the Divine precepts.

For months, even many months, my soul s hungered for itself and for the body, that e bread of eternal life might be given in tisfying quantity. I have been able to say at even though *I* might be called to make e needful sacrifice, and become the one who to be a fool for Christ's sake, yet I could k that the cup might be mine, if the Lord ould only come in his power to the contrit- g and saving of souls.

Many concerns have arisen amongst us for e visiting of families and other movements, having for their object the awakening of the lukewarm and encouraging of the brotherhood. Some, perhaps, without due baptism and preparation, and some in humility and under the cross, yet all have thus far been met alike, with the belief that we are not strong enough nor pure enough to put forth a hand to steady the Ark.

Viewed from one standpoint this is eminently true, but a more hurtful sentiment hardly exists among a lukewarm and traditional membership than this, applied as it often is. Out of human weakness bowed in humble recognition of, and obedience to, the Divine will, comes forth the power that regenerates the soul, and causes the laborer to become an instrument in the hands of Him who hath all power to recall the wanderers, and rebuild the walls of Zion. I hope, in thus writing, thou wilt not think that I am fault-finding, or have been myself disappointed in not receiving support for some concern or conceived duty. My friends, who are upon all sides, have only too much confidence and friendship for me. I often feel unworthy of it, but the Lord hath not put the work upon my shoulders, except as a member of the body. My hands are overrun with work, requiring all my physical strength, and yet my soul is burdened with our condition, and with the inability for any to work in the name and authority of the body, without asking it in the name of *individual* concern and duty, which oftentimes cannot be done, though the concern be a rightful one in its arising and developing.

I was very much pleased with thy description of your "First day School," and truly may we pray,

> "Open the door for the children,
> Tenderly gather them in."

For by early, loving education we may be instrumental in saving them from many sore temptations. It is here that all reforms should begin; for the minds of the little ones being plastic, easily yield to the guiding hand, which would lead them onward, and thus they can be moulded into almost any form.

It is here that woman becomes the arbiter of the world's destiny. Her loving spirit, gentle ministrations, and holy aspirations, prepare the soil of the heart for the Heavenly seed, that shall expand, and grow, and bear good fruit, to the refreshing and healing of the people, helping too to regenerate the "life that now is."

This is one of the great works of the "F. D. S."—not to teach theology or isms, but to open and depict to the youthful ardent minds the nobility and infinite capacity of our na-

ture—to point them to the ladder reaching up to the summit of the "hill of difficulty," and leading to the "palace beautiful"; to portray to them the exceeding loveliness of our all-wise, all-merciful, eternal and unchanging Creator; to inspire them with a love of the beautiful; a love, an *ardent* love of the truth; that they may become its earnest, faithful disciples; going forth, investigating and widening the knowledge of the laws of our being, and of nature.

I am truly glad to hear of thy still greater awakening to the "better life," and exhort thee to be faithful, keeping the eye single to the light within; obeying, rigidly obeying the monition coming from the deep recesses of thy inner being, sending forth thy ardent aspirations which shall be to thee as wings to bear thy soul upward and onward from height to height of spirituality, until thy spiritual ear can catch the Heavenly harmony of the angelic chorus arising from the "Land of Beulah," hymning praises before the throne of God. Be faithful to the voice of Truth, and great will be the gleanings from thy harvest.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 20, 1873.

THE LAW OF HELP.—It is manifest to any observer of the natural world, or of that other marvellous, though immeasurably inferior world, which has been evolved from inanimate nature by the inventive and combining skill of human hands, that there is a mutual dependance and helpfulness everywhere apparent Without this continual interchange of good offices, there can be no development of life anywhere, and if any one of the agencies which make up the miracle of animal life ceases to act, death ensues. Purity, beauty, perfectness, comes of combination, consistence, help, decay, deformity, corruption of separation, opposition, anarchy.

A most thoughtful and original writer, Ruskin, says "that the Maker of all creatures and things, by whom all creatures live, and all things consist, is essentially and forever the Helpful One, or in softer Saxon, the 'Holy' One."

A state of purity or holiness, of anything, is that in which all its parts are helpful or consistent. To illustrate the nature and power of consistence, Ruskin suggests the consideration of a handful of mud from the outskirts of a manufacturing town. Nothing can seem more impure than this mixture of clay, soot, sand and water. But if these elements are allowed so to arrange themselves as to evolve their highest possibilities, the particles of clay may be transformed into the finest porcelain, fit to be painted on, and to be kept in king's palaces, or following still further its instinct of unity, it becomes clear, hard, brilliant, and can deal with light in a wonderful way, gathering loveliest blue rays only and refusing the rest. Then it is sapphire. The sand, too, if we give it quiet becomes a white earth, then grows clear and hard, and at last arranges itself in mysterious, infinitely fine parallel lines, which have the power of reflecting, not merely the blue rays, but the blue, green, purple and red rays in the greatest beauty. It is opal.

The unsightly soot can not make itself white at first, but it tries harder and harder, and becomes clear at last, having the power of reflecting all the rays of the sun at once in the most vivid blaze. We call it then a diamond.

The disengaged water purifies itself and becomes a radiant dew-drop, or a starry snow crystal, and we have discovered in the ounce of slime, a sapphire, an opal, and a diamond set in a star of snow. So excellent are the results of combination of congenial elements.

It is as impossible that any individual should comprehend how important may be his little part allotted in the great harmonic work of the general advancement and development of human society, as that the various colors on a painter's palette could discern for themselves their true use and importance in the composition growing up under the master's hand. But by the law of help and just combination the work is done, and the humblest tint finds its right place in the composition.

So with the seemingly trivial actions of our lives. All events and circumstances are making up the great unfolding picture of man's progress and development, and no life is unimportant in the comprehensive work.

We can hardly imagine the possible dignity and value of our lives, unless we consider their probable bearing upon other lives. A

ord of cheer, an act of passing kindness, a ifling sacrifice, may be just the help required give vitality and permanence to good solves which lead to high endeavor and to enerous action.

A CORRESPONDENT expresses sympathy ith the concern of our Friend, D. G. M., in egard to First-day Schools, in our paper of 1th mo. 22d. He believes that the views of D. G. M., if put in practice, would have a endency to promote the good of our religious ociety, by helping to sustain that brotherly ove which has characterized Friends in days one by. If our house is builded on the sure oundation of love to God and man, our riend believes the waves of opposition will eat in vain against it.

MARRIED.

GARRETT—WILLIAMS.—On the 9th of Tenth onth, 1873, at the house of the bride's parents, nder the care of Goshen Monthly Meeting, Henry arrett to Mary Williams, all of Willistown, Ches- er Co., Pa.

BOND—LUPTON.—On the 30th of 9th mo., 1873, t the residence of the bride's mother, with the ap- robation of Hopewell Monthly Meeting, John L. ond to Ann M. Lupton, both of Frederic Co., Va.

DIED.

CARPENTER.—On the 31st of 10th mo., 1873, t his residence in Stanfordville, Duchess Co., N. Y., aniel S. Carpenter, aged 73 years; a member of tanford Monthly Meeting. He bore his illness with hristian patience and resignation, and at various imes gave evidence that his frail hope in life was ealized. His transition from time was without a roan or a struggle, and as he died so had he lived —peaceful and happy. His remains were interred, fter a large and solemn meeting, in Friends' burial round at Stanfordville, N. Y.

HOLMES.—On the 12th of 7th mo., 1873, at her esidence, Loudon Co., Va., Eliza T, wife of Wil- am Holmes, in the 71st year of her age. She was valued elder of Goose Creek Monthly Meeting, and sweet-tempered, widely-loved woman.

HOLMES.—On the 5th of 11th mo., 1873, at her esidence, near Hamilton, Loudon Co. Va., Eliza- eth R, wife of the late Elijah Holmes, in the 73d ear of her age; a member of Goose Creek Monthly leeting. Her life of self-sacrifice was crowned with close such as removes the sting of death, the lan- uage being, "I know that my Redeemer liveth, nd because He lives I shall live also."

SHEPPARD.—On the 8th of 10th mo., 1873, at is residence in Plymouth, Montgomery Co., Pa, harles Sheppard, aged 63 years; a member of wynedd Monthly Meeting.

LIVEZEY.—Suddenly, on the 4th inst., Henry, on of Thomas and Rachel Livezey, in the 27th ear of his age; a member of Plymouth Monthly leeting.

CARMALT.—On the 4th of 12 mo., 1873, at her residence, Lake Side, Susquehanna Co., Pa., Sarah Price, wife of the late Caleb Carmalt, in the 79th year of her age.

PARRY.—Suddenly, On the 30th of 11th mo., 1873, at her residence in Byberry, Pa, Philena Parry, in the 42d year of her age; a member of Byberry Monthly Meeting.

CLOTHIER.—On the 19th of 11th mo., 1873, in Buffalo, N. Y., Isaac H., infant son of Wm. P. and Jane H. Clothier, aged four months.

RICH.—On the 27th of 11th mo., 1873, at his residence in Milville, Penna., John G. Rich, aged nearly 75 years. This highly esteemed Friend served as elder in Fishing Creek Monthly Meeting since the separation in the Society until within a month of his death, when he was released from the service at his own request. His family, the meeting, and society at large have sustained a great loss in the departure of this dear Friend.

WANTED:—Suitable women for the positions of Matron, Cook, Seamstress, Laundress and Nurse, and a competent man to act as steward and instructor in agriculture and mechanical arts, for the Industrial School at the Santee Agency.

Application may be made to Jonathan D. Boxon, Mendon Centre, Monroe Co., N. Y., who will furnish all necessary information as to qualifications required, and remuneration.

NATURAL HISTORY CLUB OF PHILADELPHIA.

Our friends of the Natural History Club hand us this report of the Summer wanderings of their members and the observations made during their hours of leisure. It was read at their annual meeting twelfth month fifth, 1873.

"AFTERMATH."

"When the summer fields are mown,
When the birds are fledged and flown
And the dry leaves strew the path;
With the falling of the snow,
With the cawing of the crow,
Once again the fields we mow
And gather in the aftermath."

Ever since the earlier days of our organization, we have found it profitable to require of each other some account of the experiences of our days of Summer leisure; and it has given us great pleasure to hear from returning wanderers, in the Autumn, what new or beautiful experiences have been theirs as they have journeyed over the hills and far away, or have rested by green pastures and still waters.

We have all found it a blessed thing to listen to the myriad melodies of nature as chanted by ocean surges, by mountain breezes, by dancing cataracts, by the voices of birds, or, to the more delicate ear of the soul, by the gentle and glad procession of flowers.

One of our members, inspired with a desire for rest, joyance and refreshment, has told us a pleasant story of a summer journey

northward into the dominion of Canada. Passing up the Hudson, he enjoyed, as do all travellers, the varied scenery of that picturesque river, and then sojourned in bliss on the shores of the mountain-girdled Lake George. From this sheltered dream-land he passes northward by Champlain to the metropolis of Canada, whence, on the 16th of August, he took steamer for the ancient walled city of Quebec. He missed his country's flag and his mother tongue among the Canadians and did not tarry long in their cities, but turned northward to see what he might read from the page of the manuscript of God in the region of the Saguenay. As he ascended the dark waters of the mysterious river which seems to sunder the eternal hills, he had occasion to admire with what tender care the soft drapery of many tinted mosses and lichens concealed the stern aspect of the precipitous rocky banks, suggesting the southern slope of Storm King on the Hudson.

"Very interesting was it," writes our traveller, "in our ascent to watch the white whales as they sported in the river blowing volumes of spray high in the air, their whiteness contrasting strongly with the black waters. They belong to the Dolphin family, and somewhat resemble the porpoises of our own coast, but are much longer, being usually about fifteen feet in length. All those we saw were of a pure white color, but the captain told us that the young were brown and that their whiteness came with age. They are extensively used by the inhabitants of the Upper Saguenay for food, and depended upon to furnish the supply of winter provision. It is their habit to wander over the sand bars at high tide to feed, and profiting by the knowledge of this fact the fishermen enclose these sandy reefs with poles about three feet apart, leaving an opening through which the whales enter at high water, and, owing to their timidity, they are kept confined until its ebb, when they are easily captured."

Our friend returned homeward by way of the White Mountains and Lake Winnepiseogee, enjoying the gracious scenery of that delightful region, and bringing us once more the glad tidings of great beauty from mountain and vale, from hill and intervale.

Another of our number, sojourning in a small New Jersey village, had leisure to observe the conduct of a little colony of insects (*Stizus grandis of Say*). One summer evening her attention was attracted by a buzzing sound differing from those usually heard at that hour, and seeking to discover whence it proceeded, she noticed a number of large winged insects circling about overhead, giving expression to joyous feelings by the humming just noticed. Suddenly one left the ranks, darted past her, disappearing into one of the many little hillocks she had noticed along the walk, supposing them ant hills. Hoping she had found the dwelling of the ant lion, she thrust a stick into one of the excavations to the distance of about eighteen inches. This caused the hurried emergence of the insulted occupant, who expressed her indignation in no amiable tones, made more expressive by a formidable looking sting with which the abdomen was tipped. The injured insect was captured and the observer proceeded to examine the homes of the insects. Noticing the pile of sand around one of the apertures was very small she was glad to find one in the act of excavating her dwelling. This appeared to be done with the jaws and with the feet, which are furnished with claws adapted to that purpose. After she had dug a load it was gathered up and pushed out by the hind legs to the top of the opening, and deposited about it in a semicircle.

Others of our members sought refreshment and inspiration for future work on the poetic Isles of Shoals, and noted the wondrous charm of the encircling sea, the distant coastline to the westward, varied with the shadowy mountain peaks of Agamenticus, Saddleback, Ossipie, Haystack and Kearsarge; or

> "Eastward as far as the eye can see,
> Still eastward, eastward endlessly
> The sparkle and tremor of purple sea."

"We love," says one of our tourists, "this vast encircling sea, that yields to every breath of heaven, quickly responsive to sun and wind and cloud, glittering brilliantly in the brightness, mourning when the sober-liveried clouds hover overhead, bounding joyously to the music of the winds, ever full of tenderest sympathy. Here we find earth's history epitomized. Here is the granite base most venerable for its age; here the trap dykes; here the waving veins of quartz bearing down seawards; and, clothing the ruggedness, they delighted to note the kindly investing lichens of manifold tints, greens, grays, browns and brilliant orange. The decaying lichens and their sister mosses and sphagnums have formed and are forming a soil dark as the black seaweeds that fringe the coasts, and so fertile is this dark mould that, wherever a thimbleful may find a resting place in a cleft or little depression of the rock, there springs up the pimpermel, brilliant beyond its wont, the stately golden rod and humble plantago-maritima close on the realm of the sea. In the sheltered valley huddle together the huckleberry, blackberry, raspberry, strawberry, and, largest of all, the black astringent choke-berry, the ampelopsis, the poison ivy, the wild rose, and in every marshy spot the sword leaves and gaping

apsules of the iris flutter in the breeze. Above all rises the sumach, and below, the tinted yarrow and the little oldenlandia. Asters, purple and white, skull caps and spiraeas, potentillas and polygalas, beach pea and herb robert, elders and jewel weeds, hemlock, parsley, tenacious thistles and mullens, the pergula rubra, the lythrum hysopifolia and ranunculus cymbalaria were noted as clothing to some extent the desolate barrenness of the treeless isles."

We have tidings too of a visit to the new hotel on the top of Mt. Washington and of botanizing on the storm swept summit and sides, but we hear of no new discoveries.

A party of three tell us of a visit to Cape May, and paint in glowing terms their grateful delight in resting for a little season by the solemn, rythmic sea. They watched from the pier the many tinted medusas sail by with fringed disk turned edgewise, as strange and beautiful as ever; they tell us too of gathering mimic gems on the diamond beach, like happy children as they were. The profusion and delicate beauty and fragrance of the Clethia spires filled them with admiration, and they gathered fair water lilies from the pure still water of inland ponds.

Two of our honored and beloved matrons have been exploring once more the wondrous glens which cleave the high banks of Seneca Lake, and have made a July visit to the mountain region of Carbon County, Pennsylvania. "Here" says one of our friends, "the air has not all been breathed up, and the cars (O blessed invention) have learned to run alone."

They found the summit of Pisgah not only a grand observatory for viewing the enchanting mountain scenery, but a congenial home for great feathery ferns, the superb rhododendron and the beautiful mountain raspberry in full bloom. Far away through the blue air they saw the gap in the mountains through which the Lehigh holds its rejoicing way on into the green valley at their feet. Then they took the famous ride, curving around the mountain side downward for twenty three miles, in the open car propelled by gravity alone. "Ah!" they say, "it was ecstacy—it was flying on the wings of the wind," downward, downward, still unsatisfied, to the finished city of Mauch Chunk.

From this place they visited the lately explored Glen Onoko, and found this wondrous mountain rift decorated and indeed glorified by great blooming masses of pure white and faint rose colored rhododendrons. The secluded glen retained the moisture so gratefhl to vegetable life and was clothed richly with verdure, as well as murmurous and sweetly musical with waterfalls.

Then, leaving Pennsylvania, our tourists made a further pilgrimage to the Lakes Seneca and Cayuga, lying so lovingly side by side, and noted the characteristic beauty of each. Cayuga shows to her visitors the *Tunkhannock* (?) Falls, higher than Niagara, framed in waterworn amphitheatre. Not rushing, broken and trembling, but in one orderly leap of 215 feet into the defile below. The fall they likened to a Corinthian pillar with its capitol of dark, softly flowing water, perpendicular column of glancing crystal and a fairy base of mist which rose again in beauteous curves, weaving and interweaving with each other like the softest and snowiest lace-work.

The voice of this fall, from the level ground above and from the side of the ravine, was a softened steady roar like that of the wind through a pine forest. But standing at the top of the amphitheatre, right facing the water, now and then as the wind came in a particular direction, they noticed a singular rattling sound like hundreds of muskets discharged in quick succession. This effect they attributed to the reverberation from the banks, as the voice of the water was so soft and melodious from below.

The beautiful Lake Seneca and its glens, Watkins and Havana, were duly included and fully appreciated, and the Delaware Water-Gap too claimed a portion of the time of our friends; and they bore glad witness that Nature repays all who drink, whether at her magnificently grand or infinitesimally small fountains, an hundred fold.

One of our most faithful botanical observers, who has reported a visit to Harpers Ferry, was so fortunate as to increase by one plant at least her knowledge of flowers, a small yellow-blossomed Crucifer-Erysimum cheiranthoides. In Buck Valley she took note of the gay butterflies and tells us of the Red Admiral, and the large yelllow Papilio turnis and Hipparchia Alope as being more abundant than is their wont. This season the Colorado potato bug appeared in Buck valley for the first time and she even observed numbers of them crawling over the pavements of Bedford

(To be continued.)

We cannot always be doing a great work, but we can be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received as in His presence is worth more than a long prayer. Every loving word, every good deed, every noble utterance is a treasure laid up in Heaven. God is our banker and all that we place in His hands can know no decay.

From the Press, November 28, 1873.

OPENING OF THE HOOSAC TUNNEL.

Massachusetts has fulfilled the threat of twenty years standing, to let light through the Hoosac Mountain. On Tuesday night a large hole was drilled completely through the two headings, and yesterday, a despatch received early this morning tells us, the great tunnel connecting the eastern and western railways was opened.

A correspondent of the New York *Tribune*, writing from North Adams, says the history of the Hoosac Tunnel, in all its details, is an almost endless task. The legislative bills and hearings, the reports of committees, memorials, remonstrances, and private pamphlets on this subject of the last twenty years would, if stacked up in an orderly pile, almost rival in size Mount Hoosac itself. Massachusetts has not gained this new avenue to commercial prosperity by any lottery. She has done it by sheer hard labor, and through a host of discouragements and vexations which would have paralyzed a fainter heart. The engineering difficulties involved in so large an enterprise have indeed been great. Courage, skill, and a dogged perseverance have been necessary to overcome them. But if these were the only difficulties the work of making the tunnel would have been a recreation. To make people believe in its feasibility and give their voice, influence and money toward the project was a task not second in difficulty to boring the hole itself. To devise a financial method by which the project should go through was another mountain. In fact, several mountains of no little magnitude had to be removed before Hoosac itself was reached. The financial and legislative problem was like the engineering one: "How shall we make both ends meet?" It was a question of means as well as ends. "And after all has been done," asked the melancholy prognosticator, "after that hole is put through the mountain, will it really be worth the trouble, time and expense it has cost?" The flock of doubts that rose up and blackened the sky when the project was mooted were like the locusts in Egypt. This was twenty years ago. The first idea of tunnelling under the Hoosac Mountain dates back, however, some thirty years before. It was proposed about that time to make a canal from Boston to the Hudson river by way of the Deerfield and Hoosac rivers. The Hoosac Mountain was quite as much opposed to the canal as to the railroad, which was then an infant invention, and the Board of Commissioners appointed in 1826 to examine the project, with a very intrepid judgment, advised the cutting of a tunnel through the mountain. The geological character of that region was then comparatively little known, and the real difficulties of such an undertaking were perhaps not so well appreciated as they were some years later. But it seems that even then the commercial men of the East and West saw the necessity of effecting some compromise with this natural bar to intercourse.

In 1848 a railroad company undertook the work, but it met with obstacles at every step, and was finally compelled to abandon it. Thus fourteen years were spent in controversies and quarrels, when the State, in 1862, decided to take the matter into its own hands. The story of the tunnel from this time down comprises the most important part of its mechanical history. The adoption by the State of the project did not remove all difficulties. Its determined opponents threw as many obstacles in the way as before, and its determined friends removed them with a like decision. Legislation was from time to time embarrased by these counter currents of aim and feeling, but the friends of the measure were generally successful. Under recommendations of the commissioners the work was put under contract. It was at first parcelled out for a short time to two or three parties, but on the 24th of December, 1868, a contract for the whole work was made with Messrs. Walter and Francis Shanley, of Canada, who agreed to complete the tunnel by the 1st of March, 1874, for the sum of $4,594,268. Under this contract the work has been vigorously and successfully prosecuted. Financial and constructive difficulties having been overcome, the main difficulty now is to tell how to manage or dispose of the tunnel on its completion. Several railroad corporations are strenuously contending for its possession, while the State, which now holds possession, is a party to the discussion, and may conclude to retain exclusive control. The subject engaged the attention of the Massachusetts Legislature last year, and will reappear as a problem the coming session in January.

The whole length of the tunnel is 25,031 feet, or four and three quarter miles. It is 26 feet wide by a height varying from 23 to 26 feet, wherever a brick arch is used. Passing through solid rock excavation the section is reduced to 24 wide by 20 high. The tunnel grade is 26 feet to the mile for nearly the whole distance, rising from each portal toward the central shaft, and leaving a short length of level immediately under the shaft. The height of the interior summit over the portal will be something over 60 feet. This dip in the grade each way from the centre was made to secure good drainage. This grade in the tunnel has necessitated some

very careful labor in carrying the elevation. The main difficulty, of course, was to establish the three tunnel points of the east and west ends and at the foot of the central shaft in proper relations to each other. To reach this the engineers carefully went over the mountain with their leveling instruments and determined the relative position of the portals, and the depth of shaft which should be sunk to reach the proper grade at its bottom in the tunnel.

The tunnel has two shafts, one near the west end, only 318 feet deep, and the other, or central shaft, nearly in the middle of the tunnel. This is 1,028 feet in depth. The west shaft was sunk prior to 1851. The central shaft was sunk for two purposes, first, to secure two facings, one east and one west, and thus expedite the work; and, secondly, to afford ventilation for the tunnel. It is matter of great doubt whether the tunnel, constructed as it is with a grade from each portal to the centre, would ventilate itself at all. Since this shaft was built, and connection made with the east end, a strong draft is obtained from it, and the tunnel is readily cleared from smoke and gases. Before communication from the east was opened with the shaft, the introduction of a locomotive into the tunnel to carry off the debris was a source of great discomfort and even sickness to the men. Now this difficulty is entirely removed. The central shaft is an ellipse 27 feet long by 15 feet wide. Its position was established by a series of secondary observations, the instrument being placed alternately on each side of the shaft, and the position transited until exactly determined between the two principal tunnel summits.

The Hoosac Mountain is a part of the Green Mountain range, which itself belongs to the great Appalachian chain, extending nearly parallel to the coast from the State of New Hampshire to and through the State of Virginia. Stretching across the western part of Massachusetts, it forms a natural barrier between that State and New York.

The Hoosac Mountain has two summits, with a wide valley between them. The eastern summit is 6,100 feet from the east portal of the tunnel, and 1,415 feet above the grade of the road; and the western summit 6,700 feet from the western portal, and 1,704 feet above the grade. The summits are 2 40-100 miles distant from each other, and the valley between, at its greatest depression, is 801 feet above grade. A part of the line over the tunnel is covered with forests, and in some places the depth of earth over the rock is quite considerable.

BRUTE REASONING.

Correspondents of *Nature* have for several weeks, to the edification of themselves and the readers of that excellent periodical, been furnishing incidents which appear to illustrate the possession by some animals of higher faculties than mere instinct—faculties approaching reason. Some of them are very remarkable. Here are two pertaining to the "collective instinct" in wolves:

"The writer of one of the books on Indian sport relates how he saw a herd of antelopes, driven backward and forward by four wolves, which surrounded the herd, each guarding a different side, until at length the antelopes passed over a ditch in which a fifth wolf lay concealed. This wolf, jumping up as the antelopes crossed, secured one of them, upon which his four companions joined him, and assisted in making a meal of the captured animal.

"A civilian of the N. W. P. told me that he witnessed a very similar occurrence in Oudh. He saw two wolves standing together, and shortly after noticing them, was surprised to see one of them lie down in a ditch, and the other walk away over the open plain. He watched the latter, which deliberately went to the far side of a herd of antelopes standing in the plain, and drove them, as a sheep dog would a flock of sheep, to the very spot where his companion lay in ambush. As the antelopes crossed the ditch, the concealed wolf jumped up, as in the former case, seized a doe, and was joined by his colleague."

The same writer adds:

"I have often seen a flock of pelicans, when on the feed, form a line across a lake, and drive the fish before them up its whole length, just as fishermen would with a net. The capture of the fish is rendered doubly easy by this method. I have witnessed exactly a similar plan pursued by a large number of Ganges crocodiles which had been lying or swimming about all day in front of my tent, at the mouth of a small stream which led from some large inland lakes to the Ganges. Toward dusk, at the same moment, every one of them left the bank on which they were lying, or the deep water in which they were swimming, and formed a line across the stream, which was about twenty yards wide. They had to form a double line, as there was not room for all in a single line. They then swam slowly up the shallow stream, driving the fish before them, and I saw two or three fish caught before they disappeared."

Another writer furnishes this story of "Ingenuity in a Pigeon:"

"On the Richmond road (Surrey), at about a mile from the town, stands an old roadside

inn, yclept 'The Black Horse,' owned by one R. Ketley. Attached to the house are a number of domestic pigeons of various breeds, chiefly 'Pouters.'

"Having occasion to wait for my pony to be harnessed at this inn, a few years since, my attention was directed by a gentleman (a resident of the neighborhood) with whom I was acquainted, to the strange conduct of one of these birds.

"A number of them were feeding on a few oats that had been accidentally let fall while fixing the nose bag on a horse standing at bait. Having finished all the grain at hand, a large 'Pouter' rose, and flapping its wings furiously, flew directly at the horse's eyes, causing that animal to toss his head, and in doing so, of course shake out more corn. I saw this several times repeated; in fact, whenever the supply on hand had been exhausted.

"I leave it to your readers to consider the train of thought that must have passed through the pigeon's brain before it adopted the clever me thod above narrated, of stealing the horse's provender.—*Exchange paper.*

For Friends' Intelligencer.

THE BUOY-BELL.

BY B. J. LEEDOM.

At some distance from the coast of Nantucket, there is a dangerous shoal, on which the Government has firmly anchored a Buoy surmounted by a large Bell, which the incessant undulations of the waves keep in constant motion. The mournful tone of the Bell is always heard sweeping across the water, giving timely notice by its warning voice of the danger that lies below.

The mournful tone of the Buoy-Bell,
Is sweeping across the wave;
Like a solemn dirge, or a funeral knell,
O'er some mariner's watery grave.

The sea-gull screams, as it circles around,
And poises in upper air;
As it lists to the clang of its doleful sound,
Like the wailing cry of despair.

And often at night, when the wind is low,
And the billow's have ceased their roar;
The Buoy-Bell rocking to and fro,
Is heard on the distant shore.

The mother awakes from her troubled sleep,
When she hears it sound on the air;
And fears for the loved ones far on the deep,
Whilst her thoughts are ascending in prayer.

And the fond wife starts from her peaceful rest,
As she hears its midnight cry;
And clasps her babe more close to her breast,
As its mournful song sweeps by.

'Tis the Buoy-Bell! 'tis the Buoy-Bell!
As it falls on the mariner's ear;
Its ringing tone in sweet accents tell,
Of the home he is drawing near.

And he pauses oft, in his lonely round,
When the bright stars gleam on high;
And firmly grasps his helm at the sound,
As his vessel glides safely by.

There's a Buoy-Bell heard in every soul,
A warning that sounds within;
That will ever guide from the dangerous shoal,
And quicksand that covereth sin.

A still small voice in the cool of the day,
When the cares of the world are at rest;
If mortals would heed its pure gentle sway,
Would lead to a haven of rest.

There's a Buoy-Bell sounding in every heart,
If we heeded its warning tone;
'Twould lead us to choose that better part,
And commune with God alone.

'Tis simply to trust in a Father's hand,
Who doeth all things well;
Who can safely guide to the promised land,
By the inward Buoy-Bell.

Bluffland, Germantown, 12th mo. 1, 1873.

For Friends' Intelligencer.

AT THIRTY-FIVE.

I cannot say what thoughts are mine to-day,
I have so drifted backward till I see,
Not what I am, but what I used to be
With the dear sharer of my work and play.

My sister! though no flower this hand hath laid
On thy fresh sodded mound, yet I can say
That every hour of every passing day
I have been with thee, since that grave was made.

Sometimes—I mourn to own it—weak and sad,
And blind with tears, counting the fearful cost;
And since thy nobler, worthier life was lost
Caring so little for the life I had.—

Sometimes – I smile to write it—lifted high
Through clouded ether into purer air,
And given the eye of *faith* to see thee there,
Crowned with the flowers of immortality.—

And sometimes—better still—my yearning soul,
Sick for the words it never more shall hear,
Hath felt the influence of thy spirit near,
Chaining my senses in its sweet control;—

Bidding me lift mine eyes above the plane
Of mortal longing, to the farther shore
Of sweet reunion, where forever more
The loved of earth are given to us again.

Cheering, inspiring weary heart and hand.
With the old fire, that seemed to die with thee,
Granting my unbelieving eyes to see
A harvest whitening for me where I stand.

I stand this day on life's meridian line—
As men compute it—half the journey done,
Half the toil ended, half the victory won,
That moulds the earthly into the divine.

As men compute it. Nay, I do not plan,
I dare not count on length of future years,
Nor bulid my hopes, already washed with tears,
For God disposes not as finite man.

I feel the surging waves about me move,
The changeful tides, the shifting slippery sands,
And, as a child, I drop my fainting hands
In the sweet comfort of my Father's love.

I ask not will He heed me? This I know,
That He who notes the humblest sparrow's fall
Must hear his human creatures feeblest call,
And lead me where 'tis best that I should go.

Through long earth-labors, wrought in pain and strife,

Their small rewards seen through the mist of tears
Or, lifted in the summer of my years,
To the fruition of immortal life.

I cannot know. I dare not even choose.
This prayer alone my trembling lips would say,
"O keep me faithful to my work to-day;
And cup of Thine let not my lips refuse?"

A. F. B.

"PROBABILITIES."

There is no department, Bureau, Office or arm of the General Government that comes home more directly and acceptably to the people of the country than the Signal Service Bureau at Washington, already embalmed in popular affection under the title of "Old Probabilities." It is not too much to say that the published "probabilities" or forecastes of the weather, are among the first things looked for in the newspapers by millions of people every day. What has now grown into a magnificent system was first brought into operation by the practical mind of that grand exemplar of American scientists, Joseph Henry, of the Smithsonian Institute. With a very scant supply of money, (a few thousand dollars), with such observing instruments as the institution was able to supply, and with the aid of *voluntary* assistants only, the first efforts at comprehensive observations of the movements of storms, the distribution of the rainfall, and the general meteorology of this country began. This effort, however, was always crippled by the small amount of the fund at disposal for the purpose. Still it made considerable progress towards the valuable results which have since crowned the "service." Since the work has been taken up by the War Department, followed by the detail of intelligent and capable officers to take charge of the Bureau, and fortified by fair appropriations by Congress, the Signal service has been crystallized into a grand system—not perfect of course, but every day moving nearer and nearer towards that modified perfection which is the highest reach of human effort. The "probabilities" are constantly increasing in accuracy as the observing stations are multiplied, and as the corps of observers gain experience. The country (as the reader has noticed) is divided by the signal officer into geographical districts for convenience in reporting observations. Thus we have the "Middle States," the "South Atlantic States," &c. To test the proficiency of the observers and the efficiency of the system, the Bureau has had exact calculations made as to the proportion of verified or fulfilled predictions in each of these districts for the past year. The annual average of verifications for "New England" is eighty-one and a half per cent; for the "Middle States" over eighty-one per cent; for the "South Atlantic States" nearly eighty per cent.; for the "Lower Lakes" nearly seventy-nine per cent.; for the "Eastern Gulf" seventy-seven per cent.; for the "Ohio Valley" nearly seventy-six and a half per cent.; for the "Western Gulf" nearly seventy-four and a half per cent.; for the "Upper Lakes" seventy-five and a quarter per cent.; and for the "Northwest" seventy-four per cent. That the rules applied for making deductions from the daily reports are practically correct is shown by the fact that the percentage of verifications for each district is in proportion to the number of stations from which reports have been received. And a further testimony to the reliability of the methods is found in the small margin of difference in the percentage of fulfilled "probabilities" over the whole of the widely extended districts—seventy-four per cent. being the lowest and eighty one and a half per cent being the highest.

The practical benefits arising from the Signal Service and the distribution of its reports not only to the millions of newspaper readers but to 4491 interior post-offices, is shown by the fact (of which the Chief of the Bureau has evidence) that in many localities farming and other agricultural operations are conducted with reference to the atmospheric conditions announced in the reports as "probable" to occur. The cautionary signals displayed under direction of the Department on the lake and sea coasts have also been of great use to commerce. They were displayed during the year in anticipation of eighty-eight storms, and in seventy cases the storms manifested their effect at some of the stations at which signals were ordered. The errors in display have always been on the side of caution, no extensive storm having occurred in the regions included in the system of cautionary signals, without warnings of its approach having been displayed in at least part of its course.

The system is being extended to the light-houses and the life-saving boat-stations on the sea-coast. It has already been applied to the useful service of giving notice to distant places of the rise and fall of the water in the great but sometimes shoal and always badly obstructed rivers of the West and Southwest, where a rise or a fall of a foot or so makes an enormous difference in the navigability, and consequently of the trade and commerce, of those rivers. It has likewise been turned to account of giving notice of freshets and floods, so as to give people down stream an opportunity to put their affairs in order for protection or escape. These are valuable results that the public can see and appreciate. They

make the Signal Service worthy of the fostering care of both the enlightened Secretary of War, who has given it strong encouragement, and of the Congress which is called upon to make the appropriations of money for its support.—*Public Ledger.*

A Stated Meeting of Friends' Charity Fuel Association, will be held in the Monthly Meeting room of Friends meeting-house, at 15th and Race Sts., on Seventh-day evening, the 20th inst., at 8 o'clock.

WM. HEACOCK, *Clerk.*

Burlington Quarterly First-day School Union, will be held in Friends' Meeting-house, Trenton, N. J., on Seventh-day, 1st mo. 3d, 1874, at 10 o'clock A. M.

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

The Executive Committee will meet at Camden, N. J., meeting-house, on Market St. between 7th and 8th Sts., on Seventh-day, 12th mo. 27th, at 10 A.M. The sub-Committees will meet half an hour earlier. Full attendance is much to be desired. The several schools are invited to forward to this meeting the names of such Friends (not members of this Committee) who would be efficient in co-operating with the Visiting Committee.

ROBERT TILNEY, *Clerk.*

HADDONFIELD FIRST-DAY SCHOOL UNION.

The next meeting will be held on Seventh-day, 12th mo 27th, at 2 o'clock P. M., in the meeting-house, Market St. between 7th and 8th Sts., Camden, N. J. General attendance of Friends invited.

CLAYTON CONROW, RACHEL A. COLLINS, } *Clerks.*

THAT divine love should have continued faithful, notwithstanding our unworthiness of it, and the provocations by which we have tried it, is another wonder. Has there been a day since we have been respon ible for our actions, in which we have not tested the faithfulness of God by our transgressions? The children of Israel for forty years provoked God in the wilderness; were they not most sadly the prototypes of ourselves? Yet never has the Lord paused or changed in his love. —*Spurgeon.*

ITEMS.

PROFESSOR LOUIS JOHN RUDOLPH AGASSIZ died at his home in Cambridge, Massachusetts, on the evening of the 14th inst.

MOVEMENTS OF STORMS.—Some of the observed facts, the constant recurrence of which, under certain conditions, forms the basis of predictions or forecasts of the weather made by the Signal officers of the Government, are curious, if viewed by themselves without taking into account the meteorological laws which govern them. Storm centres in that part of our country east of the Rocky Mountains almost invariably travel in a northeast direction, at an averaae rate of thirty miles an hour or about seven hundred miles a day. The velocity varies, however, with the season of the year. Prof. Loomis, in a recent lecture on the subject, says that the highlands of Maine and New Brunswick check the further progress of storms travelling in a northeasterly direction, and that the storms are then forced either to find an outlet in some other direction, or to hang about until they gradually subside.

AUSTRIA moves in the same direction as Germany whenever the relations of the Church and the State are concerned. Upon the opening of the Reichsrath the Emperor promised that bills should be brought in for the purpose of completing and reforming existing legislation as to ecclesiastical affairs. The *Concordat* has been abolished, and the State is now acting for itself, quite independent of the Church. In all this movement the press of the country goes with the government.—*Ex. Paper.*

Iceland will next year celebrate the tenth centennial anniversary of its settlement. It is said to have been discovered by Naddod, a sea rover, in 860, and was settled and the capital, Reikiavik, established in 874, by Ingolf, a Norwegian chief. The population has at times exceeded 100,000, and was, in 1855, 64,663. Famine in its most terrible forms pestilence, spring floods and volcanic eruptions have frequently reduced the population to one-half its normal number. The honesty, temperate habits chastity, and piety of the Icelanders, have been made the subject of high praise from European writers and there is scarcely any country where a general education is so highly esteemed as in Iceland. Few of the inhabitants, if any, are unable to read or write, and all are acquainted with the old national poems and histories. There are over three hundred Lutheran churches on the island, all of which have public schools attached to them. There are also public libraries, newspapers and one college to aid in the education of the people. If half that is said of the Icelander's hospitality, honesty and humanity be true, they have a good cause for celebrating the tenth centennial of their country.

ONE of the new amendments prepared for the Constitution of Michigan by the State Commission, forbids the Legislature to exempt the property of churches or ecclesiastical bodies from taxation. If it is adopted, Michigan will then have taken the same position on this question that California, Alabama, Missouri and Mississippi already hold.—*Liberal Christian.*

YO SEMITE VALLEY OF GLACIAL ORIGIN.—Prof. Joseph Le Conte, of the University of California who visited this Valley and the contiguous mountains in the summer of 1872, has stated his conclusion that it was once filled to the brim with a great glacier. The rocks of the Valley show many evidences of glacial erosion. The rounded and polished domes glistening in the sunshine, the bed-rocks of the Valley covered with mounds of boulders and sand, which he believes to be terminal moraines of glaciers, and the stratified lake deposits, the lake having been formed by the glacial mounds obstructing the flow of waters, he considers proofs of glacial action. The appearance of the whole country, he thinks, gives every indication that the region at one period was buried under a universal ice sheet which preceded the separate glaciers. Prof. Le Conte observes that the Yo Semite is not unique in form and probably not in origin. He considers that all the deep perpendicular valleys of the West, called canons, have been sawed out by the action of glaciers, the verticality of the walls being determined by the perpendicular clearage of the rocks.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, TWELFTH MONTH 27, 1873. No. 44.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at the beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport	689
The Discipline of Life	693
First-Day Schools	694
A Plea for Stillness	695
EDITORIAL	696
OBITUARIES	697
Notices	697
Natural History Club of Philadelphia	698
Internal Arbitration	700
Necessity of Carefulness in Old Age	702
POETRY:—A Day on the Sea	702
The Effects of the Panic	703
Items	704

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 662)

Our friends made a few family visits in the city of New Orleans, greatly to their satisfaction. E's mind was drawn toward one or two planters who resided on the borders of the Mississippi river.

When they acquainted their friend J. B. with this concern, he at once offered to go with them. On board the boat they met with E. Laurence, a planter, to whom Jacob introduced them.

In conversation with L. Longstreth, it was discovered that one of her daughters had been to the same school, near Philadelphia, with a sister of his. He was very friendly and invited them to his house. They being thus cared for, J. Barker, after going about 20 miles, felt easy to return home. Of this visit E. Newport gives the following account in a letter written on board the boat as they were on their way to Mobile:

LOWER MISSISSIPPI RIVER,
30 miles below New Orleans.

. . . We visited E. Laurence, a planter, who is also a U. S. Senator. He had just returned from Washington. His wife is a lovely woman, who is as earnestly desirous of fulfilling her duties as any one with whom I ever met. They live about 40 miles above New Orleans.

On First-day morning we had a meeting with E. L. and his family, and in the afternoon one with the slaves, about 160 in number. As the wife was in the practice of gathering their colored people on First-day, P. M., we proposed to her to pursue her usual plan. It was really affecting to see one so young read, kneel and pray, and then sweetly unite her voice with her people in anthems of song and praise to the one eternal Father, who has made of one blood all nations of the earth.*

At the close of our meeting they came and shook hands with us, and assured us that they were acquainted with the "spirit within," to which we had called their attention, as a Guide,—a Comforter in suffering; and which could alone give an assurance of an entrance into that city where small and great meet together, and the servant would be *free.* Poor creatures! how my heart aches for them in their servile degradation! and for their masters too, under *their* sense of suffering and responsibility! But little can be done; the mere sight of us brings before them our testimony against slavery, and arouses a sense of the injustice connected with the inhuman sys-

*In talking with one of the old men, E. N. remarked that it was very grateful to her to find their mistress was in the habit of mingling with them for the purpose of divine worship. He replied, "she always does, and her mother did so before her."

tem. They sometimes advance and answer their own arguments while we sit in silence; and although we can see that they endeavor by every effort in their power to sustain their positions, these are so futile that they often wind up in direct contradiction to what they said in the beginning. On our return to New Orleans we were kindly met by our friend, J. Barker, who is now with us on our way to Mobile. I have suffered much under a prospect of further service, but now feel relieved, and if this continues, I shall press on homeward—nothing can keep me but a return of the same binding obligation.

Extracts from L. L——'s Notes.

. . . . . .

18th.—"E. Laurence was met at the landing by his family who gave him a warm greeting, after a temporary absence, and extended to us a cordial welcome. It appeared to me that I could breathe more freely after leaving New Orleans. The oranges were hanging thickly upon the trees which formed a hedge around the house. There were other trees which bore sweet and delightful fruit. The weather was very balmy and pleasant. Our chamber was fragrant with orange blossoms, and by putting the hand out of the window we could almost touch the trees laden with flowers and fruit in varied stages, from the petals just fallen to the ripened orange. Next morning was rainy, and the soil being such as to forbid travelling in wet weather, we were relieved from the unpleasantness of feeling that we were preventing the family from attending, as was their custom, their place of worship, six miles distant.

E. L. was a sugar planter, and gave us much information in relation to the manufacture of that article. I visited the "sugar-house" and found the art was brought to great perfection. We also visited "the nursery," a long building, where the mothers who worked in the fields brought their little children for the day, each having its cradle and sauce-pan of rice. Their food was prepared by "Old Aunty," who fed and took care of them. We looked into the "cook-house" too, "where each family received its rations ready for eating—thus saving the weary people the time and trouble of grinding corn and making bread when they should be resting and sleeping."

L. L.'s account of the religious opportunities with the family and with the slaves, is similar to that given by E. N., except that she alludes more fully to E's exercises as having been very appropriate and satisfactory. A brother of E. L.'s wife lived near, and though young and unmarried, had many slaves, which were his by inheritance. L. says "we were told that he was grieved with the practice of holding his fellow-men in bonda and felt the responsiblity so great, that rarely left them, but devoted himself to good of his people, doing what he could make them comfortable. Information been received that not long after our frien visit, this young man not only manumit his slaves, but provided for them. "A c was made upon the sister of our host, w had married a planter, and who sensibly the injustice of unrequited labor. In th three families slavery existed in its least fensive aspect.

21st.—Having freely handed forth w was required, there was liberty felt to dep which we did under deep feeling, and w an earnest expression of gratitude from friends for the visit. The previous night l been one of watchfulness, lest the boat which we were to return to New Orle should pass without our hearing it. T morning was bright and we could tread deck with the peaceful retrospection that had faithfully performed our duty. Our p gress was slow, and we did not reach the till about 3 o'clock in the morning. Feel released from further service in this pla we made some parting calls in company w J. Barker and wife, and after dinner b adieu to New Orleans, and rode four m in the cars to the steamboat on Lake P chartrain, where we had good accommo tions.

A short time previous this boat had co ded with another steamboat, in conseque of which our captain was apprehensive t he would be arrested, and therefore, as neared a particular point, he secreted hims When dinner was ready the "waiter" as brother W. to take the head of the table the Captain was absent. That W., a Frie and known to be opposed to slavery, sho have been invited to preside at a long ta when there were many other gentlemen fi the adjacent States, was more than we sho have expected in a country where Frie were looked upon with a jealous eye.

On arriving at Mobile, our friend, J. I ker, who had accompanied us thus far, esco us to the "Battle House," a large and f ionable hotel. We were detained here four o'clock next day, and were subject to gaze of the curious and the remarks of less polite, so that when the time came most cheerfully took our departure. banks of the Alabama river are lined v woods; the water was turbid and unusu high, so that some of the trees were imme up to their branches. The foliage of willows was about half-grown, and t resembling the judas tree were in full blo the blossoms of many others were bright,

he live oak and cedars were perfectly green. Occasionally, a high bluff, from 80 to 100 feet, ises from the river, and at Clairborn, a flight f steps with a roof over it, is the means of scent to the top of the bank.

2d mo. 26th, First-day.—We arrived at Montgomery, distant from Mobile 420 miles. The road to the Exchange Hotel was so rough hat we were apprehensive that the omnibus would be overturned. The freshet had rendered the bridge dangerous over a creek, and ve were obliged to alight and walk some istance in the mud, but the soil being sandy, t was less objectionable than it might otherwise have been. We proceeded to West Point that night by railroad, and when once eated in the car, we were comparatively comortable. Upon reaching there next morning t 6½ o'clock, we were told that we should be bliged to await the subsiding of the waters of he Chatahoochie river, which covered the round to a considerable depth on both sides f the bridge.

2d mo. 28th, 1854.—Being now able to pass ver the river in safety, we started at 8 o'clock, . M., for a six miles ride in the stage, and hen to take the cars for Augusta. Several four fellow-passengers had also been detained y the freshet, among them were Capt. Boylan nd his daughter, from Raleigh, N. C. He as an editor, and had a plantation on the Yazoo river, where they had been making a isit. They seemed disposed to join our little ompany, and we subsequently became much ttached to them. A widow lady also manisted her kindly feeling and kept near us. Her home was in the South, but she had spent onsiderable time in Philadelphia at one peiod of her life, and had a decided preference or the Northern manner of living. We had uch conversation upon the testimonies of Truth, as held by Friends in general, as well s that of slavery. She freely acknowledged er dislike to the peculiar institution of the outh, and heartily wished the country was lear of the abomination. At parting, she xpressed her unity with us, and her symathy with the service in which we were ngaged. A gentleman who resided near altimore, and who had been South on acount of the death of his father, offered us the ervices during the journey, of a colored oman who had been his father's nurse. He as taking her and her little boy to his ouse, that they might be more comfortable han they would have been in their former ome. We of course did not require attention f that kind, but we had many friendly talks ith the poor woman, in which E. gave her great deal of excellent counsel, that, if eeded, will have a tendency to soften the ials incident to her condition. She was earnest that we should *buy* her, but was told that all that we could do for her, was to desire her freedom with that of her people.

The usual way of mending roads in this country, is by "corduroying" them in the worst places. The mud was deep, but we arrived at the station in good time. When the cars came, they brought a number of slaves bound for New Orleans; their overseer was a man of unpleasant exterior. Although the system compels those who hold slaves to be familiar with persons of his caste, yet they profess to abominate them, and are ashamed of such intercourse. Reached La Grange at 12 o'clock, and stopped to dine at a neat looking house by the road-side. The country through which we passed is extremely poor. At 4 o'clock, P. M., arrived at Atlanta, rested for two hours, then proceeded to Stone Mountain, where we had supper, and prepared for spending the night in the cars. It was a clear evening, and we could see the mountain rising abruptly to a great height. It is composed of granite, and on the top was a tower. It is a place of resort in warm weather. Before day-light next morning, we came to Augusta, Ga.

Stopped at Aiken for breakfast. The house stands on a hill, and is a handsome building and well calculated to accommodate many boarders. Weary of waiting among the crowd, whose curiosity seemed insatible, E. N. proposed our taking our seats in the car which was standing near. We had been there but a short time when E., upon looking up, saw the car was on fire; it had caught from the stovepipe, and but for a timely discovery the damage might have been much more serious. When the fog, which had been dense, fell, it turned to frost,—a peculiarity of this hilly region.

At the junction of the Wateree and Congaree rivers, the country was overflowed to the extent of two miles. The waters ran rapidly, and the embankment with the tressel work of the road was carried away for the space of about fifty feet. A boat was provided to transfer the passengers and baggage, but as it would not accommodate more than nine persons at one time, it was slow work. When all were ferried over, we found there was but one passenger car and a baggage car attached to the locomotive; these were to convey quite a retinue to Columbia. Here we decided to spend a day, as it was doubtful whether we could proceed on our journey until the freshet abated. Through this pleasant place I was escorted by C. Boylan, regardless of my friendly garb, which rendered me conspicuous.

Arrangements were made to convey the passengers to Camden, and to avoid the inundations we rode fifty miles. Losing our way, we

were obliged to procure a guide, who took us over a road that was not so good as the one we should have taken. One of the horses gave out, and we were compelled to sit in the carriage, in a pouring rain, and see the conductor pass on and leave us. One of the passengers went on horseback to request him to send us another horse, which, when it came, would not pull. In a short time we were agreeably surprised to see a gentleman with three buggies and a baggage-wagon coming toward us. We hailed him, and he lent us a mule, and we proceeded in better spirits. When we arrived at the ferry the evening was fast closing around us, and a fog hung over the river, which I feared would prevent the boatman from seeing the landing, and there were seven vehicles besides several horses to be taken over. The water covered the ground for the distance of half a mile. The ascent from the river was very steep, and the earth being completely saturated, the horses could not draw us up the hill. We alighted, and with the assistance of an extra horse the empty carriage was brought to the top. Had it not been for the little light emitted by the moon and the white sand which helped us to distinguish the way, our ride would have been a dismal one. After going about five miles, and stopping twice to fasten on the "breast-pole," we reached Camden in the rain about 8 o'clock in the evening. Engaged our room and ordered supper, for we had taken no refreshment through the day except a light lunch. It was 9 o'clock before the other passengers arrived, and sleep being more desirable than food, we retired, anticipating a long night in which to rest; but at 5 o'clock in the morning we were called, and told the cars would leave at 6 o'clock. We hurried on our clothes, and found that the omnibus was waiting. Breakfast was out of the question, although we had eaten no supper. We rode to Middletown, and were then four miles from the next train of cars, which was prevented from making a connection with the road at this place in consequence of the tressel work over a marsh or swamp being either carried away or inundated. While waiting for wagons to carry the baggage and mails, a nice vehicle drove up to the door, the owner not having arrived, brother W. engaged the man to take Elizabeth, Catharine and myself over to the railroad. By this means we escaped a heavy rain, being sheltered in a very good house, occupied by a single gentleman, an old woman (his cook), and her grandson, a child of eight years of age. When we applied for breakfast, we were told that they did not keep a house of entertainment, but as we had been fasting they would accommodate us; and we were furnished with a good meal. The car in which we travelled was an exceeding dirty one, although the conductor h colored man to "clean it in compliment the ladies."

At Raleigh, our friends Catharine Boyl and her father left us for their home. V missed them greatly, for they had not, on been agreeable companions, but they had lieved us from a good deal of unpleasantne which would have attended our novel a pearance in that country, and were instr mental, too, in procuring many little comfo which we would not have had if there h been no one acquainted with the habits of t people to speak for us. In the conversatio that occurred on the subject of slavery, the friends frequently expressed their sense the responsible position in which they we placed, and the daughter, especially, we bitter tears in speaking of the poor slaves s so longed to liberate. When we came to t river we crossed in a little boat by moonligh a few at a time. Arrived at Petersburgh in t night. Next morning, when we reached Ric mond, we expected to have time to breakfa but found the cars already in motion, so th we contented ourselves with the remnant the lunch, which we had been urged to ta by a person who had been very kind to us the difficulties through which we passed account of the great freshet in Carolina. To the boat for Washington. Passed Mou Vernon while at dinner. From W. went Baltimore in the cars, arrived there at o'clock P.M., and reached Philadelphia midnight."

In the 4th mo., 1854, E. Newport return the minute granted her for the Southern vis with the information that, so far as the w had opened for its performance, it had be productive of sweet peace, and she could fe ingly adopt the language of the Psalmi "Return unto thy rest, Oh my soul, for t Lord hath dealt bountifully with thee."

(To be continued.)

DEPEND upon it, unity lies in profound strata of our nature than any tillage of t mere intellect can reach. Sink deeply in the inmost life of *any* Christian faith, a you will touch the ground of *all*. Did we nothing with our religion except live by i did we forget the presence of doubt and co tradiction; did it cease to be a creed abo God and become simply an existence in Go did we exchange self-assertion before men f self-surrender to Him,—we should find ou selves side by side with unexpected frien should be astonished at our petulant divisio and replace the poor charity of mutual f bearance by the free consciousness of inwa sympathy.

From Formation of the Christian Character.

THE DISCIPLINE OF LIFE.

BY HENRY WARE, JR.

This implies several things. First, a careful guard over the thoughts. It is in the heedless disregard of the thoughts that corruption often takes its rise. They are suffered to wander without restraint, to attach themselves without check to any objects which attract the senses, or are suggested in conversation, and to rove uncontrolled from one end of the world to another. How many hours are thus wasted in unprofitable musing, which leaves no impression behind! How much of life is made an absolute blank! Worse still, how often do sinful fancies, sensual images, unlawful desires, take advantage of this negligence to insinuate themselves into the mind, and make to themselves a home there, polluting the chambers of the soul, and rendering purity unwelcome! This is the beginning of evil with many a one, who, from this want of vigilance over the course of his thoughts, has surrendered himself to frivolity and sensuality, without being aware that he was in peril. Thoughtlessness, mere thoughtlessness, has left the door open to sin, and the same thoughtlessness prevents the detection of the intruder.

You may fancy that your present preference for profitable subjects of thought, is such that you are in no danger from this source. But beware of trusting to any present disposition. If you become confident, you will fall; and the rather, because the beginning of this peril is so subtle and sly. Believe that the danger is real and imminent, for it is scarcely possible that you should not suffer from it. You may not, indeed, fall a victim to irregular desires and hurtful immoralities; but the habit of unwatched thought will weaken your control over your mind, will diminish your power of self-government, and rob you of that vigorous self-possession, alive to every occasion, and prompt at every call, which forms the decision of character that ought to belong to him who professes to follow the energetic principles of Christian morality. So that, if you would be saved from an unbecoming weakness of mind, and its possible, not to say probable, consequences, ungoverned desires and passions, keep a guard upon your thoughts. Let your morning and evening prayer be, that you may live thoughtfully. And when, in the business of the day, your hands are occupied, but your mind free to think, keep yourself attentive to your thoughts. Inquire frequently how they are engaged. Direct them to useful and innocent subjects. Think over the books you have been reading; rehearse to yourself the knowledge you have gained; call up the sermons you have heard; repeat the passages of Scripture you know. By methods like these, take care that even your empty hours minister to your improvement. Paley has truly observed, that every man has some favorite subject, to which his mind spontaneously turns at every interval of leisure; and that with the devout man the subject is God. Hence the watching over your thoughts furnishes you with a ready test of your religious condition; it exposes to you the first and faintest symptoms of religious decline, and enables you to apply an immediate remedy.

If the thoughts, which may be expressed in words, are to be thus guarded, the temper and feelings, which are often so indefinable in language, require a no less anxious guardianship. In the perplexities and trials of daily life, in the conflict with the various tempers and frequently perverse dispositions of those around us, in the little crosses, the petty disappointments, the trifling ills which are our perpetual lot, we are exposed to lose that calm equanimity of mind which the Christian should habitually possess. We are liable to be ruffled and irritated, and to feel and display another spirit than that gentleness which "bears all things and is not easily provoked." The selfishness of some, the obstinacy of others, the pride of our neighbor, the heedlessness of our children, and the unfathfulness of our dependents, tire our patience, and disturb our self-possession; while bodily infirmity and disordered nerves magnify insignificant inconveniences into serious evils, and irritate to peevishness and discontent the temper which duty calls to cheerfulness and submission. Some are blessed with a native quietness of temperament which hardly feels these hourly vexations. But of some they form the great trial, and peculiar cross; they can bear anything better. And to all persons they constitute an exposure full of hazard, and demanding cautious vigilance. The very spirit and essential traits of the Christian character require watchfulness against them, and imply conquest over them. The humility, meekness, forbearance, gentleness, and love of peace; the long-suffering, the patience, the serenity, which form so lovely a combination, which portray a character that no one can fail to admire and love,—these are to be maintained only by much and persevering watchfulness.

Without this, the most equable disposition may become irritable and unhappy. With it, under the authority and guidance of Christian faith, the most unfortunate temper is subdued to the gentleness of the lamb. Without it, the internal condition of man is restless, rebellious, full of wretchedness, hav-

ing no peace in itself, and enjoying nothing around. With it, the aspect of the world becomes changed ; everything is bearable, if not pleasant ; the sweet light which beams within, shines on all without, making pleasant the aspect of all men, and smoothing the roughness of all affairs. Who does not know how much the events of life take their hue from the state of the disposition? To the proud, suspicious, and jealous, every man seems an intruder, every gesture an insult, and every event a cause of vexation and wrath. To the self-governed and amiable, everything is tolerable, and he feels nothing of the inconveniences which make the misery of the other. One's happiness, therefore, as well as duty, requires this control of the disposition. And when the Saviour pronounced His benediction on the pure, peaceful, humble-minded, and meek, he taught, not only the great requisite of his spiritual kingdom, but the great secret of human felicity.

When the frame of your mind is thus a constant care, you will find little difficulty in the control of the appetites. These things are connected together; and, an ascendency over the former being secured, the subjection of the latter easily follows. But take good heed that it does follow. Do not be thoughtless about it, because you fancy that it will of course accompany a regulated mind. Otherwise it is here that corruption may begin. The enemy will enter at any place, however improbable, which shall be left unguarded. And it only needs that the body become disordered through the immoderate indulgence of the appeties, to raise a rebellion throughout the whole moral system ; or, to speak more plainly, this indulgence will create cloudiness of mind, indisposition to thought, activity, and duty, irritability of temper, sluggishness of devotional feeling, and at length a general spiritual lethargy. There can be little doubt, that much of our dullness of apprehension and deadness of feeling on spiritual topics, as well as our strange sensibility to minor trials, is owing to a derangement of the animal economy, which is again owing to want of moderation in gratifying our animal desires. Hence there was some reason in the abstinence and fastings of religious men in ancient times; and if we valued sufficiently, what they perhaps valued superstitiously,—serenity and brightness of mind, an equal temper, and a perpetual aptitude for spiritual contemplation,—we should imitate them more, if not in their fastings, yet certainly in their temperance. At any rate, "let your moderation be known unto all men." For temperance is not only the observance of an express injunction, but is essential to that quietness and self-control which should mark the religious character.

For Friends' Intelligencer.

FIRST-DAY SCHOOLS.

I agree with the views expressed by E. M. of Poughkeepsie, that we want a free expression of sentiment upon a subject that seems to be stirring our society from centre to circumference, and can say I am truly glad to see the columns of the Intelligencer open to those who may honestly hold views in opposition to the organization in its present form, as well as to those in favor of the movement who are equally honest and sincere. Surely, if the cause is founded in the truth, there need be no fear of opposition or criticism. I think the advocates of First-day Schools have shown a great weakness in not being willing to hear an unfavorable breath that was discouraging, for I think we must all agree that we are not actuated by the right spirit when we cannot calmly and patiently listen to burthened friends, who are endeavoring to relieve themselves of an exercise, however mistaken they may be. We can never force people to be religious, but let every one be persuaded in his own mind.

We cannot expect our efforts to be blest unless they are sanctioned by that Divine Spirit that will ever keep us in our places, if we are sufficiently watchful, and unless we are careful not to wound a brother or sister who has the same right to his views as we have to ours.

I do not know of a Friend who has felt cautious of this movement, but who feels deep concern for the guarded education of the dear children and the vital importance of their youthful minds being turned in the right direction, for truly as the twig is bent the tree is inclined : the only difference seems to be, where is the proper place for this instruction to be given. Some think it is best to send the children to First-day schools and place them under the care of suitable teachers, who conscientiously believe that it is a divine requisition laid upon them, and many of them, I have no doubt, are well qualified for that very important position. But are they all such, or do we not often see those engaged in this arduous labor whose outward appearance would indicate a far greater concern for the ornaments of the poor frail body that is soon to perish than for the part which is to endure forever? Others believe that at the mother's side and under the parental roof an interest is felt and a responsibility rests that we shall never be excused for trying to throw upon others. Can we for one moment believe that others will feel a deeper concern for our children than we ourselves feel; I am aware

nay be said that all mothers or parents not qualified to teach their children, which y be true, but what will it avail to send children to a school one day out of seven, haps for an hour only, when the influence home is calculated to counteract or at st not co-operate with that received at the ool.

We have heard the view advanced, that must engage in this work in self-defence, er societies have them and they will draw members to them; have they not organs , and must we also have them? And ain, look at our orthodox Friends how y are increasing—three Yearly Meetings the state of Indiana. In answer I would eat what one of their members said me, "we are increasing in numbers, I fear, re than in strength." The fears that many ve are that these things are tending ward toward a traditional religion, and t it is a step backward instead of forward. incerely desire the language of Paul may er apply to us. "O foolish Galatians, o hath bewitched you, are ye so foolish ving begun in the spirit are ye now made fect by the flesh?"

I would say to those advanced in life who concerned for the prosperity of our So- ty, and perhaps diligent in the attendance meetings, who go mourning on their way, whose hands hang down under discourage- nts in consequence of the vacant seats ere our young friends ought to be. here are your thoughts, ye hoary-headed hers and mothers? Are they soaring aloft the pure atmosphere of God's love? if so se on; or is there not often some other loved that gets possession of your minds and cludes the guests that should have a place ere. I have not a smooth stone to throw at y one, for I am well aware that my own frail use is filled with windows, but include myself ong the number who should often turn the oughts within and see what is reflected in mirror there, and we shall find enough do to remove some of the spots. If we keep a diligent watch over ourselves, we ould not feel so much of that Martha rit, which is worried about many things, cause others do not engage in what seems us to be a good work. We then could opt the language, "If I will that he tarry I come, what is that to thee, follow thou e."

W. C. H.

"The daily life of a good man is a foun- n that enriches and refreshes all that come ar."

"The heart makes the man, and the out- rd life is only the fruit of seed sown with- "

This essay, written for the Concord First-day School Union is handed us for publication.

A PLEA FOR STILLNESS.

In the busy, active life of most Americans there seems to be very little time for retirement. Even Friends, who profess to be a quiet people, have imbibed the very atmosphere of the country, and many, very many have entered upon a life the requirements of which are so inexorable as to exact every moment of time, except the few hours devoted to sleep, and even these too often encroached upon. I might, perhaps, except the weekly, or in some cases, semi-weekly meetings, but do we not often, in the hour devoted to social worship, find the throbbing nerve and ceaseless brain can scarcely be controlled, so as to experience that introversion of spirit we are so often counselled to strive to obtain? Now the query comes, to what will this tend? And if to barrenness and dearth of mental and spiritual life, where is the remedy?

For years an active worker and an urger of others to activity, I am no advocate for that life of ease and inactivity which tends to the poverty of our God-given powers. Too fully do I believe that the mind and spirit need to be kept in constant use to insure brightness. But the *limit* of this use is the subject of my present concern.

As the physical frame requires rest from labor so as to recuperate, so the mind needs stillness during which new thoughts can be conceived and matured for promulgation. Can we not learn a lesson from the oak? During its season of quiet it is to all appearance dead, yet we know that the silent preparation of leaf and bud is being perfected. The winds blow, the tempest surges, and the oak bends to the breeze, but not until the *spring time* is the mysterious stillness broken, when the ever-new beauty of foliage again gladdens the heart.

So I think it would be with us, if we too could seek *stillness*, when all the world is shut from sight, and the soul in silence could renew its life, so that when called into activity the new beauty would be visible, and would enrich all unto whom it appeared.

But it is far easier to see an evil than to suggest a remedy. Our religions and social duties on the one hand, and our business and domestic pursuits on the other, so crowd upon us that we know not which way to turn to avoid the pressure of one or the other. Still there *must* be a remedy if we can but find it.

In reference to our business and domestic pursuits, I will simply say, if we have not courage enough to withstand the pressure to live up to a certain standard of society, meted

out by fashion or custom, and to *live* in *simplicity*, we need not expect much leisure wherein to cultivate the soul's growth.

But in religious and social life, let each strive to come to a knowledge of how much he can perform without injury to mind or spirit, and then remain firm to resist the pressure, to enter upon more than can be well accomplished. There ofttimes comes a season to all, when it is needful to put forth all our strength, and even to borrow from the future, but nature will accommodate herself to this, if it is only followed by quietude in which the wasted strength can be renewed.

By following this course would *we* not be the gainers as well as those with whom we mingle? Surely there is truth in that testimony handed down by George Fox regarding *stillness*, for can we doubt that it was in the "silence of all flesh" that the mighty thoughts that came from him were begotten and perfected.

Let us then be found frequently seeking quiet, so that we too can realize the "presence of the Lord," that our "strength may be renewed." H.

Delaware Co., Pa.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, TWELFTH MONTH 27, 1873.

THE DEATH OF AGASSIZ. — The sudden illness and death of Prof. Agassiz has caused a general feeling of sorrow, not only in our own country, but in Europe. So amiable was the character, and so spotless the life of the great scientist, that his cotemporaries have learned to look upon him with profound affection, and his death will be truly mourned as that of a dear and honored friend and teacher, wherever the reverent study of the works of Creation engages the human mind. He has been justly called "the great missionary of science to the New World." In the year 1846 he came to our country, and since that time, he has here devoted all the energies of his useful and noble life to the work of instruction, and to original investigation in the various departments of Natural Science. Louis John Rodolph Agassiz was born Fifth mo. 28th, 1807, in the valley between lakes Neufchatel and Morat, in Switzerland. It is said that his ancestors were among the fugitives from religious persecution in France, after the revocation of the Edict of Nantes, in the reign of Louis XIV, and that his mother, who conducted his early education, was a woman of uncommon intelligence and talent.

Choosing the study of medicine, he spent two years in the medical school at Zurich. He continued the study at the university at Heidelburg, devoting himself chiefly to Anatomy and Physiology, Zoology and Botany. In 1827 he entered the University of Munich, and at that city he lived in the house of Dollinger, with whom he studied the embryonic development of animals. At this University he took the degree of M. D., and on the occasion of taking this degree, he wrote a thesis maintaining the superiority of woman.

He went soon after to Paris, and while there gained the friendship of Cuvier and of Humboldt. What influence the contact with these great original minds may have had on the gifted young student, we may readily imagine. Doubtless, words of cheer, warm sympathy, as well as more material help was extended, which bore good fruit in after days.

"I was only 24 years of age," says Agassiz, in his touching tribute to the memory of Humboldt, "when in Paris, whither I had gone with means given to me by a friend, but was at last about to resign my studies from want of ability to meet my expenses. Prof. Mitscherlich was then on a visit to Paris, and I had seen him in the morning, when he had asked me what was the cause of my depressed feelings, and I told him that I had to go, for I had nothing left. Next morning as I was seated at breakfast, in front of the yard of the hotel where I lived, I saw the servant of Humboldt approach. He handed me a note, saying there was no answer, and disappeared. I opened the note, and I see it now before me as distinctly as if I held the paper in my hand. It said, 'My friend, I hear that you intend leaving Paris in consequence of some embarassments. That shall not be. I wish you to remain here as long as the object for which you came is not accomplished. I enclose you a check for fifty pounds. It is a loan which you may repay when you can.'

Some years afterwards, when I could have repaid him, I wrote, asking for the privilege of remaining forever in his debt, knowing that this request would be more consonant to his feelings than the recovery of the money, and I am now in his debt."

His life, from this time, was devoted largely to Natural History studies. His first important work was the description and classification of 116 species of fishes, collected

by a scientific exploring expedition, sent by the Austrian and Bavarian governments to Brazil. The manner in which Agassiz accomplished this work, placed him at once in the foremost rank of naturalists, and in it he gave to the world that new classification to which he subsequently remained steadfast.

In 1839 he published his *Natural History of the Freshwater Fishes* of Europe, a subject which he treated with monographic completeness. While preparing this work he also published his *Researches on Fossil Fishes*, and his *Descriptions of Echinoderms*

The work that contributed most to his European reputation was his *Studies of Glaciers*, in which he advanced a theory tending to remodel the prevalent views of geologists in regard to the incoherent and post-tertiary formations of the globe, and the causes by which these deposits have been effected.

In 1846, on invitation, Agassiz embarked for America and assumed the duties of professor of zoology and geology in the Lawrence Scientific School at Cambridge. As a teacher one of his great merits was his ability to call into existence a profitable enthusiasm in the pursuit of the Natural Sciences. His methods were extremely clear, and his zeal and energy as an inquirer into Nature's mysteries have been transmitted in some degree to the youth who have had the privilege of his instructions.

Says one of our contemporaries:

In his many excursions during the last fifteen years he was almost constantly accompanied by assistants, so that the collections he made are the most complete extant and embrace the whole range of the animal kingdom. In this manner he traversed the entire extent of country from Lake Superior to the Gulf of Mexico, and from the Atlantic Coast to the Mississippi Valley, delivering courses of lectures in Savannah, Mobile, New Orleans, St, Louis, Cincinnati, and many other places.

In 1865–1866 Professor Agassiz made an exploration in Brazil in company with his wife and a staff of well trained scientific students. An American steamship company furnished the party with a free pass; and, as a fitting acknowledgment of their kindness, the steamer Colorado was made ever memorable by the course of lectures Agassiz gave on board. The Brazilian government, with its enlightened emperor at its head, offered the party every facility for travel and investigation, and every circumstance combined to make the mission an entire success.

The beautiful and original plan of the Summer School for Naturalists on Penikese Island was a fruit of the generous enthusiasm for science which the great professsr had the gift of awakening. But now Agassiz is dead. Will there not be among his disciples some lover of Nature, some royally gifted teacher, upon whom the mantle of the good man may fall, and who may supplement his work?

It is announced that Agassiz had just finished for the Atlantic monthly the first number of a great paper in opposition to the Darwinian theory of evolution, and it was believed by his friends that this would have been the masterpiece of his career.

Says Coleridge:

What wouldst thou have a good, great man obtain?
Wealth, title, dignity, a golden chain,
Or heap of corses which his sword hath slain?
Goodness and greatness are not means but ends.
Hath he not always treasures, always friends,
The good, great man? Three treasures—love, light,
And calm thoughts, equable as infant's breath—
And three fast friends, more sure than day or night—
Himself, his Maker and the angel Death

DIED.

DAVIS.—On the 14th of Eleventh month, 1873, at the residence of her son, William P. Davis, Albany, N. Y., Anna Davis, in the 90th year of her age; a member, and for many years an Elder of Saratoga Monthy Meeting. Her long life was one of exemplary deportment, quiet and unassuming, conscientiously doing what her hands found to do. As year after year passed by and she was still left until fourscore years and ten approached, she often wondered why her life was thus prolonged. Yet with passive submission, she sat quietly waiting the coming of the messenger; an example of patience to her family and the many friends who called upon her. Her mental faculties were preserved in a remarkable degree. The remains were taken to Saratoga for interment.

DIXON.—On the 12th of the Twelfth month, 1873, Isaac Dixon, of Wilmington, Delaware, in the 88th year of his age. A member of Wilmington Monthly Meeting.

BRANSON.—Near Hopewell, Va., on the 18th of 12th mo., 1873, of diphtheria, Elizabeth Anna, only daughter of David W. and Ann B. Bransou, aged three years and two months.

ANDREWS.—Suddenly, on the 29th of 11th mo., 1873, at his late residence, near Moorestown, N. J., Thomas C. Andrew in the 35th year of his age; a member of Chester Monthly Meeting.

[Published by request.]

At a meeting of some Friends, held in Philadelphia, on the 10th of the Tenth month last (1873), at Bethany Mission School House, on Brandywine

street, above Fifteenth street, it was concluded to meet again at the same place on Sixth day, the 2d of the First month next (1874), at 10 o'clock A. M., if so permitted, when and where the company of those is invited, who claim the name of Friends, and are desirous to prove their love and reconciliation to God by manifestation of their love to, and desire of reconciliation with each other, through needful preparation by and in the Truth.

JOSEPH BANCROFT,
MARGARET BANCROFT,
E. T. FLYNN,

NOTICE.

The Anniversary Exercises of the Bethany Mission for Colored People, will be held in the Spring Garden Institute, North-east corner of Broad and Spring Garden Sts., on Third-day evening, the 30th inst., at 7¾ o'clock. Friends are invited to attend.

MUTUAL AID ASSOCIATION.

Stated Meeting on Sixth-day evening, 1st mo. 2d, 1874, at 8 o'clock, at Race Street Meeting-house (Monthly Meeting room).

ALFRED MOORE, *Clerk.*

FRIENDS' BOARDING-HOUSE ASSOCIATION.

The Managers and Canvassing Committee meet on Sixth-day afternoon, 1st mo. 2d, 1874, at 3 o'clock, at Race Street Meeting-house (Monthly Meeting room.) Full attendance requested.

JOS. M. TRUMAN, *Clerk*

NATURAL HISTORY CLUB OF PHILADELPHIA.

(Continued from page 683.)

One member writes, "July bathed me in the cool atmosphere of New Brunswick and Nova Scotia, or led me to the Gaspereau Valley and the classic Grand Prè of Evangeline, still watched over by Blomidon, around whose base the mighty tides of the Bay of Fundy and Basin of Minas daily make their energetic protest against all barriers. August fanned me with the bracing mountain air of Mt. Desert and carried me in the magic sail boat over the many tinted sea."

As she rested here amid the mingled delights of mountain and sea, another of our number joined her, and they had nineteen days of happy communion with nature on this island. They botanized on the shingly beach, on rocky hillsides, in soft sphagnum meadows and in the shady woodlands, finding many plants of interest and making acquaintance with a few not before noted. The Mertensia Maritima (Sea Lungwort), a succulent decumbent plant, grew richly on a dry pebbly shore, and was individualized by smooth, glaucous, blue-green leaves, and handsome purplish blue, bell-shaped flowers. The Beach pea (Lathyrus maritimus) was blooming by its side, rejoicing like the Mertensia in the foam of the sea. The curious Ledum latifolium (Labrador tea) was gathered in damp mountain woods and was unmistakable from its evergreen leaves, thickly clad with a rusty wool underneath, and furnished with a revolute border. This plant in June is glorious with its coronal of flowers in terminal umbel-like clusters. The Lobelia Dortmanna was found growing in close companionship with the Erocaulon, in the pure cold waters on the border of a mountain lake. The lip of the petals was, like that of the Tantalus, just out of reach of the rippling wavelet, contrasting pleasantly with the little gray, button-like head of its neighbor. Far up the rocky bed of a mountain brook was found the regal, purple-fringed orchis, shedding its rare fragrance on the air, among myriads of less gifted sisters.

In their many boat rides around the enchanted isle they found the greatest enjoyment and the richest lessons of instruction. Giant crags hurled back the ocean surges, and sheltered coves seemed to invite the wanderers to rest and be at peace. Every cloud and every hue of the ever changing heavens finds a harmonious tint in the dancing sea, and they revelled in the gracious beauty—ever changing, ever new.

Casting anchor and tempting the creatures of the sea to their doom, wonderful forms of life were revealed. "Here comes the sea pear," says the skipper, as a pear-shaped creature about three inches in length is drawn upwards by the hook. They found that it had been attached by a perfectly flexible stem eighteen inches long to the sea bottom. His color was a rich crimson, and at the upper end was an opening which corresponded with the blossom end of the pear, only it was placed a little to one side. They opened the firm and leathery outer sac and found it most delicately lined within by a smooth iridescent membrane, thus forming a fitting mantle for the exquisite structure of the enclosed sac. This inner sac was quite disconnected with the mantle, and was invested by a fine film of transparent fibres, which passed slantingly from the dorsal to the ventral line of the body. This vascular system, they believed, might be the respiratory apparatus of the animal, and they detected the two orifices of the alimentary tube. In consistency the creature, divested of his mantle, was not unlike the oyster, perhaps rather firmer, and not having anything corresponding to the tough ligament which attaches the bivalve to his shell. The flexible stem appeared to consist of the same substance as the mantle, and, though it seemed devoid of mineral matter, the stony acorn barnacle made it his home, and doubtless found its rythmic movements to and fro in obedience to the waves favorable to his method of getting his living. Sometimes they found the sea pear clasping an overgrown barnacle, which in its turn clung most

naciously to an anchoring stone, thus illus-rating the mutual dependence of God's crea-ures. The name of their new marine ac-uaintance they found to be Boltinia rubra, f the Ascidian family.

They also became possessed of two young embers of the Holothurian tribe—Pentacta ondosa. Of this mollusk Mrs. Agassiz says, In the earlier stages of its development the mbulacral tubes alone are developed; in this ondition it recalls the lower orders of Holo-urians as the Synapta and Caudina; then a le is formed by the greater development of ree of the ambulacra, and in this state it minds us of the next in order, the Cuviera; hile it is only in assuming its adult form at the Pentacta develops its other ambu-cra with their many suckers."

The Cuviera squamata was also one of eir trophies, and as they studied his charms a pan of clear sea water, they were filled ith admiration. His color was a vivid imson, and his tentacles formed a spreading reath around his mouth, comparable for chness of tint and delicate tracery to the ost brilliant seaweed. He was encased in firm scaly armor, worn over the whole up-r part of the body. The surface on which s weight reposed was furnished with three ws of ambulacral suckers, arranged in such way as to form a tough leathery sole, in hich he crept sluggishly among his friends the vo Sea Anemones who were his companions in ptivity. The length of the Cuveira was t over five inches, and his form suggested child's fat foot encased in a scaly shoe of d morocco.

Into the gentle society of the Cuviera and nemones they introduced two baby fishes, t more than an inch in length. They rted joyously too and fro in the mimic sea, hen, lo! one of them unwarily crossed the sk of an Anemone. Quicker than thought slender thread seemed to dart from the ac-noid and pierce the side of the poor little h. One brave tug and the white cable was oken, but the little fish had received his ath blow, and seemed to languish for a few oments and then die. Then his lifeless dy was dropped into the dread throat of e Anemone never to reappear. After a few .ys' imprisonment the Anemone yielded up s life, in turn, and our investigators dis-cted his remains. They found his body a cular gelatinous bag, with a flat bottom d a slightly spreading margin. The upper ge of the bag was turned in, so as to form sac within a sac. The inner sac is the mach, and through its lower aperture com-unicates with the larger outer sac where e process of digestion is completed. This wer and outer sac is not a simple cavity, but has several vertical partitions radiating from the centre to the outer walls.

The sea mouse (Aphrodite aculeata) was also observed and admired but not dissected. A little oval creature, about three inches in length, with convex back, while the under part presented a flat and ribbed surface. The body was covered with short brown hairs, intermixed with long dark bristles as they approached the sides of the animal. Though this little creature is finely irridescent and delicately beautiful, he hides himself modestly in the slimy mud of the sea-shore, and can repel curiosity by means of his bristles, which are strongly barbed and answer as weapons of defense.

A tiny member of the jelly-fish race was also the object of delighted observation. The last hours of his beautiful life were passed in a goblet of clear sea water, by the evening lamp. Of an oval form, not larger than a pigeon's egg, scarcely more dense than water, and as colorless; they watched with wonder his evolutions and the fine prismatic effect of his changes of position. He had eight bands of vibrating cilia, which seemed continually relaxing and contracting, trembling with metallic brilliancy like silver wires. They did not give him a learned name, but merely admired him idly as his little body seemed slowly to melt away, and mingle with the element whence it was builded. The next morning the goblet of clear water was all that remained of this fairy creature.

A most amazing fish the fishing frog or sea devil (Lophius piscatorious) was also the subject of their study, His whole physique betokened him a prince and ruler among the finny races. His fierce rolling eye, his sharp and cruel teeth, his gaily decorated coat with its fringes, his wide mouth gaping ever for spoils and plunder, and the spear-like harpoon borne before him, characterize him as a magnate of the peaceful harbor. Nature had provided him with excellent facilities for collecting his revenues. From his head arose a long tentacle, freely moving by means of a joint, and tipped at the end with a shining membrane. The lordly Lophius disdains to seek his prey, and so calmly buries his body in the mud or sand of the sea bottom, setting up the baited tentacle to tempt the unwary. Soon an inexperienced young fish comes swimming by rather hungry and mistakes the shining membrane, which seems to float so idly in every direction, for its proper food. One little nibble and the bait is gone and the cavernous mouth receives the poor little fish. Again the Lophius subsides and waits for another victim. But this time it was the herring bait intended to attract the silvery cod, which touches gently the sensitive pisca-

torial apparatus and it is the sharp barbed hook which is gulped into the cruel mouth. The reign of force and fraud are ended, and the tyrant is drawn up by strong hands to the upper air, nevermore to trouble the gentle children of the deep. Sic semper tyrannis!

Another of our friends found her summer rest in the mountain region of Potter County, Pennsylvania. Here her studies in the plant world gave zest to solitary rambles on the steep slopes and beside the babbling Alleghany, and, like Thoreau, she found pleasure in visiting again and again the same plant to watch it in its phases of growth as a living thing and to question it as to its secrets of life. Viola rotundifolia was her most prized trophy. She says, "five years ago I sought diligently for the violet in this vicinity. I looked for *it* especially, but no trace of it could I find. This time, in a place which I had looked over repeatedly before, I found it during the first search. The secret lay in the changes which the foliage undergoes. Early in June, 1868, the plant was already out of flower, so that there were no blossoms to individualize it, and the leaves are in shape and size not unlike those of that other protean-shaped stemless violet, Viola cuculata. But in July, 1873, the hoyden leaves had grown weary of simulating those of other violets and had laid each a cheek flat against the ground, and like some other sluggish people had grown, and grown, and grown, each skyward cheek meanwhile shining as though polished by some cunning artificer. Some of these leaves measured quite five inches across. My trowel discovered profuse blossoming under ground; the apetalous flowers rivalling in number the golden blossoms of the spring."

Can it be that the mission of the little violet is to teach the heart-troubled student of nature that life's richest fruitage is sometimes perfected in the darkness and gloom of underground chambers, bereaved of the sunbeam? Surely we know that

> "One strong, eternal law of love,
> With guidance sure and peaceful
> As calm and natural as breath,
> Moves everywhere through life and death."

Where the north and west branches of the Susquehanna join hands at Northumberland, our friend visited the resting place of the mortal remains of Dr. Joseph Priestly of England, the discoverer of oxygen, the pioneer scientist of this century. This truly learned and great man, an enthusiastic advocate of civil and religious liberty, took up his residence here in 1794, and here ended his days in peace February 6, 1814, aged 71 years.

What more fitting refuge from the cruel and blind assaults of bigotry and ignorance could this devoted seeker after divine truth, both in natural and in spiritual things, have found, than this beatiful spot at the meeting of the waters. His grave is by that of Mary, his wife, on an eminence overlooking the river; and so, may we conceive, do the hero spirits of the past behold even now the martyrdoms and toils of the present, not with pity alone, nor indeed with faith; for faith is lost in the certainty of the glad fruition which the future ever holds in store for righteous endeavor.

Knowing the stormy life of Dr. Priestly, our friend looked to find upon the simple head-stone some wail of disappointment or some longing unsatisfied. She read, instead, chiselled in the marble:

"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

"I will lay me down and sleep in peace, till I awake in the morning of the resurrection."

This was all, no mention of achievements in science or of honors bestowed by human hands; only this sweet reminder, in the language of Holy writ, that when for each of us the last hour comes it will not be upon created things that our thoughts will rest—however during life we may have striven, or may have been crowned victors—but rather upon the sublime verities revealed to us in our hours of Communion with the Divine Spirit, and upon these alone.

INTERNATIONAL ARBITRATION.

The Lancashire Arbitration Society held a public meeting, lately, in Manchester. From the interesting account of it given in the *Herald of Peace* we make a few extracts.

The chairman, H. S. Brown, said "there were many questions upon which many of them, probably all of them, had strong convictions—Church questions, the temperance question, the education question, and perhaps with some the women's rights question, and various other questions of the day. But it seemed to him, interested as he was in many of these questions, that they all dwindled into utter insignifigance in comparison with those which the association now met had before it. Viewed economically, this question of the total abolition of war was decidedly the greatest question of the day. . . .

Viewed in the light of religion, too, this question was the greatest of the day; greater than anything relating to Ritualism or Church establishments, and so on. The greatest stumbling block in the way of the heathen the greatest difficulty in the way of many an honest doubter, the greatest argument in the hands of the infidel, was the fact that now,

after 1.800 years, the religion of peace and goodwill had done so very little towards the prevention of war, even among those who profess to call themselves Christians. Still, some progress had been made and he thought that the prospects of the association were highly encouraging. The reception accorded to Mr. Richard's motion, not in the House of Commons only, but in the country and throughout the world, was, he thought, of a very cheering character. He had read with much pleasure an article on this subject from a German workman, which appeared in the *Beehive* of last Saturday. The writer, while congratulating Mr. Richard on the amount of success that had attended his labors, and congratulating this country upon the fact that in its Parliament this subject had been so brought forward, stated very strongly that although this was for Germany such a high day of military triunph, German workmen were heartily sick of war, and were emigrating in thousands and tens of thousands—as he saw for himself in Liverpool—they were also seeking a refuge in other countries from that war service which in other countries was at any rate not compulsory. The Geneva arbitration, he need hardly say, was also a great encouragement to the friends of this movement, and none the less so because the award went against us. And now was it too much to hope that the closing years of this remarkable century would be honored by the greatest triumph of all—the abolition of war throughout the civilized world?"

. . . . . .

T. H. Pattison gave an address on "Chris tianity versus War." He said. . . .

"Whether at the hands of sovereigns and statesmen the views of the peace party were received favorably or not, it seemed to him that their duty was to keep on repeating their conviction that the spirit of war and the spirit of Christianity were as far removed from one another as the opposing poles of the compass. It was urged that these views were extreme, and held by a few Christians. His answer was that Christians were the last people in the world who ought to appeal to the verdict of majorities. He did not believe that the advocates of the peace principle amongst professing Christians were a minority so small compared with the whole body of believers as were those believers themselves when compared with the whole population of the globe. It was a very striking fact that every objection urged against the principles of peace might be urged with equal force against Christianity itself. Their duty, he was persuaded, was not with Christianity, but with Christ. They must resolutely take their stand by His word. They must surround themselves with His spirit. They must study His example, and, thus prepared, they must look the practice of war steadily in the face, and ask whether by any stretch of imagination, or by any ingenuity of logic, they could harmonize Christ's perfect teaching with the present condition of the nations of Christendom. . . . . .

"Men had grown sick and scornful of that treatment of Scripture which dropped a globule of Gospel into a bucketful of commonplace, and administered two doses a week to homœopathic congregations, as the Divine remedy for all the ills that flesh is heir to. There was nothing, it seemed to him, which was so certain to produce the worst, the most hopeless, the most obdurate unbelief as a timid and time-serving proclamation of the great words of Christ. With all their satisfaction at the practical form which the question had now taken, they must not pin their faith to statesmen or diplomatists, nor must they confide too unreservedly to the popular feeling of the nation at large. All that might fail again as in the past. Their hope lay elsewhere. In the words of one of the wisest and sincerest statesmen whose loss this generation had had to deplore—Richard Cobden—'Don't you ever give up your high Christian ground; it is the strength and safety of your position.'"

The following letter from Jacob Bright, M. P., was read:

"Matlock Bank, September 10, 1873.

"*Dear Sir*:—I am sorry to decline your invitation to take the chair at a meeting of the friends of peace. I am not very well just now. I have been advised to seek rest for a time. I hope that your International Arbitration Association will prosper. Its object is to diminish the frequency of wars, and therefore to lessen the amount of human suffering and toil. The spread of knowledge must be your chief weapon. If the people had information, wars would be rare indeed. Military devastation and bloodshed are a proof that men are yet living in the ignorance and with the uncontrolled passion of children. Now that there is a struggle everywhere for shorter hours of labor, let it be known how much continued peace would contribute to the result. Point out the fact, that in consequence of two great wars, a family cannot live either in the United States or in France with the same number of hours' work as before those wars were waged. Whatever barbarism remains in this country is, in my opinion, more due to the prolonged wars of the past generation than to any other cause, for so much of the energy of the nation was given to foreign conflicts, and so litt'e to the correction of

abuses and to the improvement of the mind and manners of the people.

"Hoping you may have a good meeting,

"Yours truly,

"JACOB BRIGHT."

"Margaret Lucas (sister of John Bright, M. P.) said the Peace society appeared to have gained in position lately, and it had had the effect of stirring up faithful workers of many years to a more lively action. That grand scheme of International Arbitration had a sound basis to work upon. She deeply regretted, at a time when the feminine mind was more especially powerful in its influence, that greater advantage was not taken by mothers in the training of their children, boys especially, at a time when the mind receives impressions, if not convictions, which would, in years approaching to manhood, prove a foundation for future thought in great moral and social questions."

NECESSITY OF CAREFULNESS IN OLD AGE.

An old man is like an old wagon; with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it, and ruin it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.—*Popular Science Monthly.*

For Friends' Intelligencer.

A DAY ON THE SEA.

A day of joyance on the happy sea.—
The morn rose calmly from the misty East,
A gentle breeze played lightly with the sails,
Which seemed to beacon us to try again
Their fitful power to bear us far away,
Where rocky islet and stern granite head
Hurl back the ocean surges. Glad we mount
The deck, lift up the anchor, spread the sails,
And o'er the shining bay float tranquilly.

From crowded city and from hamlet sweet
We meet to-day, join hands in friendly mood,
Rejoicing much that earth is all so fair
And man is reaching upward toward the heavens

Our little craft bears goodly company,
Age, middle age, and joyous youth are here;
Grave cultured men, intent to do the work
Of Christ upon the earth, as best they may;
The honored father and the zealous son,
The artist who has power to shadow forth
The glory of the hills, the sea, the sky;
The gentle wife, she too of artist soul
And joyous spirit, and the brother sage.
Rich in the ripened grace of many days,
An honored matron seats her at the helm
Benignant, presaging a day of joy.

Our homes are far apart, diverse our creeds;
Stern Calvinist, and he of tolerance large,
Stand side by side in friendly converse kind,
And speculate upon the various needs
Of human hearts, and various shades of faith
That earnest, loving souls have fallen upon.

The youthful champions straightly draw the line
With earnest words of warning to the soul,
Who dared to step beyond it. But the sage
And reverend father, who had labored long
For the dear Master's honor and man's good,
Proclaimed large tolerance, having learned
To use Christ's test of true discipleship:
"Love God and ever do His gracious will,
By deeds of love unto thy brother man,
And thou art Christ's disciple, let who may
Gainsay thee. Feed thou the hungry ones;
Remember all who suffer, even as He
The blessed Master, and thy faith shall stand
Approved of God, and all-sufficing thee."
Thy words are good, O soldier of the cross!
The words of wisdom and experience sage;
Right rev'rently we hear and treasure them.
But see, our boat has reached at length
The billowy sea, which smites eternally
The rocky headland, and with solemn roar
Casts glittering upward silvery clouds of spray.
We sink to silence, all content to hear
Thy mighty rythmic tones, O solemn sea!
Eye, ear and heart are filled and satisfied.
But lo! far out to seaward lies the mist,
And o'er the mountain hangs the thunder-cloud,
Warning we take and homeward steer our bark.
Swift comes the rain-storm from the mountain height,
And we cast anchor in the sheltered cove;
Seeking safe refuge in the fisher's cot.
Kind welcome waits us, shelter, rest and fire,
Until the storm-cloud spends its transient strength.
Again we mount in faith, the rain-washed deck,
Spread forth the canvas to the breeze, which comes
To waft us homeward to the harbor safe.
The storm-clouds part revealing Heaven's own blue,
The setting sun pours radiance o'er the wave,
And tints with purple distant mountain heights;
While the retreating storm is seen afar,
Shrouding the heights and deluging the vales.
Now the bright sun sinks downward to the west,
Far out to sea-ward, lo, a beauteous arch
Rises majestic, crowning all, so fair
Before with wondrous glory rapt we gaze,
Brim full with joy;—aud now the voice of song,
Joyous by turns and sacred, rises high
As we fly over sparkling waves, to find
A haven, e'er the pall of night is spread.
"Nearer to Thee," the happy voices sing—
Nearer we trust for this day on the sea.

Eighth mo. 23d, 1873. S. R.

From The Christian Union.

THE EFFECTS OF THE PANIC.

BY R. W. R.

When the present hard times were inaugurated by the failure of a great banking house, everybody was taken by surprise. Business, it was said, was not unduly expanded; no great catastrophe was foreshadowed in any of the leading industries of the country except, perhaps, the iron manufacture, which had been stimulated to extraordinary activity by the rapid extension of railway-building; the harvest and the cotton crop—two fundamental sources of the annual increase in national wealth—showed no deficiency; and it was generally declared that the panic, terrible as it was, must be transitory in its effects.

This has not been the case; and the present prospect is that of a prolonged period of commercial and industrial depression. How is this phenomenon, contradicting the prophecies of the sagacious ones, to be explained? Some are referring it to the mysterious influence of paper money; some to the lack of paper money; some to speculation, or the policy of the Treasury department, or the anti-railway crusade of the Granges, or the artificial enhancement of wages by laborers' unions; and all are inclined to agree that it is indirectly, in some way or other, a legacy of the war, which has entailed upon us, together with a great loss of productive labor, a vast destruction of property and a heavy national debt, nearly a decade of unhealthy business conditions—a sort of unstable equilibrium, liable at any moment to topple into confusion.

But these explanations, however related to the causes of the monetary disturbance, do not fully answer the question: How is it, that manufactures and transportation and exchange are all paralyzed, and that this paralysis threatens to be prolonged? What has become of the normal demand in every branch of trade? Is it merely postponed, or is it destroyed?

It seems probable that the latter is to a great extent the case. Our merchants are not likely to sell next year an extra amount equal to this year's deficiency. The American people live in greater average comfort than any other nation. Our humblest homes are luxurious, compared with those of the peasantry of Europe. There is a much wider margin between our laborers and starvation than can elsewhere be found; and our middle class buys more clothes, expensive food, books, pictures and articles of convenience or ornament than does the aristocracy of many another country. Hence, when the necessity of contraction in expenditure comes upon us, we can contract more swiftly and more largely than other peoples. By wearing our clothes till they are older, we can strike consternation through the dry-goods business; by reducing the lavish variety of our tables, we can distress the butcher and the grocer; by forbearing to build or repair houses, we can throw masons, carpenters and plumbers out of employment; while our retrenchment in matters of mere luxury and amusement impoverishes, at a single stroke, the multitude of artists and artisans who have depended upon our tastes for their livelihood. And we can do all this, without really impairing our material progress or ceasing to be substantially a prosperous people.

The effect of the panic upon productive occupations will doubtless pass away in time. But its effect upon trade, it is to be hoped, will be permanent. According to the last census, as discussed by General Walker in an admirable paper before the Social Science Association last May, in Boston, our trading class has increased in ten years forty per cent. against an increase of only twenty-two and a half per cent. in our population. This indicates an excessive multiplication of retail shops, rendered possible by the careless expenditures of consumers, permitting exorbitant profits to middlemen. "It is only," says General Walker, "when the trading classes are followed sharply up by the economical sense of a community acutely alive to the necessity of saving all that may be saved, and intelligent as to the proper relations of price, that they will, in popular phrase, be as quick and ready to 'hear a fall' as to 'hear a rise.'"

The evil thus clearly pointed out in May last by the acute Superintendent of the Census now revealed to all, in the reduced prices and "sales at cost," announced by innumerable retail dealers. Consumers in every department will practice, this winter, economy and abstinence; the value of even a paper dollar will be keenly realized; the superfluous traders will be driven to more directly productive branches of industry; and after an amount of individual suffering which it is painful to contemplate and difficult to discuss with calmess, the community will emerge upon solider ground and in a more wholesome atmosphere. This will be the process, whether gold goes up or down, whether specie payments are resumed or not. Back of all these things, though doubtless connected with them, is the stern necessity and resolution of the people to contract expenditures.

No doubt such disturbances in the monetary world as that which we are undergoing are aggravated by the existence of an irre-

deemable currency—a medium of an exchange not recognized by other nations. We have seen millions of dollars' worth of gold pouring into New York from Europe, without relieving the stringency of the money market—because gold is practically not our money. By returning to specie payments, we should secure a wider financial basis, and thus a greater elasticity and stability in our financial position.

No doubt, also, our disaster is largely due to the manner in which we have discounted in the future, by borrowing money to build railways, on the faith of the natural resources which those railways would develop. The error has been in multiplying such enterprises until the population required to settle and improve our newly opened regions was far in excess of the possible supply from immigration and natural increase. Most of these undertakings have a sound basis of future value; but they cannot be prosecuted to immediate success, *all at once*. In the sharp competition among them, some must certainly fail for the present, and all are likely to be more or less delayed. The only other nation which has adopted what may be called the American plan of railway pioneering, is Austria; and she, too, has overstrained herself in the attempt, as two great panics on the Vienna Bourse sufficiently attest. But in Austria, as in the United States, these troubles have appeared on the surface of a most remarkable steady and powerful current of material progress and increase of wealth.

All these causes, however, to which the political philosophers attach so much weight, would not have produced the profound effects we now witness, had they not fallen upon a nation temporarily forgetful of the duty of individual economy. The instantaneousness and the extent of the interruption of all business bears witness to the necessity and possibility of contraction. It was a lesson sure to come; and, whether we might have learned it more easily or not, learn it we must, at this time. The household reform and the reform in the conduct of retail trade, though trivial in single instances, will make up a mighty aggregate, and constitute an element in the financial and industrial problems of the day which political economists cannot afford to disregard.

ITEMS.

The Washington telescope, for the building of which Congress made an appropriation of $50,000 some years ago, is now mounted at the National Observatory in Washington. The instrument rests on a pier of stone and brick work extending eighteen feet below the surface, and the pier is capped by a single block of sandstone, weighing about two tons. On this stone rests a heavy iron casting weighing one and a quarter tons, and this supports the instrument. Although the weight of the moving parts is about four tons, the immense mass can be moved by a slight pressure of the hand. The length of the instrument is thirty-two and a half feet, and the telescope tube is of sheet steel, rivetted together. The important part of the instrument, the object glass, is twenty-six inches in diameter, and was made in England, at a cost of $7,000. The telescope is splendidly mounted for all movements, and the size of the object glass will relieve the observer from the effects of atmospheric disturbances, which, with smaller glasses, are extremely troublesome.—*Public Ledger*.

The theory that a large consumption of malt liquors will diminish the demand for distilled liquors is not sustained by the experience of Great Britain. Dawson Burns presents to the London *Times* a carefully prepared table of statistics, which show a steady increase in the amount of malt liquors consumed, which may well cause alarm; and his exhibit also shows that there is also at the same time a corresponding increase in the consumption of distilled liquors. The malt liquor aggregate for 1872 was 28,591,826 barrels consumed! Ardent spirits, 35,941,517 gallons! It will be seen that the beer rather quickens than diminishes the appetite for the stronger drinks.—*Exchange Paper*.

Preservation of Wood.—It is said that in the salt mines of Hungary and Poland the galleries are supported by wooden pillars which last unimpaired for ages, in consequence of their having been impregnated with the salt. Pillar of brick and stone used for the same purpose crumble away in a short time by the decay of their mortar It is also found that wooden piles driven into the mud of salt marshes last for an unlimited time, and the practice of docking timber by immersing it for some time in sea water after it has been seasoned is generally admitted to make the timber more durable. External causes of decay, such as dampness, may be made inoperative by the painting of the wood, but dry rot takes place irrespective of the presence of paint, and seems to be due more to heat than to dampness. Possibly salt might be so used as to preserve wood from dry rot, while paint would protect it from atmospheric causes of decay.

The Manufacture of Paper.—The manufacture of paper is one of the oldest industries of civilization, and was in fact carried on by those who are not now considered civilized. The industry has grown enormously since the introduction of printing by movable types, and especially since all aristocracy of knowledge has disappeared from the leading countries of the world. Dr. Albinus Rudel, an Austrian investigator, estimates the yearly production of paper in all parts of the civilized world at 1,800,000,000 pounds, of which 374,000,000 pounds are made in the United States. An army of nearly 400,000 men and women are employed in this peaceful profession, and the capital involved is about $280,000,000 in gold. Every American is credited with the consumption of 10¼ pounds of paper per annum—a larger amount per person than that used by any other country except Great Britain. One-half of the whole amount of paper made is used for printing purposes, one third is used for commerce and industrial purposes, and the remaining one-sixth for writing paper. Besides the production in the United States of 374,000,000 pounds of paper, 300,000,000 pounds are imported for use in manufactures and in printing offices.

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIRST MONTH 3, 1874. No. 45.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of 3rd month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Strattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport..... 705
The Discipline of Life..... 710
EDITORIAL..... 712
OBITUARIES:..... 716
The Capital of Java..... 716
POETRY:—Waking Dreams.—The Heart's Home..... 719
Notices..... 720
Items..... 720

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 692)

In the 11th month, E. N. applied for a minute to visit the meetings of Salem Quarter and to appoint meetings as duty might require. The concern was united with by Mary H. Schofield (Childs) and Wm. Biscom joined in the service. This labor of gospel love gave satisfaction to those visited and to the friends who accompanied her. Remarkable instances of a clear perception of individual states were of frequent occurrence, and it was believed that the seed sown would bring forth fruit in due season. E.'s mind was drawn to call on a friend who lived in a small village near a river which it was their purpose to cross in order to attend an appointed meeting in the evening. When they arrived at the house it seemed a most unsuitable time for a visit. The person was particularly engaged, and several of his neighbors were assisting him. He however came forward and they were invited to alight. In short time dinner was ready and the Friends and neighbors all sat down together, and before they left the table, E. gave expression to her feelings, and it was an interesting opportunity.

In consequence of a strong wind they were unable to get over the river and were obliged to ride 8 or 10 miles farther than they would otherwise have done. This was the more trying as the weather was *very* cold and the roads not good. Passing through a town they called at a store to purchase a buffalo robe to shield the women from the piercing wind. The owner of the store coming out to the carriage to speak to them, Elizabeth's feelings were at once arrested. After he left, she said to W. G., why didst thou bring that man out here? W. replied, he is a very clever man, and E. checked him, saying, do not tell me anything about him. When they arrived at the place where they designed to lodge, they felt very much discouraged about the evening meeting, as the cold was increasing and the mill dam over which they had to pass, was covered with ice, making the road dangerous. But upon reaching the meeting-house they found it nearly filled, a number having ridden several miles notwithstanding the inclemency of the weather. Elizabeth was greatly favored in testimony; addressed an individual state, describing his life as if she had known him intimately. After meeting W. G. was told that this was the case by a friend who had not fully sympathized with E. N.'s peculiar gift, but as he heard her, his doubts had been removed. He knew she had had no opportunity of knowing anything of the individual in question, except from internal impressions. Next morning the name of the storekeeper, to whom allusion has been made, was incidentally mentioned, when E. requested that nothing should be said about

him before her. W. G. was convinced that it would be right to offer this individual a visit. They did so, and were most kindly received. The wife was a member of our Society, but the husband was not. E.'s concern was principally for the latter, whom she encouraged to be faithful to the divine monitor within. After a pleasant salutation for all, they parted under the feeling that they had been rewarded for obedience to this requisition.

In the summer following, E. N. wrote to W. Griscom, inquiring if in a neighborhood she designated, there might be found a class of persons which she described, who were not members, but professors of our Society, and if so, whether he and his wife would bear her company in a few family visits. The answer was in the affirmative, and in a few days they entered upon the service. When E.'s concern was mentioned, to the Friend at whose house they had been cordially received, he named a number of individuals living near by, to all of which E. N. answered *no*. She then asked to have other names of which he might think, *written*. After looking over the list a few minutes, she selected those that impressed her. At one house when the family was gathered, the hired people, as is the custom in some places, were also brought in. E. made some general remarks, and then sat in silence a long time, when she quietly gave W. G. to understand, that she could not proceed while a certain person was present. W. soon judiciously effected his withdrawal, after which E. addressed with power, a visitor who came into the room just before the meeting. She opened his spiritual condition so clearly that he felt no doubt as to the authority of her exercise. Thus they went from house to house, the spiritual eye being anointed to discover, not only the heavenly treasure which was laid up in some minds, but "the hidden things of Esau" were also brought to light and testified against in a wonderful manner. In a family consisting of the parents and grown up children, the gospel stream was poured forth until every vessel was filled and every heart was tendered and contrited under the baptizing power of "the Word." A solemn supplication followed, in which access was granted to the throne of grace, and the influence was such, that when E. arose and took her seat, she exclaimed with fervor, "Glory, glory, glory!! Wm. G. says, "it was a most memorable occasion." One of the families visited, soon afterwards became members of the Society of Friends, as E. N. predicted.

On their way home she inquired if they would go near a certain Friend's house? This visit was a remarkable one. E.'s testimony was sympathetic and encouraging, but she clearly foresaw that ere long the Friend would be released from the cares of life, and in thi she was not mistaken. In a comparativel short time the Friend was suddenly remove from "works to rewards."

At the Monthly Meeting held Sevent month 19th, 1855, E. N. informed her friend that her mind was drawn in gospel love t the meetings composing Concord Quarterl Meeting, to some families belonging to Goshe Meeting and others remotely situated; and als to appoint meetings as the way might oper Our friend M. M. Evans accompanied he Her religious services throughout this visi were attended with many close baptisms. I the Eleventh month she acquainted her friend with an obligation for further service withi the limits of Concord Quarterly Meeting Unity was expressed with her concern and sh was encouraged to do what her hands found t do, under the guidance of the divine Spirit.

In the First month, 1856, accompanied b Joseph Walton and M. M. Evans she attende Birmingham Monthly Meeting. A Com mittee was appointed to make the necessar arrangements for the family visits and sh was encouraged to faithfulness in the dis charge of her duty. One of this Committe remarks in relation to E. N.'s service that sh was favored to clearly see the state of indi viduals and to address them pertinently, en couraging all to walk in obedience to th manifestations of Truth as revealed to them Some families who were not members, bu who were in the habit of attending Friend' Meeting were also satisfactorily visited. O one occasion, in a family meeting, they sat i silence a considerable time when the opportu nity closed without anything having bee said, greatly to the disappointment of bot parents and children. E.'s mind was exer cised but there was no liberty for expressio Some time after this, she met with the parent of this family, when her feelings were awak ened with tenderness and sympathy for th husband. In addressing him, she repeate the text, "Except ye be converted and be come as little children, ye shall in no wis enter the kingdom of heaven." She allude to the work that was going on in his soul which had enabled him to overcome much and had brought him near the kingdom, an it was her belief, that if he were continuall watchful he would be preserved in this simpl child-like faith. She had a clear impressio that his days were numbered, and that befor many months the call would come to hin suddenly, but she believed his lamp would b "trimmed and burning." Six months subse quently, this friend retired in usual health in the night his wife was awakened and foun him speechless. He passed away in a ver short time.

n another family, Elizabeth's testimony to young woman was remarkable. She told that her heavenly Father had entrusted with precious gifts, and that if she was not ling to come more fully under the opera- s of His grace, so that they might be engthened by exercise, she would experience piritual death, and that her path would be of darkness and gloom The intellectual s with which she had been endowed, would retarded in their growth, until she would imes feel life almost a burden. But if she uld be faithful to the revealings of the ly Spirit, she would come forth as a bright shining light in the fulfilment of her ristian mission among the spiritually poor, lame, the halt, and the blind. This young son freely partook of the bitter fruits of ellion, as predicted by E. N., but there ne a time of overwhelming sorrow, occa- ned by the removal of a young and beloved er, and under this suffering she renewed covenant and soon after yielded to what felt required of her, and subsequently be- ne an acknowledged minister of the gospel. a place where there were several children, turned to one of the little boys, after a rt period of silence, and said, "So my little nd thou wonders what this Quaker acher comes here for? Well, we have a r Heavenly Father, and if we love Him we ll be willing to serve Him, and I feel it uired of me to visit Friends' families, which great trial, and thou too will find that we not always do the thing we would like to If I mistake not thou wanted to go out play and not stay with us during the meet- , and had been persuading thy mother to thee go." She then described his charac- and urged him to take heed to what he w to be right, by which he would be pre- ved from the temptations that surrounded , and he would be enabled to give up his will and yield obedience to his widowed her. When the friends had gone, the le boy asked his mother, why she told the acher he wanted to go on the ice and not to meeting? When assured that she had said a word about him, he looked sur- ed and replied, "Well, mother, God must e told her!" At another time E. ad- ssed an individual whom she believed was ding upon the edge of a precipice. She the danger to be imminent and urged to seek for divine strength to enable him overcome his enemies, saying if he did deep suffering and humiliation awaited . She alluded to his intellectual endow- nts, which were calculated to make him nently useful to his fellow men if they e only brought under the operations of ne grace. It was a touching appeal, and it brought conviction with it. Since the death of E. Newport, this person told one of her friends, that all she said to him at that time was true, and if he had heeded her warn- ing he would have been saved bitter suffering.

An obligation rested upon E. N. to attend the funeral of an entire stranger to her. In allusion to the individual she remarked that "he was not taken away in *judgment* but in mercy from the evil to come." Afterwards it appeared that very different views had been advanced from the pulpit the day before. This person had a vendue, and, as he was bringing a horse out for sale, he fell and died immediately. Some of the people who were there said, "This was a judgment because he had spoken too favorably of the horse." Elizabeth knew nothing of the particulars of the case, and her sermon was thought to be a remarkable one.

Letter from E. Newport.

Tenth mo. 4th, 1855.

My dear M:—It was very pleasant to receive so cheerful a letter, and I trust thou wilt endeavor to abide under the "shadow of the vine." This is a probationary pathway for all, but some appear to be less tried by adversities and reverses than others. It is the end, however, that crowns all, "and therefore that which we should most strive after should be to hold out, and this will require the exercise of faith and patience. These are twin sisters and one necessarily brings the other into exercise. . . .

It will never do to place ourselves out of the reach of meetings, so that however delightful on some accounts the proposal made to us may be, I must relinquish the thought of it. I live only a day at a time, this we know is so literally, but the injunction "take no thought for the morrow" applies especially to the life of the inner man, which is so readily affected by outward circumstances! Still there is a remedy for this pressure in the exercise of that Christian spirit of which the apostle testified—"The life that I now live is by faith in the Son of God"—this is the faith that I feel the need of possessing, and yet it can never be attained but through grace, I sometimes think there is some increase. . . . It has been a consolation to find thou hast made an effort to attend meeting in the middle of the week. I have felt the necessity laid upon me to encourage young mothers to attend to the pattern shown them "in the Mount," in relation to clothing their little children, and I ardently desire that thou mayst be willing to attend more strictly to that which will place thee upon a more independent footing, and enable thee to carry out thy own convictions, rather than the cus-

toms of the world, or the views of others. Thou knowest I am not an advocate for *mere* uniformity, but simplicity; *true* simplicity consists not so much in cut and color, as in that which is convenient and that does not require an undue amount of time or labor. The guide is before thee, *follow it.* It will not only redeem, but beautify and adorn, and will impart strength to conform to all the requirements of truth. Trust it—it has never led its votaries astray. . . .

E. N.

Bucks Quarterly Meeting and Makefield Monthly Meeting.

At the Monthly Meeting held Twelfth month 18th, 1856, E. N. was granted a minute of concurrence to attend Bucks Quarterly Meeting, and to visit the families of Makefield Monthly Meeting. From Charles Kirk the following account of this visit has been received:

"E. Newport was accompanied by Margaret Hazleton and myself. Having obtained the approval of Makefield Monthly Meeting, we commenced the service of visiting families on the 18th of First month, 1857, the thermometer indicating a temperature of two degrees below zero, and the roads in some places being almost impassable from snow drifts. Rode seven miles in a sleigh facing a very strong north-east wind, and attended their First-day meeting, which was a low, humble season. In the afternoon, amid a severe snow storm, visited several families, and lodged at our kind friend's Joseph Flowers. On the 19th we were completely blocked in, and were unable to make any visits. 20th.—After shovelling snow and breaking the roads, we succeeded in visiting four families, in which individuals were closely and feelingly addressed. 21st.—The opportunities this morning were memorable occasions. E., in speaking to a young man, was very interesting on the subject of reason, telling him it was not sufficient to guide him safely, but that revelation which *had not ceased*, would bring him into a state of peace and happiness. She reminded another of his early convictions, and warned him to take heed to the secret impressions made upon his mind, or he would be landed in ruin. With a third, she was led into close sympathy, believing, if he had followed the revealings of Truth, he would have been a much brighter light than he then was. When we bade this individual farewell, he fully acknowledged the correctness of E. N.'s views. 22d.—Visited several families, and attended the week-day meeting. Dined and had a religious opportunity with our aged Friend Joseph Briggs and family, and in the afternoon made eight family visits. Next day the same number were visited. 24th.—Six families were called upon to-day. A solemn appeal was made to one individual to induce him to apply more earnestly for heavenly oil lest his lamp should go out and he be left in darkness. 25th—First-day.—Our dear Friend was favored to declare the Truth with much power. Made a number of visits, the labor continuing arduous. 27th.—Eleven families were visited, in each of which the gospel was preached. Several of the opportunities we had to-day were very interesting. Individual states were feelingly spoken to. 28th.—Visited twelve families, in which there were much labor and sweet counsel. 29th.—The presence of the Good Spirit continued with us, and was sensibly felt as we went from house to house. 30th.—This was a hard day, both spiritually and temporally. Visited thirteen families. 31st.—Rained hard, so that we made but two visits. Second month 1st.—Were at Makefield meeting. It was a favored season. Made also several visits.

2d.—Attended Buckingham Monthly Meeting. The language of olden time in relation to those who "killed the prophets and stoned those who were sent to them," was used as an illustration of the disposition to stifle divine impressions and to "quench the spirit;" it was a searching testimony. 3d.—Were at Solebery Monthly Meeting, a favored meeting. 4th.—Attended Wrightstown Monthly Meeting, in which the gospel was freely preached. In the afternoon visited several families. 5th.—Makefield Monthly Meeting was held at Newtown, at which we were present. The truth reigned. Made a number of family visits and closed our labors within this district, 126 families and parts of families having been visited. Many and deep were the baptisms through which our beloved friend passed in its accomplishment! There were not only spiritual exercises to be endured but the weather was severely cold, the thermometer at some places standing at 22° below zero. But E. N. was a perfect example of patience and endurance, never complaining of hardships or privations, however great they might be. She was ever mindful of the comfort of her companions, and entered into their feelings to a remarkable extent. On one occasion a friend who was with her being much fatigued with a hard day's journey through rain and mud, concluded that he would not enter into the spiritual exercise of the family meeting, which was held that evening. At the earliest opportunity, E. asked why he withdrew his shoulder and was not at his post. This friend who travelled a great deal with E. N., and was a true "helper" in the peculiar labor frequently required of her, said, that he never afterward dare shrink from the travail of spirit so important on such occasions.

7th, First-day.—Were at Bristol, notice ving been given of our intention to attend at meeting. It was a time of divine favor. y a firm reliance on the everlasting Arm, our end was enabled to fulfil her mission and turn home with a peaceful mind.

Genessee Yearly Meeting.

In the Fourth month, 1857, a minute was anted E. Newport to attend Genessee Yearly eeting and to visit friends and others within limits. John H. Andrews was her com-nion and sympathising burden-bearer oughout this visit. L. Longstreth was o closely united with them in the greater t of the journey. From brief notes kept J. H. A. and L. the following account is ken:

"Sixth mo. 11th, 1857.—Left home to ac-mpany E. Newport in her religious visit to nessee. We had the company of several iends who expected to attend the Yearly eting. The road through the mountains s truly picturesque. Two of the bridges oss the ravines were 130 feet high, and re were four others varying in height from to 100 feet. While the granduer of the nery filled us with awe and admiration, we ld but marvel at the wonderful capacity man that could plan and execute a route circuitous and difficult. At Canandaigua were met by our kind friend Edward rendeen, who took us a distance of seven es to his house, where we received a cor-l welcome from his estimable wife Harriet. On Seventh day, the 14th, attended a eting of ministers and elders. It was a e of deep feeling, several lively communi-ions were offered; the one from M. Brown ve proof of greenness in old age.

On First-day the house was filled, many ending who were not members. Affection-addresses were delivered, among them one m E. Newport, in which there was an pressive warning against intemperance, and ouragement given to an individual to do at he could to aid others in resisting the xicating cup, which must sooner or later olve its votaries in ruin. At the close of meeting, notice was given of one to be d, at the request of E. Newport, at that se in the afternoon.

On Second-day the Yearly Meeting con-ed. There were present many elderly sons, and also a large number of young ple, whose appearance was cheering, giv-hope for the future. The exercises of the were in unison one with another. Much said on the importance of faithfulness to nifested duty. Early in the meeting on rd-day, E. N. expressed a concern to visit 's meeting, which was united with. She l words of consolation for the aged, who had passed through deep trials, and who would shortly be gathered to their eternal rest. Her feelings then flowed toward those who had wandered from the fold, and she exhorted those who were strong to labor with the weak, that all might be brought into the true sheep-fold. She queried if there had not been a disposition to cut off, rather than to restore, and earnestly plead with Friends to do what they could to bring back those who, through discouragement, had left the Society. The power and solemnity which attended her appeal cannot be described. It was sensibly felt by the meeting, and thought to be, by many, peculiarly appropriate to their condition. Our dear, aged Friend, John Watson, seems closely united to us in spirit. On Fourth day a public meeting for worship was held. E. Newport was prevented from attending by indisposition. 16th.—The meeting was large, and a feeling of love and harmony prevailed. Margaret Brown was engaged in a living testimony for all present, and then offered a sweet and solemn prayer for those who were sent forth with a gospel message for the people. Under a precious covering the meeting closed.

Next morning we had a religious opportunity before parting with our friends, in which individual states were addressed. There was deep feeling in bidding farewell to those of whose hospitality we had so freely taken. E. Herendeen took us in his carriage to Canandaigua. From thence we went to Mendon. The country in the neighborhood of Mendon is beautifully picturesque. There is a hill near Friends' meeting-house in the shape of a hay-stack, from the top of which there is a view forty miles in extent. Within the range are the highlands of Canandaigua Lake, and also several villages that are many miles distant.

On Seventh-day quietly rested. On First-day were at Mendon meeting, which was very large and made up of different sects. E. was much favored in testimony. Several Friends called in the evening, and we had an interesting religious opportunity. Next morning made two visits to the sick and infirm, in both of which words of comfort and salutary counsel were offered. In another visit, encouragement was given to attend to the openings of Divine light upon the mind. 23d.—Proceeded to Rochester.

(To be continued.)

Let it be thy care that thy God may find thy heart free and disengaged as often as it may please Him to visit thee.

Mankind love mysteries—a hole in the ground excites more wonder than a star in the heavens.—*Billings.*

From Formation of the Christian Character.

THE DISCIPLINE OF LIFE.

BY HENRY WARE, JR.

(Concluded from page 694.)

The next exercise of self-discipline will be in Conversation. Conversation, while it is a chief source of improvement and pleasure, is also a scene of peculiar trial, and the occasion of much sin. One might suppose that few persons ever dream that they are accountable for what passes in conversation, although there is no point of ordinary life which Jesus and the Apostles have more frequently and sternly put under the control of religious principle. Their language is strikingly urgent on this head; and yet, so little scrupulousness is there among men, even religious men, that it would seem as if they felt ashamed to be careful in their talk. A thoroughly well-governed speech is so rare, that we still say, in the words of James, "If any man offend not in word, the same is a *perfect* man."

Do not allow yourself to be off your guard in this respect. Make it a part of your business, by a cautious prudence, to have your speech consistent with the rest of your character Do not flatter yourelf that your thoughts are under due control, your desires properly regulated, or your dispositions subject as they should be to Christian principle, if your intercourse with others consists mainly of frivolous gossip, impertinent anecdotes, speculations on the character and affairs of your neighbors, the repetition of former conversations, or a discussion of the current petty scandal of society; much less, if you allow yourself in careless exaggeration on all these points, and that grievous inattention to exact truth which is apt to attend the statements of those whose conversation is made up of these materials. Give no countenance to this lamentable departure from charity and veracity, which it is mortifying to observe commonly marks the every-day gossip of the world. Let precision in every statement distinguish what you say, remembering that a little lie, or a little uncharitableness, is no better than a little theft. Be slow to speak those reports to another's disadvantage, which find so ready a circulation and are so eagerly believed, though every day's experience shows us that a large proportion of them are unfounded and false. In a word, be convinced that levity, uncharitableness and falsehood, are as truly immoral and irreligious in the common intercourse of life, as on its more solemn occasions; that idle and injurious words make a part of man's responsible character, as really as blasphemy and idolatry; and that "if any man seem to be religious, and bridle not his tongue, that man's religion is vain."

"A word spoken in season, how good it is Why should you not do all in your power elevate the tone of conversation, and ren the intercourse of man with man more tional and profitable? Let your example cheerful, innocent, blameless words, in whi neither folly nor austerity shall find pla exhibit the uprightness and purity of a mi controlled by habitual principle, and be recommendation of the religion you profe Let the authority of that faith to which y subject every other department of your ch acter, be extended to those moments, not t least important, in which you exercise t peculiar capacity of a rational being in t interchange of thought. Never let it be s of your tongue, which Watts has truly call "the glory of our frame," that with it y bless God, and at the same time make habitual carelessness a curse to men, who a formed in the similitude of God.

The influence of the principle which ru within should thus be seen in all your depo ment and intercourse, on every occasion a in every relation. Your outward life shou be but the manifestation and expression the temper which prevails within, the actir out of the sentiments which abide there; that all who see you may understand, witho your saying it in words, how supreme wi you is the authority of conscience, how re rent your attachment to truth, how sacr your adherence to duty; how full of goo will to men, and how devoutly submissive God, the habitual tenor of your mind. Yo spontaneous, unconstrained action, flowi without effort from your feelings, amid t events of every day, should be the unavo able expression of a spirit imbued with hi and heavenward desires; so that, as in t case of the Apostles, those who saw th "took knowledge of them that they had be with Jesus," it may in like manner be ob ous that you have learned of that ho Teacher. And this may be without any intrusive display on your part, without aski for observation, without either saying or hi ing, "Come, see my zeal for the Lord." T reign of a good principle in the soul carr its own evidence in the life, just as that of good government is visible on the face of ciety. A man of a disinterested and pio mind bears the signature of it in his wh deportment. His Lord's mark is on his fo head. We may say of his inward princip which an Apostle has called "Christ form within us," as was said of Christ himself d ing his beneficent ministry — It "cannot hid." There is an atmosphere of excellen about such a man, which gives savor of goodness to all who approach, and throu which the internal light of his soul beams

pon all observers. Consequently, if you al-
w yourself a deportment inconsistent with
hristian uprightness, propriety and charity,
u are guilty of bringing contradiction and
isgrace on the principles which you profess;
u expose yourself to the charge of hypocrit-
ally maintaining truths to which you do not
nform yourself. You dishonor your religion
y causing it to appear unequal to that do-
inion over the human character which it
aims to exert. All men know that, if "the
lvation reigned within," it would regulate
ie movements of the life as surely as the in-
rnal motions of the watch are indicated on
s face; if the hands point wrong, they know,
ithout looking further, that there is disorder
ithin. That disorder they will attribute
ther to the incapacity of the principle, or to
our unfaithfulness in applying it. But, what
of far greater importance, the holy and un-
ring judgment of God will ascribe it to the
ngle cause of your own unfaithfulness; and
r all your wanderings from Christian con-
ancy, and all the consequent dishonor to the
hristian name, you must bear the shame
nd reproach in the final day of account.

You perceive how urgent is the call for per-
etual watchfulness and rigid self-discipline.
is not easy, with much intentional guard
ver yourself, to keep the spirit habitually
ght in this giddy and tempting world; and
is equally difficult to maintain a perfect co-
cidence between the principle within and
ie deportment of daily life. Oftentimes, in
ie emergencies and hurry of business, pleas-
re and society, where many things concur to
rown the voice of the spirit within, we find
ie lower propensities of our natures gaining
n ascendency, and the law in our members
sing in rebellion against the law in our mind.
The things that we would, we do not, and
ie things that we would not, those we do;"
nd sense and passion triumph for the mo-
ent over reason and faith. "The flesh lust-
h against the spirit, and the spirit against
ie flesh, and these are contrary the one to
ie other." And how shall we gain the vic-
ry in this perpetual contest? "Watch and
ray, that ye enter not into temptation."
igilance over every hour and in every en-
agement, carrying into them the shield of
ith and the whole armor of God; and
rayer, without ceasing, that your soul may
e strong to wield them;—these will secure
you the victory. Sometimes you will find
ourself in perplexities and straits, sometimes
ltering and irresolute; but never forsaken
cast down, never exposed to temptation
hich you are unable to bear, or from which
iere is no way of escape. You may "do
ll things through Christ who strengtheneth
ou."

I have thus spoken of that religious discipline of daily life, in which the Christian character is formed and tried. It will be sufficient to add, in conclusion, that your great concern must be with two things,—your principles and your habits.

First, you must constantly have an eye to your Principles. Take care that they be kept pure, and that you abide by them. They have been well compared to the compass of the ship, on which if the helmsman keeps a faithful eye, and resolutely steers by it in spite of the opposition of winds and waves, he will find the way to his port; but by heedless inattention to it, he is sure to go astray, and be blown whither he would not. Be assured that it is only by adherence to principle, in resolute defiance of inclination, opposition, present interest, and worldly solicitation, that you can ensure the steady progress of your soul, and its final arrival in heaven. Neglect it, and you are at the mercy of circumstances, tossed helpless on the waters of chance, exposed to the buffetings of temptation without the power of resistance, and a sure prey of the destroyer. You must find your safety in the strength of your principle; and that strength lies in the original power of conscience, and the added authority of the divine word. Herein is the 'still small voice' of Heaven; and he that will 'cover his face' from the world, and obediently listen to it, may become morally omnipotent.

Secondly, have an eye to your Habits. Add to the authority of principle the vigor and steadfastness of confirmed habit, and your religious character becomes almost impregnable to assault. It is in no danger of overthrow, except from the most cunning assailants in a season of your most culpable negligence. What wisdom and kindness has the Creator displayed in our constitution, that we are able to rear around our virtue the strong bulwark of habit! It is a defence of the weakest spirit against the strongest trial. Through the power of habits early formed, how many have stood in exposed places, and been unaffected by solicitations to sin, beneath which others have fallen, who trusted to their good purposes, but who had never confirmed and invigorated them in action! How often, for example, has the young man from a retired situation,—educated in the bosom of a virtuous family, and under the eye of a watchful father, thence sent forth to the new scenes of a city life, under the protection of good principles and a sincere purpose to do well,—been found weak and wanting in the exposure; and been carried away headlong by the tide of temptation, because his early habits were suited only for seclusion, and his principles were guarded by none which could

secure them against the novel assaults that were made upon them! While, on the other hand, young men brought up in the midst of these solicitations to sin, with far less inculcation of principle, are oftentimes enabled, through the mere strength which habit imparts, to resist them all, and live in the midst of them as if they were not.

It cannot be necessary to multiply examples. You well know what a slave a man is to his habitual indulgences, and how the customary routine of his life and methods of employment tyrannize over him, and how frequently one strives in vain to free himself from their dominion. The old proverb is every day verified before you, of the skin of the Ethiopian and the spots of the leopard. But, if thus powerful for evil, habit is no less powerful for good. If in some cases it be stronger than principle, and defy all the expostulations of religion, even when the miserable man is convinced that his safety lies in breaking from it; then, when enlisted as the ally of principle, when coupled with faith, and made the fellow-worker of piety, how unspeakable may be its aid toward the security and permanence of virtue!

Take heed, therefore, to your habits. Allow yourself to form none but such as are innocent, and such as may help your efforts to do well. In the arrangement of your business, in the methods of your household and family, in the disposal of your time, in the choice, seasons and mode of your recreation, in your love of company, and selection of books,—in these preserve a simple and blameless taste. Do not allow any of them to be such as shall offer an obstacle to serious thought, and induce a state of feeling indisposed to religious exercises. Especially do not allow them so to enter the frame and texture of your life, that every effort of virtue and devotion shall be a pitched battle with some cherished inclination or sturdy habit. This is to increase most unwisely and needlessly the trials and perils of a religious course. It is to raise up for yourself obstacles and difficulties beyond those which properly belong to your situation. Rather, therefore, arrange every thing in your customary pursuits and indulgences to favor the grand end of your being; so that every act of piety and faith shall be coincident with it; so that little or no effort shall be required to maintain the steady order of daily duty; and, instead of an opposition, a struggle, a contest, whenever principle asserts its claims, you shall find the ready consent and hearty cooperation of all the habitual preferences, tastes, and occupations, of your life. He in whom this is so, is the happy man. He is the consistent man. He is the man to be congratulated, to be admired, to be imitated. Universal harmony reigns within him; no oppositions, no jarring contentions, mar his peace. With him, the flesh and the spirit are no longer contrary the one to the other. His duty and his inclination are one. There is no dispute between what he ought to do, and what he wishes to do. But, with one consenting voice, heart and life move on harmoniously, accustomed to and loving the same things. To him the yoke is indeed easy, and the burden light. To him heaven is already begun; and when at last he shall be welcomed to the joy of his Lord, it will be to a joy which his regulated spirit has already tasted in the labors and pleasures of obedience below.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 3, 1874.

THE NEW YEAR AND THE OLD.—The passing away of the old year, and the birth of the new, is a fitting time to pause and glance backward over the past months, and find what lessons of instruction, or what inspiration of hope, the past and passing days may give to the untried days to come. The past year has brought us varied gifts, many good things and some apparent evils; but we are glad to acknowledge our faith that nothing idly happens in the universe, but that the divine controlling hand is ever working beneficently for the promotion of the highest good of his creatures. The days of seeming disaster are the time for the preparing work of the ploughshare, which precedes the sowing of the good seed. The hurricane purifies the atmosphere, and dispels the germs of disease. The inundation sweeps away barriers, but over the desolate valley a new fertility is spread. If, reverently, we will learn of the past, no event has been without its significance, and we may profit by its teachings, though we may now see no direct good.

One cause of the sincere gratulation is the fact, that our country is at peace with all nations, and that we enter upon a new year with every prospect of a continuance of that peace. Though we can hardly permit ourselves to hope, that the day is even now dawning when all civilized nations will learn to decipher the laws of international charity, and to discern that races, like individuals, can only reach their true strength, dignity, and joy, in seek-

ng each the welfare, and each exulting in he true glory of the other, yet we have had omfortable evidence that the night of cruel- y and injustice, of war and ravage, will ventually pass away.

It may be that the good example of peaceful rbitration, and of just compensation for ac- nowledged wrong, set by the two great Eng- sh speaking nations, may be the forerunner f many such calm settlements of national ifficulties without appeal to the barbaric word, which determines nothing justly.

The outspoken indignation of the people n view of the legislative and official corrup- ion of the day, and the earnest efforts which ave been made to correct evils which threa- ened the very existence of representative overnment, are comforting evidences that spirit of virtuous patriotism is yet strong mong our people.

The financial panic, through which our ountry has just passed, has reduced many rom affluence, and has brought want to the omes of thousands of industrious working eople, thrown unexpectedly out of employ- ent. It will be long and instructively re- embered. The lesson of careful forethought nd economy will not be in vain, it is be- ieved, and greater prudence in future will, e may hope, guard to some extent against uch perils in the business world in the fu- ure. It had seemed as if Mammon were ndeed king in our land, but these days of tern trial may usher in an era of greater houghtfulness, of less ambition, and less rasping industry. But not until all men ecome honest and true, can those who em- ark largely in commercial enterprises hope o escape tornadoes like that from which we re now recovering.

Sympathy should not be withheld from hose enthusiastic pioneers of business, those ver-hopeful ones who have suffered ship- reck in this storm. Those who come fter may mark where the shoal is and avoid imilar calamity.

NOTE.—We acknowledge the receipt of wo "Course Tickets" from Dr. Lord, who ill commence a course of lectures, at Con- ert Hall, on third day, First month 6th, at 12 o'clock, and will be continued on successive Sixth and Third days. The subject of the Course is, "The Great Father of the Church."

Having attended his lectures last winter, we can testify to their being unusually interesting and instructive.

LECTURES.—Dr. Joseph Thomas, of this city, proposes to give a course of twelve lectures on the English Language and Literature. From an attendance of several lectures on the same subjects, delivered by him to a private class this winter, we are prepared to recommend them for their interesting and instructive character. Among the testimonials given to the ability of Dr. Thomas as a lecturer, is one from President Magill, of Swarthmore College. He writes:

"His lectures (delivered at the College during the present fall and winter) are most impressive, and full of interest to every lover of the study of English literature. Indeed, the indifferent, and those not before interested, can hardly fail to have a lively interest in the subject aroused. He is very clear in his statements, and while he always keeps his end in view, he is not so slavishly bound to the thread of a single thought that he cannot make digressions on either hand, to pluck the flowers and fruits in passing; but he never digresses without cause, nor comes back empty-handed. Every seeming digression is to bring in the wealth of illustration with which his mind teems. After hearing him, we feel that we know the character he treats of, as men and as poets, as we never knew them before. I cannot too highly recommend these lectures to the heads of literary institutions in Philadelphia and its vicinity."

The lectures will be delivered in the lecture room of the Mercantile Library every Fifth-day evening, at 8 o'clock, the first lecture commencing First month 8, 1874 Five dollars for the course. Tickets can be procured at Parrish's drug store, 800 Arch St., and Bakes' drug store, at 1100 Arch St., or at the door on the evening of the lecture.

CONFERENCE ON THE STATE OF THE SOCIETY OF FRIENDS IN GREAT BRITAIN.—Special numbers of the (London) and "British Friend" give detailed reports of the proceedings of the "conference on the state of the Society" recently held in London. At their last yearly meeting (1873) a proposition from Essex Q. M., requesting the ap-

pointment of such a conference was accepted, and it was accordingly directed to be held on the 11th of 11th month, 1873. "The low state which is felt to exist, more especially in reference to the decrease in the attendance of meetings for worship, held on First-day afternoons or evenings, and on other days of the week; the lessened interest apparent in many places in the meetings for transacting the affairs of the Chuch; the relative decline in the number of members; the amount of religious teaching and pastoral care bestowed on its members, and its action as a Church on the world at large;" were subjects which it was believed should claim the attention of a conference.

In the proposition alluded to, it was urged that "the discussions on the state of the Society in the yearly meeting, however interesting and instructive, are generally of a less practical character than could be desired, and the time for them very limited." It was believed that "in a Conference specially appointed for the purpose, there would be more freedom of expression among the members generally than in a meeting at large."

The Conference was composed of Representatives, 410 in all (men only), appointed by the several Quarterly, Monthly and Particular Meetings, and the attendance of Friends is said to have been fully equal to that at a Yearly Meeting. The Meeting for Sufferings had issued a circular to the subordinate Meetings, inviting any information they might think suitable to be sent to the Conference. These reports were interesting, being characterized by candor and much religious concern. Nearly all alluded to a falling off in attendance of afternoon, evening, and mid-week meetings; some admitted that their members attended other places of worship in the evening, where they found more religious instruction, and a few had adopted Bible reading at the evening meeting.

The subjects embraced in the Essex proposition were arranged in order and taken up one after another for discussion. We believe they are of vital interest to Friends everywhere.

The discussion of these points, involving many others related to them, was marked by great freedom of expression, far more we think than would have been thought allowable in years gone by; and giving evidence that amid the trials through which our English Friends have been passing an important lesson is beginning to be learned, that it is not by repression and intolerance that unity is promoted, but by respecting the honest expression of sentiment of each individual. A limit given by the clerk of the Conference is worth recording, because applicable to all such deliberative assemblies—that, "without wishing unduly to curtail the liberty of any Friend, he hoped that all would be especially careful to consider, before rising, whether what they were about to say really bore on the immediate subject before the meeting."

It would take up too much space to give even a synopsis of the views thrown out by the different speakers, but we may designate a few of the subjects embraced. Some of them anticipated changes in discipline such as have already taken place in our portion of the Society. Indeed, allowing for the very different national tendencies and modes of religious thought, we were, while perusing with interest the remarks of the different speakers, reminded of a common interest, a common desire that our Society as an organization should promote the highest interests of its members, though differing as to the means.

Among the ideas thrown out were, that religious meetings should be regarded as a privilege rather than as a duty, thus leaving each to omit those in the evening, for instance, which interfere with religious and social duty in the family. It was remarked, in this connection, that even to provide things necessary men had to work harder than they did formerly, and many men, from week's end to week's end, hardly enjoyed the society of their children. The time of holding business meetings was objected to, as consuming the pith and marrow of the day. The recognition of a diversity of gifts was thought desirable; that of "teaching" as distinguished from "ministry;" and owing to this non-recognition, men and women of culture sat in their meetings with closed lips. The use of Meeting-Houses for other purposes than the meetings of the Society was advocated. Birth-right membership was believed by

many to be a barrier to the advancement of the Society. In allusion to an opposition to change on the part of some, who like himself had passed the meridian of life, a Friend put the query, "are we not too fond of what we like, rather than what may best meet the wants of the meeting where we live?" The unsatisfactory character of women's meetings for discipline was mentioned; that "they were felt by the women themselves to be useless." Among the remedies proposed were, that men and women should sit together on these occasions, that the social element should be cultivated, and that a larger number should be encouraged to take part in the business. It was believed that the meetings of ministers and elders were not constituted as they ought to be, that they were of too exclusive a character, that the office of elder and overseer should be united; that ministers could best sympathize with ministers. The appointment of elders for life was objected to, also the acknowledgment of ministers. Sometimes the gift of a minister had entirely ceased, and yet he was still in that station. Younger Friends are needed in those meetings, who would have sympathy with the young.

A minute of Norwich Monthly Meeting was read, expressing the judgment that the support given to poorer Friends, prevented many from applying for membership; that it obstructed the voluntary rendering of assistance; and that it did not favor self-reliance.

A report to the Yearly Meeting was drawn up from the summary kept by the clerk, containing a few specific suggestions.

"A very general expression was given to a desire that no alteration should be made in the recognized mode of conducting the First-day morning meetings. But at the same time there appeared to be a strong feeling in the minds of many Friends that, with regard to a second meeting on a First-day, where a pretty unanimous feeling prevails amongst the Friends of a meeting, the Scriptures might with advantage be regularly read, or the substitution might be made of a meeting expressly appointed for reading the Scriptures, or for giving the opportunity of religious teaching; and if, in such latter case, the ordinary meeting for worship should be discontinued, it is nevertheless desired that Friends should be encouraged, who might not attend a second meeting on First-day, to devote a portion of the remainder of the day in promoting the religious instruction of their families or neighbors; but it is desired that those who do so should take duly into account the claims of their own meeting on their sympathy and help."

As regards Meetings for Discipline,

"That, as far as practicable, matters of formal and routine character, and those relating to accounts, should be previously digested either by the clerks or committees, so as to occupy as little of the time of the meeting as possible.

That, especially where certificates of membership or their acknowledgment are numerous, a simple statement may be made of the names of the Friends to whom they relate, and of the meetings from which they come, or to which they are addressed; care being of course taken to ensure the regularity and correctness of the documents.

That, in pursuance of the recommendation of the last Yearly Meeting, a greater variety of subjects of general Christian interest may rightly engage the attention of these meetings.

That much advantage may arise from more general and frequent joint Conferences of men and women Friends, both in Monthly and Quarterly Meetings, in relation to such subjects as may rightly engage the united concern of all the members of the Church.

The promotion of the social character connected with these meetings, which has of late years in many places been largely interfered with by the increased facilities for travelling.

"This Conference, seeing that the duties of the Ministers and Elders especially relate to the oversight of the flock, recommends to the Yearly meeting such a change in the constitution of Meetings of Ministers and Elders as should increase their service by the introduction of the Overseers, and, at the discretion of Monthly Meetings, of other suitable Friends."

The "London Friend" remarks:

"Two subjects of remark only occur to us as desirable to refer to here, viz.: 1st, The general character of the meetings whose deliberations we have narrated so fully; and, 2d, The aspect in which 'the state of the Society, necessarily came before the Conference.

"With regard to the first of these, the meetings were large throughout—larger than the ordinary sittings of a Yearly Meeting. More than 400 representatives had been appointed, and many other Friends attended. It was a matter of general comment that the meetings were unusually settled in their character: few Friends leaving their seats, or passing in and out, although the hours of de-

liberation were by no means short. It should also be mentioned that whilst a large variety of subjects, necessarily intersecting each other, and admitting of the utmost diversity of opinion, were brought before the Conference, not only was there an absence of any breach of good order, but the spirit of harmony and mutual forbearance prevailed throughout. This was the more apparent since, as W. S. Lean observed at the close, the subjects of consideration had been those which called for "mental perception, rather than spiritual apprehension," and hence more friction might have been anticipated.

"With regard to the second, whilst the Conference was not incorrectly held to be one "on the state of the Society," the title would prove misleading to any who might suppose that the discussions which took place represents the opinions of its members on the Society as a whole. As a rule they only dealt with what seemed to those who took part to be the specific weakness and defects of the Society and its arrangements, and should, therefore, be judged of accordingly. It was the duty of the Conference to examine into what was thought to be unsatisfactory in the present state of the Society, and the excellent and earnest spirit in which this was done is perhaps the best evidence that could be presented of the value and affection which its members entertain towards their own section of the Church of Christ."

DIED.

MORRELL.—At Toledo, Ohio, on the 13th of 7th mo., 1873, James, eldest son of Sarah A. and the late William Morrell, of Mamaroneck, N. Y., aged 29 years.

EVANS.—On the 29th of 11th mo., 1873, at Colorado Springs, Colorado, George Oliver Evans, in the 38th year of his age; a member of Spruce St. Monthly Meeting, Philadelphia.

He was induced to leave home and its endearments to seek a more congenial atmosphere for his declining health in Colorado, but the invigorating air of that region was inadequate to restore his enfeebled frame.

From the evidences afforded, it is believed when the summons came he was not only ready to meet the pale messenger, but anxious to be released, and become a partaker of the rest promised "to the people of God."

STOKES.—On the 25th of 10th mo., 1873, after protracted sufferings, which she endured with Christian fortitude, Hannah L., wife of William Stokes, aged nearly 81 years; a member and for many years a valued elder of Medford Monthly Meeting, N. J.

In early childhood this dear Friend submitted to the purifying operation of Divine grace, by which she was qualified to live in much circumspection through a long and useful life! She was a true helpmeet to her worthy husband, both in spiritual and temporal concerns. A pattern of humility, moderation and industry, fervent in spirit, serving the Lord. While able, she was present at religious meetings, not in a lifeless form, but with that fervency of spirit which conveyed to others the impression that her worship was in Spirit and in Truth. Her love was "without partiality, and without hypocrisy," desiring that all should acquaint themselves with God, and be at peace. In faith in a blessed immortality, and full of years, she passed we fully believe into one of those glorious mansions prepared for the righteous of every generation. To her many friends, widely spread over different Yearly Meetings, we deemed it a duty to give more than the mere notice of her death.

A large and solemn meeting was held at the time of her funeral, and testimonies to her worth, and of sympathy with her bereaved partner were given forth by ministers from both branches of the Society of Friends.

From W. H. Seward's "Travels Around the World."

THE CAPITAL OF JAVA.

Batavia, January 16th.—At sunrise we were tossing in the open roadstead, four miles from the shore. The monsoon was past, though the sea had not subsided. The skies cleared at eight o'clock, giving us a view of a long, level, green coast, swelling upward into lofty blue mountains. There is much less shipping here than at Singapore, but the diversity of flags indicates a not less various commerce The smallest of all steam-tugs was seen bounding over the waves and distributing passengers and freights, among steamers which are going out to neighboring Dutch ports throughout the Archipelago. When she had done this, she rounded up to our steamer, and received us on board. On the way, we passed a steamship-of-war, freighted with troops, going to repress a native rebellion in Borneo.

A pretty stream, which once stagnated in the jungle, has been converted into a broad canal, that now affords navigation from the roadstead to the heart of the city of Batavia. The custom-house officers took our own statement for our number, ages, occupations, luggage, and intentions. Malay drivers, the smallest men we ever saw, with the heaviest sort of European barouches, drawn by miniature ponies, whirled on a gallop over streets smooth as a race-course, bordered by substantial white cottage dwellings, embowered in groves of pine, palmetto, palm, bamboo, India rubber, and mimosa. These cottages, which might be mistaken for villas, have deep marble porticoes or broad verandas, set off with vases of tropical flowers, and make an effective display of small but tasteful garden statuary. This colonial town, like the cities of the mother country, is traversed by well-built canals. Horse-cars are moving swiftly on smooth street-railways. This enterprise, so novel in the East, belongs to Mr. Pells, who, though a native of the Netherlands, has long been United States banker, trader, and

vice-consul. So closely does the city assimilate to Holland, that it seems to us we have gone quite through the East, and are already in Europe. We drove to the Hotel des Indes, the first tavern we have had occasion to seek since we left Salt Lake City, if we except the Chinese inns on the way from Peking to the Great Wall This hotel is a building of one story. surrounding a circular court, with a higher central edifice, which contains the proper offices, drawing rooms, and saloons, a veranda surrounding the whole. The outer buildings, occupied as private apartments, are connected by corridors with the centre buildings. In a scrupulously neat bathing-house attached to our apartment, we enjoyed, for the first time, the full luxury of an Oriental bath, for the bath has not yet been successfully introduced into the European settlements in Japan and China. This bath consists of a marble basin fifteen feet in diameter, the water exactly the temperature of the air, clear, and deep enough for swimming.

It being Sunday, we composed ourselves early for the enjoyment of a New-England Sabbath, a day of absolute rest. But this was not to be. A host of native street-pedlers had followed us to the hotel. They sat down and chattered on the veranda, they crowded into our parlor, "singly, by pairs, and by the dozen," and, in spite of repulse and remonstrance, forced upon us a display of their cheap but ostentatious wares. For the first time, we have maintained a resolution against the itinerant merchant, yielding only in the case of a blind trader. Even he left us, at last, weary with our delay in finding the guilders required for the purchase. But we called him back and bought a pair of green velvet gold-embroidered slippers. Breakfast at twelve. Its excellence, contrasting with that of breakfasts at home, was that nothing on the table was hot. On what principle is it that Europeans in the East smother the delicate flavor of rice in thirty or forty piquant condiments? All the servants are Malays. They are meek and unobtrusive, but not servile; willing and diligent, but not quick. Tidy and even tasteful in dress, they make an attractive costume with a guilder's worth of printed muslin.

The Malay is, on an average, two inches shorter than the Europeans or Mongolian, with scarcely any beard, and the sexes are undistinguishable by their dress.

Mr. Pells, advised, from Singapore, of our coming, came at one o'clock and immediately removed us to his pleasant villa on the "King's Plain," which is the Hyde Park of Batavia, a shaded lawn, four miles long, and half a mile wide. Primitive national habits, however, are not relinquished here. The "King's Plain" is the common pasturage of the milch-cows of the city. An artist would find a pretty study in this quiet scene, in which the animals, cropping the rich grass, seem scarcely more at leisure than their Malay attendants, sitting under the trees, in picturesque attitude and costume.

In going to our new residence, we stopped to hear the "King's Band," and lingered there until sunset, witnessing the evening promenade of the whole European population, which, including military and naval officers, numbers six thousand. There was a grotesque display of carriages and liveries of fashions now obsolete in Europe. Gentlemen as well as ladies and children disdain to cover their heads after sunset, while all "sorts and conditions of men" wear white gloves, and all have the staid and gentle Dutch manner. Will our friends consult the tables of population? We think the island of Java is the most densely-populated country in the world. There are fourteen millions of people within an area of fourteen thousand square miles. The city of Batavia, with a diameter of eight miles, contains one hundred and fifty thousand inhabitants—more than half of these are Chinese. The residue, with the exception of the few Europeans, is divided nearly equally between the two native Malay races, Javanese and Sundese. All the Malays are Mohammedans. The Chinese retain their native heathenism. The Europeans, of course, are Christians, but free from religious zeal or fervor.

Batavia challenges the title of "Queen of the East." Certainly it presents a delightful contrast to the towns of Japan and China, while its profusion of equatorial shade trees and flowers makes it far more pleasing than any place we have at home. The settlement of New York, by the Dutch, and that of Java were contemporaneous. Each was surrounded by aboriginal tribes—those around New York sparse, those around Batavia populous. The aboriginal races around New York have virtually disappeared, and are replaced by millions of European derivation; the aboriginal races around Batavia, on the other hand, remain in even greater force than at the time of the conquest, while the European population is only twenty-seven thousand. Again, neither the Netherlands nor any European state has kept a foothold within the vast territory now covered by the United States; while the Dutch not only retain their first dominion in Java, but have extended it over the whole island and a large portion of the Archipelago. What a contrast there has been in the processes of civili-

zation which have produced results so widely different in the two hemispheres!

The Governor, or, as he is called the "Residente" of Batavia, visited Mr. Seward today, and tendered us the hospitalities of the province. The Governor-General of the Dutch East Indies resides at Buitenzorg, thirty-six miles distant, and has invited us to be his guests there. The intense heat to-day has not only overpowered us, but seems to have overpowered the whole population of Batavia. Our morning rest was protracted until evening, and then deluging rains made us prisoners.

Buitenzorg, January 18th.—We yesterday appointed six for our hour of departure. It was our own fault, or rather that of our luggage, and not the fault of the post office, that we were delayed until half-past seven. The admiration of Batavia, which we expressed yesterday, was somewhat modified as we came through the city and suburbs this morning. We were, at first, unable to decide by what name we should call the dwellings of Europeans, whether bungalows, cottages or villas. We now found them, each with its beautiful grove, so exactly like to every other, that, unaided, we shall be quite unable, on our return to the city, to find Mr. Pell's residence, or the street on which it stands. To tell the truth, moreover, the right line in geometry is not the line of beauty, nor is the parallelogram, although a very convenient figure for many uses, especially adapted to landscape gardening. Nor was it altogether gratifying to find the "King's Plain" soaking and miry, much more suitable for a dairy-meadow than a park. These strictures, however, we now think hypercritical; we must still pronounce Batavia the most attractive city we have ever seen.

The road to Buitenzorg is well graded, perfectly macadamized, and, what is better, completely bordered and shaded on either side by high, thick hedges of heliotrope, cactus and creepers, all in bloom. Over these hedges, the light bamboo lines the avenue, opening only to reveal the native cottages, peeping from under palm-groves. All the people we see, whether about their humble dwellings, or moving on the high-road, seem busy, contented and happy. Only two beggars approached us on the way, and these timidly; both were blind.

The manner of travel here is on the postal system, which was never known in America, and is now superseded by railroads in Europe. We have Mr. Pell's stately old coach, which has seats for six passengers inside, and ample room for four servants outside. We carry no trunks, our wardrobes being stored in the capacious boxes under the seats. Four horses draw us over the level plain; more are added in climbing hills. The driver has two assistants or runners (*lopers*), who, by constantly applying their lashes, keep the ponies up to running-speed. They are whisked off and replaced at stages of seven miles. We made the journey in three hours. At each stage, the traveller pays four cents to each loper, and ten or twenty cents to the driver.

If Batavia is fascinating, this suburban viceregal residence is supremely so. The palace stands at the south side of the native city. The approach is through a park, covered with a greener and smoother sward, we imagine, than even England or Holland can exhibit. Five hundred deer are seen reclining or feeding under the lofty shade-trees. The palace is said to be on the model of Blenheim—however this may be, we recognize the plan of our own Capitol at Washington. Like everything else in this favorite Dutch colony, it happily combines good taste with elegance and comfort. The governor general has received us very kindly, although not without something of the stiffness of official ceremony. The ladies seem to regard us as an accession, not unwelcome, to a society circumscribed and somewhat monotonous.

The Dutch East Indies are ruled absolutely by directions from the Hague. Practically, the governor-general is viceroy. At the time of the conquest, two native sovereigns, with the pompous titles of sultan and emperor, divided the island between them, one of the territories being known as Java, the other as Sunda. The descendants of each of these sovereigns being subsidized, though really divested of power, retain certain contracted domains, with titular rank, in subordination to the authority of the Dutch Government. Several other native kings, subsidized in the same way, have a somewhat similar domain and tenure. With these qualifications, the executive government is administered by the governor-general, with the aid of an executive council appointed by the Home government.

The Dutch, not without severe and frequent contests with the natives, have held sway here since the year 1610, with only an interval of from 1811 to 1816, when among the events of the Napoleanic war in Europe, Holland having passed under the control of France, Java was seized and held for five years by Great Britain.

January 19th.—Shall we note the climatic features of Java? It has no spring and no autumn—only summer and winter. It rains all summer, and is comparatively dry during the harvest time in winter. The present season is the summer. It rained so constantly yesterday that we could not enter a carriage, or step on the ground. This morning, Gov-

rnor-General Myer, with the ladies, gave us drive in the botanical gardens attached to he palace. All the world knows that they re scientifically planted, but why give them technical name? They are of princely dinensions, and are inconceivably magnificent, or they contain, or are understood to conain, every attainable tropical tree, plant or lower. Of the palm alone there are a hunlred species. Dense groves of tree-ferns are nterlaced with myriads of orchids, covered vith what one might well imagine to be the ery flowers of paradise, and we were at a oss to say which form of life in the tropics, he vegetable or the animal, excels in color. Man's hand has planted and trained the trees nd flowers, but the gorgeous troops of birds vhich inhabit them are voluntary residents here, making the shade "vocal with their nusic." These groves are interspersed with akes, whose waters murmur under the perumed pressure of the crimson lily and the acred lotus. These lakes are the homes of ome varieties of tropical birds; swans, black nd white, are domesticated in them; and the ockatoo, with his creamy plumage, seems nconscious of imprisonment in his spacious ilded cage, so constructed as to afford him mple sunshine and cool bath.

Alighting from our carriages, we took a ath which leads through a bamboo-grove so ense that the down which its delicate leaves ast on the smooth gravel takes the form of tender moss. This moss, taking root, interveaves so closely that it is not deranged by he footstep. The very air of this fairy grove eemed to us to hold a soothing verdure. But is not alone in the lakes, groves and lawns hat the feathered race contents itself at Buitenzorg:

"This guest of summer,
The temple-haunting martlet does approve
By his loved masonry, that heaven's breath
Smiles sweet and wooingly here."

At sunset, thousands of martins gather for he night under the eaves of the palace. Sitting closely to each other, they are mistaken y a careless observer for a blackened bead, vhich extends without break around the corice of the entire edifice. Perhaps we dilate oo much on tropical Nature, but its first effect upon all minds is to excite a wish never o leave it. We almost contracted for at east an occasional home Nagasaki. We left Hong-Kong and Singapore reluctantly; but Batavia, and more than all Buitenzorg, wins ur thoughts irresistibly away from all that practical in life, to delight in repose and erene contemplation.

The truth, however, is, that the admiration f tropical scenery, though universal, wears ff as suddenly as it comes. We have not thus far found an American or European content with a genial clime. The merchant, mariner or missionary, even the women and children, stay here against their wills, and wait impatiently for their release this month or the next, or, at farthest, this year or the next.

If we should forget everything else as Buitenzorg, we are not likely to forget its baths. Leaving the palace-door, and driving through a winding, palm-shaded lane, we came to the bamboo-grove. Dismissing carriage and attendants there, we penetrated to its dark centre, by a tangled foot-path. There we found a marble basin, eighty feet across, filled with flowing water. The depth is regulated at will, and a slight bamboo rail is stretched across the basin for security against accident. Tall palm-trees protect the bather from the sun, while the surrounding grove is an impenetrable screen. Coming out of the bath, we picked up what we thought to be a green walnut. On removing the hard, acrid shell, pungent scarlet mace betrayed itself; breaking through this, and the inner shell, which it covered, a fragrant, white, milky pulp disclosed the incipient nutmeg.

WAKING DREAMS.

From The Christian Register.

Of idle hopes and fancies wild
Oh, Father, dispossess thy child!
Teach me that wasted thought is sin,
Teach me to rule this world within.

While waking dreams the mind control,
There is no growth in my poor soul;
And visions hold me back from deeds,
And earth is dear, and heaven recedes.

Oh! with one flash of holy light
Rouse me, although with pain and fright;
Show me the sin of wasted powers,
Scourge me from useless, dreaming hours.

L. J. H.

THE HEART'S HOME.

BY KING OSCAR OF SWEDEN.

[Translated by Mary Howitt]

[King Oscar is one of the most accomplished monarchs of Europe. His paintings of the fine scenery of his country are extremely beautiful. This poem was translated at the request of the Queen Dowager, and read before the court, the English language being greatly admired and studied in Sweden]

Where is thy home? Thus to my heart appealing,
I spake. Say, thou, who hast had part
In all my inmost being's deepest feeling,
Where is thy proper home? Tell me, my heart!
Is it where peaceful groves invite to leisure,
And silvery brooklets lapse in easy measure?
No, no, my heart responded, no!

Where is thy home? Amid the tempest's anger,
And torrents leaping wild from rock to rock,
Where the bold hunter finds delight in danger,

And bleeding victims fall beneath his stroke?
Or is it 'mid the artillery's thundering rattle,
The clash of swords, the roar and rush of battle?
Calmly my heart made answer, No!

Where is thy home? Perchance where tropic splendor,
In golden luxury of light, calls forth
The purple grape; perchance 'midst roses tender
Thou revellest in the beauty of the South.
Is that thy home—beneath the palm-tree shadows,
And ever-verdant Summer's flowery meadows?
Still, still my heart made answer, No!

Where is thy home? Is it 'mid icebergs hoary,
The crags and snow-fields of the Arctic strand,
Where the midsummer's midnight sees the glory
Of sunset and of sunrise, hand in hand—
Where, 'twixt the pine-trees, gleams the snow-drift's whiteness,
And starry night gleams with auroral brightness?
But still my whispering heart said, No!

Where is thy home? Is it within *her* presence
Whose heart responsive pulses to thy love—
Who, taught of suffering the divinest essence,
When hope was dead in life's sweet myrtle grove?
Is that the home in which thy wishes centre?
Yes, of a truth, the shrine which none may enter?
But, mournfully, again my heart said, No!

Where is thy home? Say if, perchance, it lieth
In that prefigured land of love and light,
Whither, they say, the soul enfranchised flieth
When earthly bonds no longer check her flight?
Is there thy home? Those unknown realms elysian
Which shine beyond the stars, a heavenly vision?
Then first my heart made answer, Yes!

There is my home, it said, with quick emotion:
My primal home, to which I am akin.
Though earthly fires may call forth my devotion,
Yet I forget not heaven's pure flame within.
Amidst the ashes still a spark surviveth
Which ever yearneth Heavenward, ever striveth
To be with God, who is my home.

A stated meeting of Friends' Charity Fuel Association, will be held in the Monthly Meeting Room of Friends' Meeting House, on Seventh-day evening, the 3rd inst., at 8 o'clock. WM. HEACOCK, *Clerk.*

The Western First-day School Union will meet at London Grove Meeting House, on Seventh-day, the 3d of First month, 1874, at 10 o'clock. A. M.

The old and the young are invited to attend. Some exercises by the children are expected.

THOS. F. SEAL, *Clerk.*

CIRCULAR MEETINGS

Frankford, Phil., First mo. 4th, 1874, 3 P. M. Fifth and Sixth Street cars pass Main and Unity Streets, within two squares of the Meeting-House.

Plymouth, Pa., 3 P. M.

Philadelphia First-day Union Stated Meeting, at Race Street Meeting-house, Sixth-day, First month 9, 1874, at 7½ P. M. All are invited.

BENJ. HALLOWELL, JR. *Clerk.*

HOME FOR AGED AND INFIRM COLORED PERSONS.

As an impression prevails that the bequest of the late Stephen Smith has rendered "the Home" independent of further pecuniary aid, we find it necessary to inform our friends that no advantage is likely to be derived from the estate for a considerable period, and we are therefore compelled to rely upon those who have so liberally assisted us for the support of this excellent charity.

By order of the Board of Managers.

DILLWYN PARRISH, *President*
SAM'L R. SHIPLEY, *Treasurer.*

NOTICE.

The Annual Meeting of the Committee will be held at the "HOME," on Fifth-day, First month 8th, 1874, at 3½ o'clock.

M. BALDERSTON, *Secretary.*

ITEMS.

The formation of the great States of the Northwest and of the strata underlying the great chain of northern lakes, of which, at present, there is but little accurate knowledge, afford a fine field for students of geology, and may furnish the key to some of the mysteries of geology that are now accounted for by disputed hypotheses. Copper was recently discovered on Isle Royale, Lake Superior, in a belt which extended from the northeast to the southwest, apparently across the whole island. It seems to have been deposited in a gorge, and consists of globes of conglomerate rock, from two to twelve inches in diameter, imbedded in copper. The stones seem to have been moulded by the action of waves, and to have been then forced with the molten copper into the crevice where they are now found. Somewhat similar formations are found in other copper mines in the neighborhood, and large hollow globes of copper have been found filled with rock from one of the lowest layers of rock.

ALEXANDER AGASSIZ, the only son of the late distinguished naturalist, according to the Boston *Transcript*, inherits in a marked degree the ability and the taste for patient, thorough investigation possessed by his father. In proof of this it refers to the mark of distinguished merit recently conferred upon him by the Boston Society of Natural History, in recognition of the value of his investigations upon the Echinoderm, for which he received the grand honorary prize known as the Walker prize—it being the first occasion of its award. The terms upon which the prize is given are that the investigation shall extend over a period of five years, the results of the investigation to be published at least one year previous to the decision of the judges, thus leaving it open to the searching analysis and criticism of all competitors. The fact that his works successfully passed the ordeal is in itself an unquestionable proof of the exhaustive research and scientific accuracy of his conclusions, and places him in the front rank of American naturalists.

A FEW years ago a remarkable plant was found in Africa, and named *Welwitschia*, after Dr. Welwitsch, its discoverer. It is exciting a great deal of interest in Europe, since it is found that its structure is nearer to the old fossil forms than any living dicotyledon. On the theory that plants are modified in the course of ages and take on other forms, it is believed that this *Welwitschia* has resisted all mutatory powers, and has remained the same from the first till now. It is, therefore, looked upon as the oldest of living dicotyledonous forms—not the grandfather, as nothing has sprung from "him" directly; but a sort of centennarian, who alone is left among all his early friends, and stands by himself among hosts of juvenescent species. It is classed with coniferous trees.—*Independent.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIRST MONTH 10, 1874. No. 46.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of hird month, 1873, at Two dollars and fifty cents to subscri- ers receiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at e beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ill be at the risk of the person so sending.
AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport	721
Quietness of Spirit	725
The Gospel of Leisure	726
Life Under The Ocean Wave	726
Scraps from Unpublished Letters	727
EDITORIAL	728
MARRIAGE	72
OBITUARIES:	729
The Society of Friends	730
Ancient Discipline	731
Our Postal System	732
The Late Meteor	734
POETRY:—A Golden Wedding at Longwood	734
Avoid Sharp Corners	735
Review of the Weather, etc	735
Notices	736
Items	736

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 709)

Letter from E. N.

ROCHESTER 6th mo. 23d, 1857.

. . . . When I first left my house I felt as pilgrim in a strange land in which I did not xpect to find a sympathizing spirit, but it as proved far otherwise. There are those who remember my being here fifteen years go with interest, and have manifested it. S. Hoopes will tell you of our meeting and ming- ing together, which I believe was a mutual leasure, but she is allowed to return in peace while I am bound here in spirit with the suf- ering seed, not knowing what will befall me, ave that "bonds and afflictions" await me rom city to city, and from place to place, till, under the feeling that the "Holy Spirit vitnesseth," and the promise continues, "I vill go before thee," I have no reason to doubt r to murmur; for truly I have often known hard things to be made easy and bitter weet." We arrived at Wm. Cornell's on Sixth-day, where we were so kindly received nd our wants so promptly attended to, that home feeling was soon begotten. Wm. rought us to the residence of P. Frost, where ve expect to remain until to-morrow, when ve shall leave for Hamburgh to attend the Quarterly Meeting.

I want much to see you all, but must seek after a spirit that will bring resignation, even during these long and distant separations. May the blessing of Him who "tempers the wind to the shorn lamb" be with you. May He guard and protect you from all that would wound the precious life, and may there be an increase of that love which qualifies to bear each other's burdens, and sympathize with each other's cares, and finally prepare for a commingling in the blessed abodes of rest and peace. . . . . .

E. N.

Narrative Continued.

24th.—Left Rochester in the cars for Buffalo. Passed through the "Indian Reservation," where E. N. had a meeting in 1842. All the Indians are gone except a few families, who were still living upon the land they had purchased back from the "Ogden Company." How sad that these poor people should have been so shamefully treated by the "pale faces!" Reached Buffalo at 10½ o'clock, and took the stage for Hamburg, distant 11 miles. Here we were met by two kind friends with invitations to their houses. We went with John Webster, whose wife gave us a cordial welcome. Next day attended their Monthly Meeting. Elizabeth spoke of the danger of unfaithfulness, and how, by frequently resisting the convictions of duty, the reason *might* become dethroned. We were told there was a case present similar to that described by her. Seventh-day had a religious opportunity with

the family with whom we dined, and attended an appointed meeting in the afternoon at Boston; but the people E. wished particularly to see were not present, it being difficult to get the laboring class together during the week, so it is probable we shall have to return to this place.

On First-day morning made a family visit, and rode seven miles to Collins to attend that meeting. The house was filled with all classes of people, who were very attentive. E spoke for more than an hour with gospel authority; some present thought it a time that would be long remembered. Dined at N. Sisson's, and had a religious opportunity with the family. Then rode 20 miles, and lodged at J. Webster's. Received a letter from Margaret Brown, in which she expresses a belief that E.'s trust and confidence would continue to be in the Holy One, looking to no other source for help; and that she doubted not her mission was one that would gather the outcasts of Israel and the dispersed of Judah, and would also awaken the lukewarm and careless professor. She added, "With us the fields are white unto harvest. Come soon and tarry long."

30th.—The Preparative Meeting for ministers and elders was held in the morning, and in the afternoon the Select Quarterly Meeting; this was a favored time. The elders were exhorted to be faithful in doing what their hands found to do, with the belief, that labor rightly performed would strengthen the Society, and be instrumental in bringing forth valiants as in the beginning. The Quarterly Meeting next day was a good meeting, in which E. N. had much service.

On Fifth-day the Youths' Meeting was held, which was large. E. was led to speak on Modern Spiritualism. The matter was close and plain, and it was a memorable day.*

Sixth-day we rested. On Seventh-day had a meeting at Abbott's Corners, but it being the time of the celebration of American Independence, the people were otherwise engaged, and the meeting was small but satisfactory.

First-day were again at Boston. The house was much crowded, and E. spoke very interestingly for more than an hour. It was thought to be a season of Divine favor. We dined with a person not in membership with Friends. E. had a close testimony to leave with him, and directed his attention to that which had in early life pointed out the path in which he should go. In the afternoon held a satisfactory meeting in the house of the Free Will Baptists, where E. had a meeting fifteen years before. We were at the house of a Friend who had a garden of beautiful flowers, in which it appeared as if almost every kind was included. This enclosure was referred to as teaching a moral lesson of the need of watchfulness and care, so that every disposition and propensity of our own nature might be rightly trained and kept in order very close labor. Returned to J. W.'s arriving there at 11 o'clock P. M., having had two meetings, made three family visits, and travelled 24 miles. Next day made several family visits.

7th mo. 7th.—Had religious opportunities with two families this morning, and then went to Spring Brook, and had an appointed meeting. It was small, the men being too busy to attend; but I thought the women, like the one at Jacob's well, might tell the men of what they had heard.

8th.—Made a call upon a young man, not a member. A remarkable time, in which the high position to which he was called was pointed out, and he was told that unless he turned from his present course he could not fulfil his mission. He and his mother manifested much kind feeling. Had a meeting in a Universalists' meeting-house, which was tolerably well attended and was satisfactory. Had a religious opportunity in a family wherein a Physician was spoken to, and his state portrayed in a remarkable manner.

On Fifth-day were at the public meeting for worship. Next day made a visit to a Baptist minister, and were kindly received. The power of Truth reigned over all, and the testimony was accepted in the love in which it was given. It was one of those visits that cannot be described." Additional particulars of this visit were furnished by our dear Friend, the late Isabella Webster. She says: "E. N. thought she was at liberty, and had expected to leave next morning, but she, going to the door and turning toward J. W.'s, asked if there were not some Friends living in the direction toward which she pointed. He replied there were three families in that direction, nine or ten miles distant. She remarked, 'I must see them;' and added, 'there is something beside

*Another friend furnishes the following in relation to this circumstance: At the Quarterly Meeting on Fourth-day, E. N. alluded to "Modern Spiritualism" in a peculiar manner, so as to lead to the impression that she was a believer in it, and then abruptly stopped. It was the occasion of much uneasiness among Friends, and many inquiries were made of her companion, J. H. A., what it meant. He answered, "I do not know what it means, but be patient, I think it will come out all right." It was a time of much excitement on the subject in that vicinity, and E.'s remarks, with the uneasiness it had occasioned, were freely discussed; so that next day a large number who had embraced those views were present, when E. took up the subject, and commented clearly upon it to the satisfaction of her friends, and to the disappointment of those who had classed her with the Spiritualists.

for me to do, but I cannot yet see what it is.' After visiting the families alluded to, she asked the Friend at whose house they were, to name over the ministers of a small village near by. He did so, and when he repeated the name of the Baptist minister she said, 'I must see him.' He willingly granted an interview, in which E. told him he had been under an exercise of mind in relation to taking pay for preaching, and that he had felt that he ought to lay the matter before his congregation, but he was hesitating about it. And he bore a close testimony in other particulars, which he acknowledged to the Friend who accompanied them was true, and asked him why he had told E. about him. The Friend said he had not done so, for he was also ignorant. On her return she remarked to J. W., 'I found what I had to do, and am now ready to proceed.'"

Letter to M. E. T.

HAMBURG, 7th mo. 13th, 1857.

My Dear M.—We have not been detained by the outward elements, but the spirit has been so bound from day to day that there was no liberty to go forward. It is now nearly three weeks since we came to the house of a dear friend, with whom we are now staying, who was one of the first settlers in this country. We expect to leave to day after dinner. Thy letter was received, and I was glad to hear from you. I hope thou art better. Exert all the care thou canst, first over the mind, as that is the operator. Be slow to act, and when thou dost move, act wisely; be slow to speak and swift to hear the voice of wisdom, then thou wilt increase in understanding and knowledge. The monitor within will most assuredly point out safe stepping stones, and, as thou art careful to observe these, thy progress will be sure, and thou wilt be established upon a firm foundation. Then the bodily and mental powers will become strengthened, and thy last days will be thy best days—yea, even the noon of thy life shall become vigorous if, my precious child, thou wilt only hearken to, and obey the voice of wisdom. This will lead to an attention to that which will exalt the affections, and prepare thee also to take up the cross, even in *very* little things. I have seen this clearly. Since I last wrote, I have passed through much conflict of feeling in view of going farther. You have all passed before the view of my mind, and I have been enabled to petition our Father in Heaven on your behalf, with fervency of spirit. . . . .

Narrative Continued.

Made several other interesting visits. In the evening, called upon a person whose health was fast declining. E. had an impressive testimony to leave with him.

11th.—Attended a very large meeting at Hamburg, notice having been given. The Gospel flowed freely. The states of many were ministered unto, and at the close of the meeting, which was 2½ hours long, the feeling was that the work in this place was finished. Many persons came to say farewell, and to express a desire for our preservation. In the afternoon a number called at J. W.'s, which occasioned E. to have three religious opportunities, in which the states of individuals were pointed out to the admiration of those present. Next day took leave of our kind friends, whose house had been our home for nearly three weeks. In the quiet which preceded our departure, E. gave individual counsel and encouragement. J. W. accompanied us to Buffalo, and next morning we took the Lake Shore railroad for Toledo, distant 292 miles, where we arrived at 8 o'clock, P. M.

7th mo. 14th.—Proceeded by "rail" to Adrian, where we procured a coach and rode 2½ miles to Jonathan Harned's. Fifth-day afternoon had a meeting in a school-house, nine miles distant, and afterward had a favored opportunity in a Friend's family. On Sixth-day visited several families. In the afternoon we were out in a violent storm, the lightning was almost incessant, and it appeared as if the wind would overturn the carriage. On Seventh-day we remained quietly with our friends, feeling the need of rest. First-day morning attended Friends' meeting. The labor was hard, but E. was favored. Friends are few in number. One family, who came four miles in an ox cart, are among the most diligent in attending meetings. On Second-day J. Harned accompanied us to Toledo. The wife of the Friend with whom we dined, when she learned that our wish was to have a meeting that evening, drove around and invited all the members and professors to meet at their house at 8 o'clock. It was a small, but a very satisfactory meeting. Some Orthodox Friends were present. All were encouraged to a faithful discharge of individual duty. We find wherever we go that Friends take a deep interest in our concern.

On Fourth-day attended the Preparative Meeting of Adrian, and made two visits. One to a Methodist family, who were in great affliction from the loss of a son, aged 19, who was drowned a few days before. He was the oldest of six sons, and had been, his mother said, a dutiful child all his life. We were much pleased with the children, whose conduct bore evidence of the growth of the good seed which had been sown by their parents, who expressed gratitude for the visit. 23d.—Were met at Battle Creek by Jonathan Hart. The desolating effects of discord are sadly

apparent in this country. It is a great trial to E.'s sensitive nature, but she is remarkably upheld. May the labor not be in vain. Attended meeting on First-day, to which many, not members, came. 28th.—This afternoon the select preparative meeting was held, which was small. The monthly meeting was larger, but one end of the house accommodated all. This visit appears like a feast to the dear Friends, who have given us their company at J. Hart's. In the evening held a meeting for the people generally, and the house was nearly full. Made several social visits.

8th mo. 2d.—First-day attended Battle Creek Meeting, and had a meeting also in the Methodist meeting-house. Called at two places, where the visits were acceptable. We were in this neighborhood ten days, and attended six meetings, beside visiting many families. 3d.—Accompanied by J. Hart, left for Jackson, distant 45 miles, which we reached in a little more than an hour. We proceeded to the State Prison at once, arrangements having been made by which we could see the prisoners at their dinner hour. We found about 360 seated in the dining hall. When they had finished their meal, the warden told them to sit still, and a *gentleman* would address them. The Inspectors from different parts of the State were there, many of whom knew nothing about Friends. When E. commenced speaking, all the officers, both male and female, crowded into the aisles until they were filled. As she appealed in pathetic language to those who had seen the error of their ways, many hearts were softened and the tears flowed freely, and when she advised them to look over the past, and see how they had fulfilled their duties as husbands, fathers and sons, some of them sobbed aloud. She next addressed a more hardened class; the message was solemn and impressive. The doctrine was simple and practical, and easy to be understood. The quiet was perfect, and the spectators looked on with amazement. There was one young man whom we had seen on our way to Battle Creek, when the sheriff was taking him to the prison. His was a life-long sentence for burglary, with an attempt at murder. E. addressed him particularly, and he wept aloud—it was deeply touching! After the meeting we were taken outside the door to see the prisoners pass out. They marched in single file, each with his hand placed on the shoulder of the one in front of him, there being about twenty under the charge of one keeper; thus they went to their different workshops. We then visited the female department, and had a satisfactory time with the women, twelve in number, who were sewing under the care of a matron, who was the wife of the chaplain. As we passed through the prison we saw several doors closed. Upon inquiry found their occupants were sentenced for life to solitary confinement, and were allowed to see no one. Their crime was murder in the first degree. E. said if it *could* be allowed, she would like very much to have a door, to which she pointed, opened. The overseer replied, he was a very desperate fellow, and he had no liberty to do so. The superintendent was then applied to, who said it was against the rule, but, like others, having been wrought upon by E,'s discourse, he added, "I will take the responsibility.' There were two doors, the outside of wood and the inside of grated iron. The prisoner came forward to this grated door, and listened attentively to E.'s address. The scene was affecting beyond description. He was a colored man, who had killed another in revenge. We were told that if we would remain till evening, all should be collected in the chapel but E. felt her mind relieved, and we left for Detroit, where we arrived at 6 o'clock.

Third-day crossed over to Canada, where J. Hart, who had accompanied us 120 miles, left us. Rode in the cars to Woodstock, a distance of 120 miles, and there procured a carriage to take us to Otterville, but E. being very sick, we were obliged to return to W for the night. The next day E. N. being better, we again started, and arrived at Pickering that evening.

8th-month 7th.—Engaged in the service of family visiting. Our friends encourage us to fulfill faithfully our prospect.

9th, First-day.—had a large meeting in Friends' meeting house in the morning, and afterward made a very satisfactory visit. In the afternoon attended an appointed meeting in the village of Pickering, which was composed mostly of other religious professors; it was large and satisfactory.

On Second-day visited two families, and then proceeded by the Grand Trunk Railroad to Bellville, where we went on board of steamboat. Here we spent the night, and upon arriving at North Port, hired a conveyance to Jacob Cronk's. Attended the Fourth-day meeting at Green Point, where many women were assembled, but the men being engaged in harvesting, but few were willing to leave their work. Visited a number of families, and had a large and interesting meeting at West Lake, and one at Picton in the afternoon.

17th.—Our friend, T. N. Stinson, took us in his carriage to Brighton. It was rainy and cold. Arrived at N. Brown's at 10 o'clock, P. M. They had retired for the night, but soon had a good fire to warm us.—Went to Yarmouth, and attended the hal

ear meeting. The youth's meeting was very arge, and was a memorable occasion.

On 6th day were at Malchide, where we ad a laborious meeting, the people having een prejudiced against Friends.. Next day ined at Freeman Clark's, and from there ent to J. H. Cornell's.

On First-day were at Norwich, and had a atisfactory meeting. In the afternoon had ne appointed in the town hall at Otterville, hich was large and interesting. The audi- nce was attentive, and was composed of dif- erent societies, among whom were several inisters. E. was powerful in testimony. . Longstreth having received intelligence of he indisposition of her husband, left for her ome on Second-day. Upon arriving there, he found, greatly to the relief of her mind, hat Elizabeth, wife of Charles Kirk, was illing to accompany E. N. through the re- ainder of the journey. F. Clark and wife ere with our friends in their visits to the milies of Norwich Monthly Meeting.

On Fourth-day, after religious opportuni- es in the families of Samuel and J. H. Cor- ell, they left for Rochester, and on Sixth day ttended that Monthly Meeting. As they ere going into meeting, they met E. Kirk, o their inexpressible satisfaction. E. N. pened in the Monthly Meeting her concern o visit the families composing it, but believed would be right to attend to some service ithin the precincts of Farmington before en- ring upon that duty. In accordance there- ith, on First-day they attended Farmington leeting, and also visited several families in at neighborhood.

On Second-day went to Palmyra. Had a atisfactory opportunity with the family of liny Sexton, and proceeded to Williamson, here they had an appointed meeting. Made number of visits, attended South Farming- on Meeting, and returned to Rochester.

On Sixth-day commenced visiting the fami- es of Wheatland, which they accomplished, nd attended that Meeting on First-day.

Second-day—Engaged in family visits to ne members of Mendon.

On Fifth day attended that Meeting, and nished their labors in this district on Sixth- ay. The day following, entered into the rvice of visiting families in the vicinity of ochester Meeting. Seventy-four families ere called on, and three meetings were at- nded.

On Sixth-day they went to Buffalo, and ad an appointed meeting in the Unitarian leeting House, which was large and satisfac- ory. The doctrine preached was plain and mple. Lodged at A. Griffins, and next day eturned to Canada.

On First-day were at Pelham, where E. had remarkable service. They were aided in their journey by kind friends, and reached Lobo on the 21st of 9th mo. Next morning, engaged in family visiting, which occupied about three days, and the labor was accomplished to mutual satisfaction.

26th.—They started for Yonge Street to attend "Canada Half Year Meeting." Were at the meeting of ministers and elders on Seventh-day.

On First-day, the meeting for worship was very large. Second-day the meeting for business was held, and on Third-day, the Youth's Meeting—both of which were interesting opportunities.

Fourth-day.—Had a meeting at White Church, and one at Uxbridge on Fifth-day. In the afternoon returned to N. Brown's.—Next evening held a meeting in the Town Hall at Whitby. N. and M. Brown accompanied our friends to Toronto, where they had a meeting in the afternoon in a Baptist Meeting House and one in the evening in a Methodist Meeting House, which were large and interesting. Throughout their journey in Canada they were most kindly cared for by Friends.

(To be continued.)

QUIETNESS OF SPIRIT.

. . . . . .

May we not induce the busy people of our time to step aside, and not only contemplate but cultivate the quietness of spirit which inspiration directed as needed in the apostolic ages? Could there be a period when such a virtue was more needed than in this restless, feverish, intermeddling day of ours? It is a day of steam and lightning; under the propulsion of these two material forces, the minds of men have caught a corresponding haste in the accomplisment of their aims. Solomon knew nothing about calculating by lightning, and yet he admonished the men of his day against making haste to get rich. It is quite impossible to conjecture what language he would have used in the face of such schemes as hurry forward the speculators of the latter part of the nineteenth century. Nor is the acquisition of money the only pursuit which is quickened into extraordinary activity by the spirit of the age; there is a tendency in every calling to an intense excitability, which interferes with the profound calm of the Christian life.

It must be allowed that the conditions of both our temporal and religious successes are such as to render it hard wholly to avoid a too eager and anxious disposition. To prosper in any secular calling it is necessary to be ambitious. Ambition properly controlled is a great virtue; but as success is always re-

lative, and men will ever compare themselves among themselves, there is apt to rise in connection with it, and as its natural outgrowth, the feeling of envy, which in its turn engenders bitterness of heart. Even where ambition exists in the higher sense in which it can be possessed by worldly minds—the desire for excellence—it does not exempt its subject from petty annoyances. A man may resolve to be the richest, or the most eloquent, or the most learned, or the most accomplished, or the most influential person of his time, and may resolve to pull nobody down in order that he may rise; he may be as just and magnanimous as possible; and yet, when his end is attained, he will find himself subject to have his peace disturbed by trifles. Cicero knew himself to be the first orator of the Republic, but he was so touchy as to smart under the least slight. . . . .

The Christian religion requires and commends a thoughtful mind. It challenges investigation. The believer is asked to prove all things, and to hold fast to that which is good. Simultaneous with inquiry not unfrequently arises the feeling of doubt—doubt, too, on some of the vital truths of the Gospel, which cannot but produce disquiet. Here danger seems to lie in the very direction of duty. Must a man, therefore, never inquire lest he be disturbed? Nay, he may so inquire that he shall be brought, though it be through anxious questioning, into a more thorough persuasion and a more settled peace. The very organizations into which Christians are thrown for doing good demand combination and government; and government must be conducted by officers. There must be the rulers and the ruled. Offices of the church, while supposed to be coveted wholly for the increased power of good they confer, are too often sought for the superior honors connected with them. Hence, even into the church may creep a spirit of vain-glory, and good men may be carried away by the ambition for place. A temper which otherwise would be quiet, sweet and tractable, gradually becomes testy and disorderly, or at least so far agitated as to be jostled in its customary even and serene movement. The Saviour probably foresaw this as a germ of discord and disquiet among his people, and hence his command, "Be not many masters."

Indeed, there is not a direction in which men can reach forth in the work of life—the conduct of business, the control of the church, the guidance of the family, the cultivation of society and the social feelings—but that the peril of excess and the consequent peril of unhappiness is confronted. It was never meant that the cares of this life should eat up the Christian's heart. Restfulness, otherwise, could not be presented as at once the imperative duty and the highest consummation of the religious character. It is, therefore, the highest wisdom in a man to keep a quiet spirit. To do it he must study; and surely it is worth while to study for so desirable a result. This study will undoubtedly suggest moderation in the desires, and supreme regard for the only real and enduring good. But, above all, it will suggest that divine fellowship in which the soul finds its true rest. As when the particles of matter impressed by force assume at once an orbital motion, so the attributes of the mind, when acted upon directly by the love of God, gather about this holy passion in unity and peace.—*Methodist.*

THE GOSPEL OF LEISURE.

"The worth of work does not surely consist in its leading to other work, and so on to work upon work without end. On the contrary, the multiplication of work, for purposes not worth caring about, is one of the evils of our present condition. When justice and reason shall be the rule of human affairs, one of the first things to which we may expect them to be applied is the question, How many of the so-called luxuries, conveniences, refinements and ornaments of life are *worth* the labor which must be undergone as the condition of producing them? The beautifying of existence is as worthy and useful an object as the sustaining of it, but only a vitiated taste can see any such result in those fopperies of so called civilization, which myriads of hands are now occupied and lives wasted in providing. In opposition to the 'Gospel of Work,' I would assert the Gospel of Leisure, and maintain that human beings *cannot* rise to the finer attributes of their nature compatibly with a life filled with labor. . . . . To reduce very greatly the quantity of work required to carry on existence, is as needful as to distribute it more equally; and the progress of science, and the increasing ascendency of justice and good sense tend to this result."—*Greg's Lit. and Social Judgments.*

LIFE UNDER THE OCEAN WAVE.

As every man carries within himself an inner self, a hidden life, that casual acquaintances know nothing of, so the ocean has within its bosom a life which is never revealed except to long acquaintance and an almost loving familiarity. It has a life more multitudinous, quite as wonderful, and not less beautiful than that of the land. Its mountains rise higher than Mont Blanc. Its valleys and gorges are unequalled by those of the Lebanon, the Pyrenees, or even the Himalayas. It has great steppes and immense plains, which rival those of North America or Central Asia. It has vast and illimitable

orests, which the eye of man has never discerned, and never shall, in their entirety—orests that are fuller by far of busy life than he most prolific of the tropics. "The terestrial forests," says Charles Darwin, "do ot contain anything like the number of aniials that those of the sea do." The surface f the waters, which, ploughed by storms, are ich a source of dread to man, are the protecion of these children of the mother ocean. t 550 fathoms there is a perfectly uniform emperature, the same in all latitudes. No old pierces this wonderful coverlet, no storm ver disturbs the waters beneath. Here in heir hidden home, safe from the disturbances f this upper life, are myriads of creatures, ving, marrying, dying; warring one upon he other; organizing into kingdoms, republics, families; working in every form of manfacture, as spinners, weavers, architects, uilders; endowed with mysterious instincts hich are quite as wonderful in their way as ur higher reason, and bound together by ysterious ties which we are equally unable o comprehend or to call in question. So true it that the mysteries of science far outweigh hose of morals and theology.—*Harper's Magzine.*

Scraps

FROM UNPUBLISHED LETTERS.

W.'s letter came to me yesterday, and was elcome. It had much of interest in it. His account of those young men, and the inident concerning J. H., were especially interesting and encouraging. I fully believe here are *many* among our young people alike eeking after good; and if we, the older travelers, were watchful enough to say to them, y precept and by example, "this is the ay," they would be ready to turn their feet nto the path of obedience, and thus realize or themselves, that faithfulness in the little ill qualify for advancement into the fuller nowledge of the divine law.

Give my love to your children. I often hink of them with interest and a good deree of confidence, that the secret workings f divine power are being submitted to, and hat the fruit will appear even abundantly, n due season. I would encourage all of hem to be simply faithful to convictions of uty, whether these may call them to *do* or *not* o do—to *put on* or to *put off*. I am increasngly convinced there is safety only when we bserve in our movements the pattern shown s on the Mount, which expression is to me, ypical of a condition of mind wherein we are raised above mundane considerations or influences, and able to receive divine revealings. May they be strengthened and encouraged to look *within* rather than *without*. The one gives strength; for within is the arm or power of the Lord revealed. The other brings weakness, for many are the evidences of man's frailty.

The contents of thy letter were very instructive and comforting to me, inviting, as it did, to *increased* trust in the loving and merciful Father. *We*, also, have lately had a day set apart for general "Thanksgiving." I read to my dear M. what I have long called the Thanksgiving Psalm, (CVII), and my heart could respond to the exclamation of the Psalmist, "Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Let them sacrifice the sacrifices of thanksgiving, "and sing His praise with rejoicing." I have long *believed*, that the cheerful reception of all the dispensations of the good Providence, with patience and resignation, is the most acceptable sacrifice the heart can offer. But, practically, "How many of us render Him this homage?" Many there are who say, Lord, Lord, but it is "they who do His will that are accepted with Him."

I was much interested with the extract thou made from the "Commemoration Sermon" of D. H. Montgomery. With the first portion of it I had great unity. But in the second paragraph thou quotes, what he attributes "to the Life and Teachings of Jesus of Nazareth," I would ascribe to the present and immediate gifts of the Good Father, in the progressive development of His children throughout the world, even where the name of Jesus of Nazareth has not been heard. My belief is, that it was the learning and intelligence of Greece and Rome, and the parts adjacent, *upon which Christianity was grafted*, that imparted to it its great power and spread in that region. But the recent great work of Samuel Johnson on "Oriental Religion," shows, that many of these same truths, were known to the Hindus, Buddhists, &c., in India, long before the advent of Jesus, and there can be no doubt, they were received from the same Eternal Source. The writings of Cicero, Plato, and Xenophon prove, that the great truths announced by Christianity, were *bursting forth* to bless mankind many years before Jesus was born. And Philo and Eusebius both speak of the Essenes, as a Brotherhood who held many of the precepts taught by Jesus, and it is believed that Jesus was a member of this Brotherhood, and that it is to them he alludes when he speaks of "the Brethren."

The Jews, at the time of Jesus, were divi-

ded, principally, into Pharisees, Sadduces, and Essenes. The style of writing of the Essenes, was symbolical or allegorical, adopted to conceal their opinions from the profane or ignorant, who were supposed to be incapable of appreciating the doctrine. So of Jesus: "With many such Parables, spake he the word unto them, [a great multitude] but without a parable, spoke he not unto them," "and when they were alone, he expounded all these things to his Disciples,"—the Essene Brethren. It was the opinion of Eusebius, that the writers of the Gospels, and of the New Testament, excepting Paul, were of the Essene Brotherhood.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 3, 1874.

THOUGHTS FOR THE NEW YEAR.—Our attention has been arrested by an article in one of our exchange papers, headed "Quietness of Spirit." The first thought on reading it, was to quote largely from it for our editorial column, but we prefer to give it nearly entire, and ask for it an attentive perusal, as embodying thoughts which, if acted out, would greatly promote the healthful "calm of a Christian life."

The "quietness of spirit" spoken of must not be classed with that inertness, or indolence, which shrinks from needed or required labor. It is rather a condition of readiness for the call, "enter into my vineyard and labor," and surely it is a condition in which the power to labor availingly is renewed, and from which we may go forth with fresh vigor, ready to perform our part of the varied duties of life, or fortified to bear the many trials incident to this state of being.

A quiet spirit greatly helps forward the spiritual growth. As it is upon the passive meal that the leaven fully operates, so is a quiet spirit a more ready recipient of the touches of heavenly love than is one that is wholly preoccupied by, and busy with, earthly interests; or, to use another figure, the Christian virtues require an undisturbed soil while rooting; but, when once established, they often grow and flourish despite unfavorable circumstances.

To the young traveler, frequent quiet rest is a necessity, in order to insure safety, but it is well for all of us often to pause and examine the ground upon which we stand. Sometimes, when doing so, we are permitted to see dangers ahead, and are enabled to avoid them.

We all measurably occupy the same position in this state of being. We are ushered into life without our own volition. We are entrusted with powers, spiritual, intellectual, and physical, for the right use of which we are individually accountable to the Great Giver, and we are largely allowed the liberty of choice as to our course through life, whether it be the path of submission to divine guidance, or the path our own selfish desires would choose.

This similarity of position,—all sharing in one common lot,—should bring us into close sympathy, one with another, and cause us to offer "a word in season," or to extend a helping hand, as need may be. Are we watchful for such occasions, or do we thoughtlessly and selfishly pursue our own course, aiming only to care for ourselves, and to promote our own interests?

Here again we may see the advantage of that quietness of spirit, which gives opportunity for self-examination, and surely no time is more proper for this than when we are entering into a new year. Well will it be for us, if this era can be marked by a resolution to do our part towards promoting in our hearts a more vigorous growth of all the Christian virtues.

BAKER IN CENTRAL AFRICA.—From the address before the Royal Geographical Society, in England, by Sir Samuel Baker, on the 8th of 12th mo. last, we learn the deeply interesting particulars of the result of the expedition to the region of the sources of the Nile, under the auspices of the Khedive of Egypt for the suppression of the slave trade.

The present ruler of Egypt is, in many respects, far ahead of his age or his people in enlightenment, and furnished to Baker a Mahometan military force for the suppression of a system of cruel oppression, which had for centuries been supported by Mahometans. Reaching a point a little beyond the ninth parallel of north latitude, about five hundred and fifty miles from the Equator, the Nile

hanged into immense marshes of tangled egetation. This delayed the expedition a ear, and then with a force increased to 1200 en, and proper machinery and appliances, e returned to the work. They cut through e marsh in four months, and a steamer d fifty-eight vessels of fifty or sixty tons ach were dragged through, conveying the xpedition. The extreme ignorance of the eople for whose advantage these gigantic forts were made, will account for their susicious attitude towards their deliverers. On a rmer visit to this country, Baker had found teeming with population, but now he passed hrough eighty miles, desolate and uninhabid, all the inhabitants of which had been vept off and sold. Doubtless the miserable eople who had felt the cruel power of the ave-dealer, looked upon Baker as only anther selfish oppressor coming with an armed rce for their destruction.

Although Sir Samuel Baker, by force of rms, succeeded in driving the slave dealers om the country, confiscating their portable roperty, and establishing the sovereignty of he Khedive of Egypt, yet there is great reaon to fear that the reform effected will be nly temporary, and that with the withdrawl of the armed force, the slave dealers will eturn to their wicked work. True reform s that which has its origin in the heart, and vorks from within outward, and all enforced ectitude of conduct, while it may, and ften does, *promote* virtue, cannot of itself uild the house of wisdom on sure foundaions.

The explorer discovered that to fully supress the slave trade, it would be necessary o reform the whole character of Central frica. The system is so rooted in the cusoms of the people that any man would invaiably, if he could, enslave another. Baker ndeavored to convince some of the more inelligent chiefs of the wickedness and impolicy of the slave trade, and one man seemed reatly touched. But this feeling was only pparent, or momentary, as immediately fterwards he offered to sell his own son for spade. The good seed may, however, have ound a deeper soil in other hearts and will not, we hope, be quite lost, but bring forth good fruits of righteousness in the future, when the conquests achieved by the sword have lost their seeming importance. Savage peoples have known far too much injustice and wrong from those who have assumed to themselves the work of reclaiming them from barbarism, and have shrewdly declined to accept the religious faith of their conquerors. But if the pure principles of true Christian rectitude, such Christianity as the blessed Jesus taught to his countrymen 1800 years ago, were exemplified to the darkened races by the practice of the professedly Christian nations, we might hope to see error, misery, and cruelty disappearing from the earth. Then may come the day foreseen by the prophet Isaiah, when men "shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

MARRIED.

WAY—SELLERS.—On the 23d of Twelfth month, 1873 at the residence of the bride's parents, by Friends' ceremony, T. Wilson Way to Annie Sellers, both of Half Moon, Pa.

DIED.

KIRK.—On the 16th of Eleventh month, 1873, at her residence at Kirk's Mills, Lancaster Co., Penna., Hannah Kirk, in the 80th year of her age; a member of Little Britain Monthly Meeting, and an Elder of Eastland Particular Meeting.

She was keenly alive to the best interests of our religious Society, and ministering Friends, when visiting in the vicinity of her hospitable home, were always gladly welcomed.

In her removal, a void has been created in her family, in her circle of relatives and friends, and in her neighborhood. She was the last of her generation and we doubt not, but that she has been permitted to join the loved ones "gone before" her, in the mansions prepared for the righteous from the foundation of the world. It may truly be said of her that she possessed, in a remarkable degree, an amiable disposition and a kind heart, and her adorning was that of the "ornament of a meek and quiet spirit, which is in the sight of God a great price."

LUKENS.—On the 19th of Eleventh month, at her late residence near Maroa, Illinois, Anna M., widow of the late Aaron Lukens, in the 75th year of her age; a member of Bradford Monthly Meeting.

THERE are many fruits which never turn sweet until the frost has touched them. There are many nuts that never fall from the bough of the tree of life till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful till sorrow touches them.

THE SOCIETY OF FRIENDS.

No. 8.

Causes of Declension as connected with the principles of the Society, and remedies.

The last article closed with an enumeration of what are deemed by the writer to be some of the most esential points upon which, it is believed, there has ever been, and is, a *general*, though not a *universal* concurrence of sentiment among the early members of the society, and all those who have since maintained a consistent and straightforward course. The propositions stated are merely the writer's own deductions as to what constitutes the true essence of Quakerism,—and it is proposed now further to illustrate them in support of the general propositions before laid down, as to the society having lost ground by failure to appreciate their excellence, and uphold them with confidence; with a special reference to some of the more glaring instances of departure, and, to conclude, with some suggestions as to remedies.

The first proposition is that of the existence of the inner light, or divine principle in the human soul. This may be regarded as the fundamental doctrine of Quakerism, and it is coming to be more and more recognized and accepted among other Christian denominations. It is the key to the true philosophy of the relation of man to his Maker, recognizing his individuality, and exalting him to the true dignity of a being created in the image of, and owing direct accountability to, the divine author of his existence. The profoundest of modern philosophers have but verified the simple truths proclaimed by George Fox and his contemporaries. The poles of the earth, and day and night, are not more opposite than is this simple doctrine, which is gradually winning its way among intelligent men, from the prevalent evangelical theology. The one teaches that the inspiration, which is to be our ultimate guide in the path of duty, comes from *within*; the other, that it comes from *without*. If one is right, the other must be wrong. Belief in this divine principle is no dogma, in the obnoxious sense of that term, but rather a philosophical deduction as to the agency through which divine goodness is brought to bear in influencing the actions and conduct of men. Faith in, and yielding submission to, this agency, is the element which gives, or should g ve, to Quakerism the power of self development and progress, independent of all fixed dogmas, forms and ceremonies; rendering errors, whether of opinion or practice, ever liable to be displaced by truth.

From this fundamental principle mainly arises, as from one grand fountain, all else that is peculiar in the views and principles of Friends. Referring to the six remaining points enumerated in the last article, we shall find this peculiarly the case as to some of them. The rejection of stereotyped creeds, results as inevitably as effect follows cause. The light of divine truth in the soul cannot but be obstructed by fixed and unalterable articles of faith. Quakerism and doctrinal creeds can no more intermix than oil and water.

The principle that no system of religion can be of any value that does not manifest itself by fruits of practical righteousness, charity, and love, is peculiar also to the faith which recognizes divinity in the human soul. The emotions and promptings which arise from the fountain of all goodness, must needs be practical and irreconcilable with the view that makes religion consist in the upholding of an artificial system of opinions and beliefs, which have no reference to moral conduct.

Equally irreconcilable with the fundamental doctrine of Quakerism is the superstitious veneration, which would distort into deities the men whose excellent precepts are recorded in the Bible. Divinity in one man cannot differ from the same principle implanted in the breast of every other man, except in degree, and this depends upon the extent of obedience to its teachings. Neither can it be presumed, in accordance with the doctrine that the light hath appeared unto *all men*, that any one or more generations of former times were more favored in this respect than we of the present day.

If we recognize the existence of the "inner light," we cannot, consistently, adopt any other than a rational interpretation of the Scriptures—an interpretation which makes that light the primary guide. There is no hesitating between the two positions. If the light within be divine, it is to each of us direct and primary; while the written word of the Scriptures can only be secondary, being the sayings of men like ourselves, but which, so far as they bear the marks of heavenly wisdom, we recognize by the witness in our own hearts, and thence derive great assistance and encouragement.

The sixth point is that Friends,—that is early Friends, and all who have consistently adhered to the original ground are neither Trinitarians nor Unitarians, and repudiate all priest-devised schemes of salvation, and special dogmas. Friends, having for the groundwork of their faith so broad a principle as the light within, cannot circumscribe themselves within the limits of any one idea, or undertake to be the propagandists of any ism, or special religious theory that presumes to assign limits to truth. The remaining pro

osition, in regard to the recognition by riends of the harmony between religion and ience, needs little comment after what as been said on the other points. If there e a principle in the human mind, having for s office to guide us in the path of truth and uty, and that principle be implanted by the ivine hand, and the laws which govern the hysical world are also of divine creation, hen there can be no conflict between the two, xcept what may arise from human frailty nd superstition.

Something further may be said on one or wo of the points that have been thus hastily assed over, with a view further to elucidate heir excellency, as compared with the so-alled evangelical theology. So thoroughly the religious mind generally possessed of he idea that a church must have its stereo-yped creed, that a religious organization ithout one seems to be regarded as a mon-rosity, and yet, to the rational mind, the onder must be that any should have one. t is simply preposterous, if not impious, for ny body of men to assume that they have thomed the depths of divine wisdom, and mbodied in certain set phrases or fixed leas—all of religious truth that can be arned, and thence devote themselves and heir posterity to upholding, against all con-icting views, the creed thus established. he Protestant churches throughout Christian-om are arrayed with one voice against the bsurd dogma of papal infallibility, and yet very church with a fixed creed assumes an lmost identical position. The Pope is mere-y the embodiment of the Catholic church, nd, in assuming infallibility as its head, he oes no more than every church that main-ains a creed, assuming infallibility for it.

12*th mo.*, '73. T. H. S.

ANCIENT DISCIPLINE.

QUERIES—(Continued from page 678.)

In 1759 "The Committee appointed to onsider the proposals from the Quarterly Meetings of Philadelphia and Burlington re pecting the answering of the queries in writ-ng so frequently as heretofore practised, aade the following report:

"We, the Committee appointed by the Yearly Meeting to take into consideration he proposals from the Quarterly Meetings f Philadelphia and Burlington respecting he frequent Answering the Queries, do re-ort, That we have several times met upon his matter, and have heard the sentiments of many Friends who are not of our number; rom which and our own observations upon he practice, we are unanimously of opinion hat it will be proper to recommend the 14 ueries heretofore directed by our Yearly Meeting to continue to be solidly and delib-erately read and considered in each Prepara-tive and Monthly Meeting preceding each Quarterly Meeting, and to recommend that twice a year (that is, at the Quarterly Meet-ings next preceding the General Spring Meet-ing and the Yearly Meeting,) they be care-fully and explicitly answered by each Pre-parative Meeting to the Monthly, and from thence to the Quarterly in writing, and as there are a number of valuable Friends who do not see the expediency of answering the whole so often as hath hitherto been our practice, we propose that at the Preparative and Monthly Meetings next preceding the two other Quarterly Meetings, after reading and solidly considering the said 14 queries, report should be made that it hath been done, and the 3 following queries should be particularly answered in writing to the said Quarterly Meetings, viz:

1st Are all meetings for worship and discipline duly attended and the appointed times carefully observed?

2d. Is love and unity maintained amongst you as becomes brethren?

3d. Is due care taken regularly to deal with all offenders against every branch of our discipline?

And we do further report, that we are of Opinion that the Queries directed for the Meeting of Ministers and Elders should be read in those Meetings as heretofore directed, and particular Answers made to them twice a year in order to convey the Clearest State of their Members to the General Spring Meeting and to the Yearly Meeting of Minis-ters and Elders, and that preceding the other Quarterly Meetings it may be sufficient after Considering the said Queries to form general Reports according to the Knowledge the members have of the State of things amongst them.

And as we have not in these Conclusions been Influenced with any desire of Indulging wrong Liberty in any, so it is our earnest and unanimous Request that the Yearly Meeting may again Recommend to the In-ferior Meetings a diligent and Watchful Care over their particular Members and may humbly seek for best Wisdom to enable them to restore the Weak, convince Gainsayers, and to place their Censure on the Obstinate and Irreclaimable; all which we nevertheless submit to the meeting.

Which being read and Considered is Con-firmed by this Meeting and Recommended to the Observation of the Quarterly, Monthly, and Preparative Meetings, but it is not in-tended to debar Overseers or other experi-enced Friends when the Queries are read from giving such Answers verbally, as they

may judge suitable and necessary at those Meetings, from which written Answers are not to be sent to any more than the 3 Queries particularly mentioned in the said Report.'

J. M. T.

OUR POSTAL SYSTEM.

Just one hundred years ago the germs of our present great postal system appeared.

The first act of the British parliament for the establishment of a postal service in the Anglo-American colonies, was passed in April, 1693, when a royal patent was granted to Thomas Neale for that purpose. By the act, he was to transmit letters and packets, "at such rate as the planter should agree to give," or proportionate to the rates of the English Post Office which had been first established about one hundred years before. Rates of postage were speedily agreed upon, in Virginia, where Neale commenced his operations, and measures were taken for the establishment of a Post Office in every county in that province. Massachusetts and other provinces soon afterwards adopted post office laws, and a sort of colonial postal system, very imperfect, was organized.

Neale's patent expired in 1710, when Parliament extended the English post-office system to America. A chief office was established in the city of New York, to which place letters were conveyed by regular packets across the Atlantic, and there distributed. A line of posts were established on Neale's old routes, north as far as Portsmouth in New Hampshire, and south to Williamsburg in Virginia. The post-rider left New York for Virginia as often as there were letters enough deposited to pay the expenses. They had certain privileges of travel; and taking all things into consideration, they were pretty well paid, as the rates were high. A post route was finally extended to Charleston in S. Carolina, by way of New Berne, in North Carolina, and a few lateral routes were established. One of these was between New York and Albany. The mail was carried by a man, on foot. This route was finally extended to Canada.

In 1753, Dr. Benjamin Franklin was appointed Deputy Postmaster General for the American Colonies. It was a lucrative office, and he held it for twenty years. Because he took an active part with the colonists in their quarrel with Great Britain, he was dismissed by the British Ministry. The consequence was a complete derangement of the whole postal system here. The indignant people resolved to arrange a post office system of their own, independent of the home government, and towards the close of 1773, William Goddard, a printer in Baltimore, (formerly of Philadelphia), was employed to establis a line of post riders from Georgia to Ne Hampshire, in opposition to the unpopula "royal mail." A large sum of money wa subscribed by the people to carry on the er terprise. Goddard left his printing office i the care of his sisters, and devoted hin self to the work. The enterprise was i successful operation when the war for in dependence broke out. The new organiza tion was called the "Constitutional Pos Office."

In 1775, the Continental Congress, the the supreme legislature of the thirteen colo nies, established a post office system, and ap pointed Dr. Franklin Postmaster General.— He commissioned Goddard surveyor of pos roads and controller of the Post Office.— Franklin's salary was fixed at $1,000 a year and that of his Secretary, and the Controlle at $340, a year. Franklin issued a circula letter on the subject of the postal system which was sent throughout the colonies. Or it was a rude cut of a post-rider on horse back, with saddle bags behind for carrying mail matter. It was not long before th energetic and skillful Postmaster Genera had established a regular postal system fron the Kennebeck to the Savannah, and to many places in the interior of the country.—Th official frank of the Postmaster General i colonial times, was "*Free*, B. FRANKLIN." It was now changed by the patriot (who al ways sought to make wholesome impression on his countrymen) to "B. *Free* FRANKLIN," and so conveyed an injunction of universa application.

Franklin was Postmaster General for a little more than a year. I have seen th book in which the entire accounts of th general Post Office were kept for that period namely from the 26th of July, 1775, unti November, 1776. These accounts occupy only about two quires of foolscap paper.— They consist of a record of all transaction with post-riders and deputy postmasters, th latter receiving instead of a salary, twenty per centum on all sums annually paid into the general post office not exceeding in the aggregate $1,000 a year, and ten per cen'um on all sums above $1,000 a year.

The first "constitutional post office" in New York city, was kept at the printing of fice of John Holt, in Water street, "near the coffee house," foot of Wall street. Holt after the British took possession of New York city, removed his printing establishment first to Fishkill and afterwards to Poughkeepsie, where he published his "Journal," until the close of the war. . . . .

Holt advertised the operations of the postal service in the city of New York, as follows:

"The posts for Philadelphia and the southestern colonies set out about eight o'clock very Monday and Thursday morning; proed that day through the towns of Newark, lizabethtown, Rahway, Woodbridge, Bonntown, Piscataway, and Brunswick to rinceton, where they meet and exchange ails with the posts from Philadelphia, who ass through Frankford, Bristol, Trenton nd Maidenhead. These posts, the next day, Tuesday) return with the mails to the ost office in New York, and to Mr. Braddrd's, at the coffee house in Philadelphia, om whence other posts set out for the Westard and Eastward at the usual times. hose from New York to the Eastward set t about nine o'clock on Monday, about oon on Thursday, and return to New York ith eastern mails on Wednesdays and Saturays."

With the establishment of the "constitutional post office," the royal mail service eased. The business of the new Post Office epartment was not very arduous or extenve during the struggle for independence, nd even during the sickly existence of the onfederacy. When, in 1789, the Post Office was placed under the exclusive control f Congress, there were only about seventyve post offices in the United States, with n aggregate amount of revenue of about 30,000. Samuel Osgood, of Massachusetts, as appointed the first Postmaster General nder the National Government. Franklin's icture of the postman on horseback became he device on the seal of the Department, nd is retained as such to this day. Around he design, on the seal, are the words: POST FFICE DEPARTMENT, UNITED STATES OF MERICA.

At the time when our first national census as taken, in 1790, the number of post offices in the United States was 75; the number of miles of post roads was 1875; the annual receipts were $37,935; the annual xpenses were $32,140; the compensation to ostmasters $8,198; and the cost of transorting the mail was $22,081. At the time f taking the ninth census, in the year 1870, he number of Post Offices in the United tates, was almost 30,000. The probable umber, at this time, is full 33,000; and the oney accounts show the use of millions of ollars where there were thousands in 1790. he basis of our present postal system is ractically the same as that laid by Dr. ranklin.

The postal service, as we know it, is a odern invention. The Assyrian and Perian monarchs had their posts stationed a ay's journey apart, with horses saddled, eady to carry, with the greatest despatch, the decrees of the despot. So it was that Darius sent his decrees into all the provinces, concerning Daniel, and Ahasueras concerning Mordecai. In the Roman Empire couriers with swift horses passed the imperial edicts from hand to hand into every province. Charlemagne, the founder of the old German Empire, established stations for couriers, who delivered letters, decrees and small packets from the court to every part of his magnificent realm. That was early in the ninth century. In the year 1461, Louis the Eleventh of France revived the oriental and Roman system of mounted posts, at distances of four French miles apart, and required them to be in readiness night and day to carry government messages. Similar posts had been established in England in the 13th century, exclusively for the transmission of government despatches. As late as the 15th century, butchers and drovers, in that country, who went about buying cattle, were the principal carriers of private letters.

So early as the 11th century, the University of Paris organized a body of foot travellers who bore private letters to and from the thousands of students in that institution: they were also the bearers of money to the students, which they needed in the prosecution of their studies. The development of commerce which followed the Crusade, and the geographical discoveries of the Italians, Portugese and Spaniards in the 15th century, created the necessity for business correspondence early in the 16th century, and posts were established in Europe by which the various commercial communities were connected, in a measure. In England, a complete organization of a postal system did not take place until early in the 17th century.—Thomas Witherings was made Postmaster General of England in 1635, and established a running post between London and Edinburg, to "go night and day, and to return in six days." Soon after that arrangements were made for the weekly conveyance of letters to all parts of the Kingdom. The first act of Parliament for settling the rates for postage on letters and the prices for post horses, was passed in 1666, during Cromwell's Protectorate of the realm. The rates then established remained about the same until the year 1838. They were in vogue in King William the Third's time, when the royal patent was granted to Thomas Neale, as mentioned at the beginning of this paper, for the establishment of a postal system in the Anglo-American colonies.—*The Eagle*, BY BENSON J. LOSSING.

MEN may judge us by the success of our efforts; God looks at the efforts themselves.

From the Baltimore American.

THE LATE METEOR.

SANDY SPRING, Md., Christmas Day, 1873.

It was my happy fortune, last evening, to witness one of the most magnificent spectacles I have ever beheld—the passage of a meteor of surpassing splendor.

At eight o'clock I was startled by a brilliant light encompassing me, and by the rapidly moving shadows. On looking up, I saw a meteor, about one-sixth the size of a full moon, of elongated shape, the body of it of an intense greenish white, and the head or front part red or blue, with some scintillations. A trail extended about three degrees. When I first observed it, it was due south, and of an elevation of about fifty degrees. The light was so brilliant that the family within the house were startled by the dimming of the lamps and by the greenish light upon the wall, and rushed to the window to see the cause. The whole landscape was illuminated for the distance of a mile.

A laborer, about two miles from my point of view, was startled by the sudden light and the moving shadows of the trees, and thought some concealed boys were playing a Christmas trick upon him. On looking up, he says, "he saw something a great deal brighter than the moon, that moved about a mile and a half through the sky."

After the disappearance of the meteor, at times variously estimated from one-half minute to four minutes, the latter being my own judgment, there was a sharp report that shook the windows, and some say the earth. From the length of the time after the disappearance of the meteor, I supposed it the report of a cannon.

I confess I was too much startled and too lost in admiration to make accurate estimates as to the height and direction, but the above are approximately correct.

My position is in Sandy Spring, Maryland, 600 feet above the tide-water, eighteen miles north of Washington, latitude 39° 9'.

HENRY C. HALLOWELL.

THE GOLDEN WEDDING AT LONGWOOD.

J. G. WHITTIER.

With fifty years between you and your well-kept wedding-vow,
The Golden Age, old friends of mine, is not a fable now.

And, sweet as has life's vintage been through all your pleasant past,
Still, as at Cana's marriage-feast, the best wine is the last!—

Again before me, with your names, fair Chester's landscape comes,
Its meadows, woods, and ample barns and quaint stone-builded homes.—

The smooth-shorn vales, the wheaten slopes, t
boscage green and soft,
Of which their poet sings so well from towe
Cedarcroft.—

And lo! from all the country side come neighbo
kith and kin;
From city, hamlet, farm house old, the weddi
guests come in.

And they who, without scrip or purse, mob-hunt
travel-worn,
In Freedom's age of martyrs came, as victors n
return.

Older and slower, yet the same, files in the lo
array,
And hearts are light and eyes are glad, though hea
are badger-gray.

The fire-tried men of Thirty-Eight who saw w
me the fall,
Midst roaring flames, and shouting mob, of Pen
sylvania Hall.

And they of Lancaster who turned the cheeks
tyrants pale,
Singing of freedom through the grates of Moy
mensing jail!

And, haply, with them, all unseen, old comrad
gone before
Pass, silently as shadows pass, within your op
door.—

The eagle face of Lindley Coates, brave Garret
daring zeal,
The Christian grace of Pennock, the steadfast hea
of Neall.

Ah me! beyond all power to name, the worth
tried and true,
Grave men, fair women, youth and maid, pass by
hushed review.

Of varying faiths, a common cause fused all th
hearts in one.
God give them now, whate'er their names, the pea
of duty done.

How gladly would I tread again the old-remembere
places,
Sit down beside your hearth once more and look
dear old faces!

And thank you for the lessons your fifty years a
teaching,
For honest lives that louder speak than half o
noisy preaching;

For your steady faith and courage in that dark a
evil time
When the Golden Rule was treason, and to feed t
hungry, crime;

For the poor slave's house of refuge when t
hounds were on his track,
And saint and sinner, church and state, join
hands to send him back.

Blessings upon you!—What you did for that sad su
fering one,
So homeless, faint, and naked, unto our Lord w
done!

Fair fall on Kennett's pleasant vales and Lon
wood's bowery ways,
The mellow sunset of your lives, friends of my ea
days.

May many more of quiet years be added to yo
sum,

nd, late at last, in tenderest love, the beaconing angel eome.

ear hearts are here, dear hearts are there, alike below, above.

ur friends are now in either world, and love is sure of love.

-*Atlantic Monthly.*

If we can bless others by imparting mate-al benefits, still more may we do so by iving of the best that our mental and spirit-al natures possess. The most valuable gifts re not those which money can procure. It not only what we *have*, but what we *are*, hat we should use freely and cordially for he benefit, elevation, and the happiness of hose with whom we mingle, and benevolence emands that we open the avenues to the best hat is in us, whatever it may be, as freely as e open our purses to the famishing and eedy. Let none, then, plume themselves pon a secretiveness and reserve of mind, hat is alike detrimental to general and indi-idual happiness and improvement. Good ste and modesty will ever preserve the mits, beyond which self with its personal nterests becomes intrusive; and the cordial, rank and open nature,—that loves freely to nterchange thought, affection and sympathy, -will both enjoy and confer happiness, that he reserved and reticent can neither experi-nce nor appreciate.

AVOID SHARP CORNERS.

The instinct of bees in the construction of heir cells has always been an object of won-er to those who are capable of appreciating . Every cell has straight lines and sharp orners; but never does any cell present its harp corner to its neighbor's cell: a soft, ven side to every neighbor's side. Each fit o each, firm to support, and yet soft in the ontact. No interstices are left where filth ight accumulate to annoy and defile. Thus et man meet man as they tread the crowded ath of life. As master, as servant, as seller, as uyer, as entertainer, as guest, as borrower, as ender, he should ever present to every bro-her a side that is at once soft and strong. 'aithfulness to make it firm, and love to ake it soft, Always a side to your neigh-or that is at once soft and strong. No sharp orner of your own selfishness that will pierce our brother.—*Arnot.*

Resolve to be on your guard during the ay to speak evil of no one, to avoid all gos-ip, to have your conversation in Heaven; o be contented, good-tempered, of good heer; to deal justly and love mercy and alk humbly; in solitude to guard the houghts, in society the tongue, at home the emper.

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

TWELFTH MONTH.

	1872.	1873.
Rain during some portion of the 24 hours	5 days.	4 days.
Rain all or nearly all day	1 "	2 "
Snow, including very slight falls	10 "	5 "
Cloudy, without storms	5 "	11 "
Clear, as ordinarily accepted	10 "	9 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, ETC.	1872.	1873.
Mean temperature of 12th mo., per Penna. Hospital	28.22 deg.	38.37 deg.
Highest point attained during month	48.50 "	67.50 "
Lowest do. do. do.	5.00 "	19.50 "
RAIN during the month, do.	3.66 in.	1.75 in.
DEATHS during the month, being for 4 current weeks for each year	1,155	1,030
Average of the mean temperature of 12th month for the past 84 years	32.62 deg.	
Highest mean of temperature during that entire period, 1848	45.00 "	
Lowest mean of temperature during that entire period, 1832	25.00 "	

COMPARISON OF RAIN.

	1872.	1873.
Totals for the first six months of each year,	inch 15.33 "	inch 23.73 "
Seventh month,	11.22 "	5,55 "
Eighth month,	8.31 "	12.28 "
Ninth month,	3.82 "	4.04 "
Tenth month.	5.36 "	5.88 "
Eleventh month,	3.38 "	4.99 "
Twelfth month,	3.66 "	1.75 "
Totals,	51.08 "	58.22 "

The above figures speak for themselves as to a comparison of the various matters which they represent between this and last year, but it may be well to recapitulate a few *details* as to 1872 for the month under review, quoting from our diary.

Twelfth month 21st, 1872.—Very cold, thermometer varying from 4 to 8 degrees above zero in different localities. At the southwest corner of Tenth and Spring Garden streets, down to 4 degrees above at 4.30 P. M.

Twelfth month 22d.—Great change; the mercury having risen at 9 A. M. to 30 degrees, and at 12 M. 36 degrees!

And still another great change on the evening of the same day at 8 P. M. down to 10 degrees above zero.

Twelfth month 23.—The Delaware is filled with floating cakes of ice—not sufficient, however, to interfere with navigation; on the Jersey shore some of it is about two inches thick. Last night there was a sheet of thin ice all the way across the river in front of Noble street.

But the crowning event of the "holiday week," so far as the weather was concerned, occurred on

Twelfth month 25.—Commenced snowing about 10 P. M., continuing through the night and all the next day, sometimes hailing violently, constituting one of the heaviest snow storms that has visited Philadelphia for many years. (What a contrast with the weather we have experienced *this* year.) This storm was unusually wide extended in its visitations.

At the close of each year it is customary to publish many statistical items of interest, from which the following have been gleaned:

The DEATHS in Philadelphia in 1872 were		20,544
" "	1873 "	16,776
Showing a diminution of	. .	3,768

It has been computed that the death-rate of 1873 for this city has been *one* to about every *forty-five* inhabitants, counting the population at three-quarters of a million.

That for New York has been estimated at *one* for about every *thirty-six* inhabitants. A diminution has also been experienced there during 1873, the entire number of deaths having been 20,059. More than one-third of the entire number of deaths in both cities, are said to have occurred with children under five years of age.

FIRES.

	Total number.	Losses.	Insurance.
1872,	717	$2,360,820	$7,214,199
1873,	620	1,019,079	3,443,497

A few more remarks as to the weather and we close. The highest point for the month noted at the Pennsylvania Hospital was 67,50 on the 4th, while in some localities in the city it reached 70 degrees.

On the 17th we noted "white frost for the third morning in succession." On the 23d, "snow, some two or three inches—a few sleighs out." While between that date and the close of the year, farmers in some sections of Pennsylvania were ploughing.

J. M. ELLIS.

Philadelphia, First month, 3d, 1874.

SALEM QUARTERLY FIRST-DAY SCHOOL UNION

will hold its next session at Friends' Meeting House, Upper Greenwich, N. J., Seventh-day, First mo. 10th, 1874, at 10½ o'clock, A. M. Friends of the cause are generally invited. REUBEN WOOLMAN, *Clerk.*

FRIENDS' LIBRARY ASSOCIATION.

Committee of Management will meet on Fourth-day evening, First mo. 14th, at 8 o'clock, in the Library Room, Race Street. JACOB M. ELLIS, *Clerk.*

MUTUAL AID ASSOCIATION

of Friends will meet Sixth-day evening, 16th inst. at 8 o'clock.

Concord First-day School Union will meet at Wilmington (Del.) Meeting House, on Seventh-day, First mo. 10th, at 10 A. M.

M. T. BARTRAM, M. S. GARRIGUES. } *Clerks.*

ITEMS.

THE MENNONITES, who recently visited this country for the purpose of examining Western lands for the location of a colony, have bought a large tract from the Directors of the Atchison, Topeka, and Santa Fe Railroad. The purchase covers 19,000 acres, situated in the vicinity of Halsted, Kansas, which is situated at the point where the railroad crosses the Little Arkansas river. It is believed that the Mennonites will eventually purchase a tract six miles in width across the entire belt of forty miles which is covered by the land grant of the railroad. This will give them control of Halsted. The site selected is said to be in the midst of a good farming country.—*Public Ledger.*

THE POWER OF A LOCOMOTIVE.—When the first locomotive was patented, driving only one car, if lightly loaded, it did very well; but when the loa it drew was heavier than its own weight, its whee would not *bite*—that is, they would turn round an round without advancing. Hence a cow-catche was needed *behind* to guard against cattle runnin into it in the rear. It seemed at first impossible t make a less weight move a greater on an up grade and for some years no one invented an engine abl to draw three times its own weight. At the presen day, however, locomotives sweep along with train more ponderous by fifteen or twenty times tha they are themselves. One means of gaining this vas increase of power for the locomotive, was by *divi ding* the load. It was found, that an engine power less to stir five times its weight of freight when con centrated in one car, could readily draw it whe distributed in a dozen cars loosely shackled to gether. It was heavier than each single car; an it had overcome the inertia of each one a momen before it had encountered the inertia of another. I was thus more than a match for each car take singly; and, pulling them successively, it drew afte it a train, and the farther it ran the more strength i had to run further. Moreover, the engine forced th momentum acquired by every car it had started, t swell its own potency in overcoming the resistanc of all that remained still motionless.—*Exchang Paper.*

THE LIBRARY OF CONGRESS now contains 258,75 volumes, and about 48,000 pamphlets, but the re stricted accommodations for the books makes large number of them useless. Over 12,000 volume were added during the year, and the books are no piled up in alcoves and on the floors of the library Designs have been received for a new library build ing, which will be made to accommodate three o four times as many books as those already on hand besides giving accommodations to the departmen for the granting of copyrights. One of the interest ing series of books to which additions have bee made during the past year, is that of English count histories. All but seven of the forty counties o England are now represented in the library, beside many of the town histories and the local historie and genealogies of Ireland, Scotland and Wales.—*Public Ledger.*

ENGLAND requires a large share of the America wheat crop for her food supply, as her harvests d not produce near enough for home consumption Much of the wheat for the English market come from the ports in the Black Sea and its adjacen waters and tributaries, but of late years the Unite States has been drawn upon for a constantly in creasing supply. The London Times estimates tha from now until the crop of 1874 can be harvested seventy-four millions of bushels of wheat will be re quired from the United States to supply the defici in the markets of the United Kingdom.

A SIMPLE WATER-TEST.—Good water should b free from color, unpleasant odor and taste, an should quickly afford a lather with a small portio of soap. The following simple test to show whethe water is fit for general use is given in a recent pape by Herr Heisch on the pollution of water by sew age. If half a pint of water be placed in a perfect ly clean, colorless, glass-stoppered bottle, a few grains of the best white lump-sugar added, and th bottle freely exposed to the daylight in the windo of a warm room, the liquid should not become tur bid even after exposure for a week or ten days. I the water becomes turbid, it is open to the grav suspicion of sewage contamination; but if it remai clear, it is almost certainly safe.—*Christian Regis ter.*

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIRST MONTH 17, 1874. No. 47.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO

JOHN COMLY, AGENT,

Publication Office, No. 144 North Seventh Street.

OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.

The THIRTIETH Volume commenced on the 1st of 3rd month, 1873, at Two dollars and fifty cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.

SINGLE NOS. 6 CENTS.

It is desirable that *all* subscriptions should *commence at beginning of the volume.*

REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.

AGENTS.—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Srattan, *Richmond, Ind.*

CONTENTS.

A Memoir of Elizabeth Newport	737
Sarah M. Grimke	742
Local Information	742
First-day Schools	743
Scraps from Unpublished Letters	743
EDITORIAL	744
OBITUARIES	745
Fidelity to Duty	745
Growing Aged Together	747
The Fog in London	749
POETRY:—Tears—Song of the Mystic	750
After Supper Talk	751
Notices	752
Items	752

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 725)

A letter from J. H. A. to his wife containing a particular account of their meeting at Pelham and some other places.

YONGE ST., CANADA WEST, 9th mo. 26th, 1857.

. . . . It was a deeply interesting meeting Pelham. E. expressed a view that the day approaching when the principles professed our Society will outweigh all opposition in anada, and that there were instruments be- g raised, who, although but striplings now, ll be enabled, *if faithful,* to break down the lwarks which priestcraft was attempting to ect. I never heard her more prophetic nor ore powerful; individual states were opened th much clearness, and many acknowledged e truth of her testimony. All are very nd and anxious to do what they can to assist , and desire to be visited in their families. ie way is marvellously opened in the hearts the people.

On Second-day we started for Lobo, and, ter a ride of 146 miles, arrived at John arsh's, whose heart and house were open to ceive us. In three days we visited all the milies, nineteen in number, and, on Fourth- y, attended the meeting at Lobo. It was a markably favored season. The Gospel eam flowed freely. The whites and blacks l sat together. In visiting families, the ung men came in and sat with us in their working clothes, without delay, which pleased us, and E. frequently addressed their individual states and conditions. J. M. said if she had known them all their lives, she could not have spoken more truly. The communications were so unlike, there was no difficulty in placing them.

We visited two colored families who were fugitive slaves; they own 100 acres of land, and good houses and barns, and had money at interest. First-day attended meeting. N. and M. Brown are here, and they gave us a warm greeting. This morning we had a large meeting, the house was crowded with people, and many could not get inside. E.'s discourse was searching and forcible. This afternoon we have a meeting appointed at New Market, two miles distant. I asked a friend (a minister) if he would not go and help Elizabeth. He replied "No, she needs no human help, and does her work well." Second-day, yesterday afternoon, we attended a meeting in what is called the "Christian Church;" it was large, the aisles, windows and doors were all full. E. delivered a powerful discourse. After meeting, a young woman came to her and said: "Thou wast here to-day to give some of us consolation." The opportunity was indeed crowned with blessings.

On the 6th of 10th month, our friends left Toronto for Lockport, where they arrived at 3 o'clock P. M. They visited three families that afternoon, and four families the next

day, which comprised all the Friends of that place. In the afternoon, they went to Rochester, still accompanied by N. and M. Brown. They attended the quarterly meeting held at Mendon, which was a time of favor; some friends felt that it was a crowning season. This closed their religious labors in that part of the vineyard, and, in the afternoon, J. J. Cornell took them to Rochester. Next morning, Tenth mo. 10th, after an opportunity with P. F. and family, in which there was much deep feeling, they turned their faces homeward with thankful hearts, in that they had been mercifully favored to travel nearly 4000 miles without incurring an accident. Their gratitude was increased in being permitted to know a re-union with the loved ones at home, whom they found in usual health.

Letter to Phebe Frost from E. N.

PHILADELPHIA, 11th mo. 12th, 1857.

My beloved friend:—It was far from my expectation, when we took our departure from your comfortable and hospitable abode, that so long a time should elapse ere I wrote to you.

Although, apparently, I can offer no sufficient reason, yet there is a cause why I have been disqualified for almost all social and relative intercourse much of the time, since my return.

The obligation again to enter the field of service, after having been so long separated from home and its endearments, has so weighed upon my spirit, and has been attended with so much suffering, (greatly increased, I know, for want of submission) that until a few days past, I have not been able to acquiesce sufficiently to see the *time* of departure. Nevertheless I have thought much of you and your kindness. The word *kindness* conveys but half of that which is in my heart, and lives there in lively remembrance.

We expect now to leave home on next Sixth-day for Scipio. I gratefully remember W. C.'s reply, that he would do what he could to aid us, when I asked him, if we *must* go to Scipio, if he would lend a helping hand. My ignorance of what our movements will be is such that it would not be worth while to write to him. When opportunity offers, please remember me affectionately to him and his wife, with the assurance of a continued interest.

With the expression of endeared affection for thee, thy sister, and nephew, and many other dear friends,

Thy attached and grateful

E. NEWPORT.

For the accomplishment of this unperformed service, our friends again left home on the 27th of the Eleventh month. Arrived at John Searing's at 4 o'clock next day, 29th. First-day, attended meeting at Scipio, in which E. N. was silent. In the afternoon several friends called to see them. They had expected to commence at once to visit families, but E. having taken a heavy cold was confined to the bed for two days, and on Fifth-day was not able to attend meeting, but in the afternoon visited three families. On Sixth-day rode a number of miles and made two visits. On Seventh-day E. was again unable to go out. First day attended meeting, where she had some vocal service. Next day visited three families, and had a parting opportunity with J. Searing and family. Third day morning, at 6 o'clock, started for Auburn to meet the 10 o'clock train, but on the way the carriage broke down, and they were obliged to hire a lumber wagon. This detention occasioned them to miss the cars, and they were under the necessity of remaining at A. till next morning, when they left for Albany. By taking the night boat from Albany to N. Y., they reached home the day following.

To J. H. A. from E. Newport.

PHILADELPHIA, 12th mo. 17th, 1857.

My dear friend:—It has been upon my mind for some days to communicate to thee something of the state of my feelings since our return from our late toilsome journey, although I have been so much indisposed as not yet to have been out of the house. My mind continues to feel not only a release from the weight under which it rested from the time of our return in the Tenth month, until we entered again the field of service, but the covering is one of peace in which there is no alloy, which I esteem a *great* favor. The capacity to enjoy home, with its duties and responsibilities, was never more fully appreciated than since my return. Thou doubtless hast also thy reward! I am sensible the effort on thy part called for great self-denial in various ways. Energy and perseverance marked thy course, as well as discrimination and judgment! In the enjoyment of the rest and peace into which, I trust, we both have entered, may we not prove ungrateful recipients of the blessings around us; especially thou, my friend, to whom a long release from such duties may be granted, and who art surrounded with innumerable mercies! Mayst thou be steadfast, having thy feet shod with a preparation of the gospel, so that thou may not be tempted to cast away thy shield. . . .

Farewell in that fellowship of feeling that admits of no dissimulation.

E. NEWPORT.

Several accounts have been received respecting our dear friend E. Newport's services during this visit, all confirming the facts that in many instances she was remarkably led, and that subsequently many of her prophecies

were fulfilled. Among those which have been enumerated, was the case of a young man towards whom E. was especially drawn in close sympathy with his spiritual exercises. In a family meeting, she told him she foresaw that, if he were faithful, he would be obliged to tread a peculiar path, and one in which his *faith* would be closely tried. He would have openly to declare truths that had been unfolded to his spiritual vision, which the people were not yet prepared to receive; and said there were individuals present who would have to sustain him in so doing. She then made known to those assembled what these views were, thus strengthening the faith of the young man in her as a prophet. In an opportunity with a young married couple, E.'s exercises flowed toward the husband, while the wife was hungering for words of encouragement from one so highly gifted as she felt E. to be; but she had so little for her that it had the effect to depress her spirits, and to make her feel that she was unworthy and of very little account. Of this she said nothing, except to her husband. In a few days afterwards these friends met E. in another family, the members of which she separately addressed. After a short pause, she said, "Is there anything yet lacking?" and then, in almost the same language that the young woman had used in expressing her disappointment to her husband, E. described her feelings, and gave her such counsel and encouragement as met the witness in her own mind and satisfied her.

To J. H. A. from E. N.

PHILADELPHIA, Ninth mo. 8th, 1858.

"*Esteemed Friend*—The enclosed letter was received this morning. The Friend appears to feel himself much aggrieved, and I am entirely at a loss where to place him, as thou knowest, in many instances, I never heard the names of individuals whom we visited, and in others took no note of them, so that they passed from my recollection. This I have often found was the case, more especially when having been faithful to that which impressed my mind, I have felt the answer of peace. Although that which was delivered may have been close and very trying to express, yet in proportion as the mind was clothed with the spirit of submission and a consciousness of my own insufficiency, the sense of suffering with those to whom I have been drawn in the love of the Gospel, has occasioned a willingness to submit the cause to them, and to the swift witness within them, and never upon any occasion that I can recollect asserting that to a *certainty* things were thus and so. At this moment I seem afresh introduced into the humiliating and suffering baptisms through which my poor mind has passed on such occasions, and could I have believed there was any other means of acceptance with my Heavenly Father, but that of going from house to house, how gladly would I have availed myself of it. I have plead many excuses again and again, such as unfitness, incapacity, and my own short-comings; but the result of so doing has been a sorrowful sense of the withdrawal of Divine protection, and a feeling of deep poverty. Although I have no message to send to this Friend, I would like him to know that my mind never rested more quietly and sweetly than after that service, and I have not for a moment felt that I had any commission to retract, or take back what was expressed to any one."

. . . . . .

A Friend, in relation to some of the religious opportunities at which he was present, writes that they were seasons never to be forgotten by those who participated in them. The representations relative to the conditions of those addressed, and the power with which E.'s language was clothed, tended to the conviction that she had a correct view of what she foretold, much of which has since been verified. He says, at one time, a Friend (a minister) about to leave the room, came to E. to bid her farewell; she queried, "Art thou in a hurry?" "No," he replied; she then asked him to sit down awhile. The company soon gathered into silence, when she spoke to this Friend in a remarkable manner; she had close service also for others. Her testimony for N. and M. Brown was encouraging. At a meeting for worship, she addressed a state with so much clearness, and in so powerful a manner, that many present could not fail to recognize it as applicable to a person present, who had openly espoused atheism, but to whom E. N. was an entire stranger.

In the afternoon, when about to leave the neighborhood, she felt she must see this individual in his own house. The opportunity, though a close one, was peculiarly touching. Some things she then said to him have been verified, and there has been a marked change in him in regard to several particulars. The young man to whom reference has before been made, again met E. N. in the year 1859, and had an instructive and deeply interesting interview with her. On that occasion she laid aside her usual reticence, and narrated many events which had occurred in her experience, remarking that it was very unusual for her, but she felt a perfect freedom to do so. Among them was the following incident: At the first meeting of ministers and elders she attended, after she was acknowledged a minister, she was very closely led in describing the condition of an individual present, and her testimony was so peculiar and so pointed,

that many thought her mistaken. Among these was an aged mother in the church, who made a remark to the effect, that she "did not know about this kind of prophesying." As E. highly esteemed her, it was a deep trial, and she soon felt that she must go to see her. This was greatly in the cross, but after a time finding her peace consisted in yielding to the impression, she started, but on arriving at the house her courage failed, and she paced up and down before the door several times, feeling that she could not enter, nor could she go home. She finally rang the bell, and the Friend herself came to the door. Upon seeing E. she immediately said, "Come in my dear, be not afraid, the Master has been here before thee." A close union existed between these two Friends ever after. The Elder accompanied E. upon several missions of love, and proved herself "a mother" indeed.

The same individual attended a meeting in 1863, where E. N. was present, in which he felt required to address closely a particular state, and was followed by her with a confirmatory testimony, while at the same time she handed forth such encouraging counsel, that he was made to rejoice even in the deep baptisms through which he had to pass. He accompanied her to her home, and after a pleasant social evening she remarked, that long before she knew that he had entered into a certain religious service, she had seen him engaged in such a work, led by the Divine Master as a little child just learning to walk; she had prayed for his preservation, and wanted him to continue in child-like humility and dependence, which would preserve him in every day of trial. He saw her again in 1868, when her health was very feeble, and on parting with her, he was deeply moved by the thought that it would be a final one She said, "Farewell; I feel we shall meet once more in mutability." This surprised him, as he had no expectation of being in Philadelphia very soon. In the following year, however, he was at West Chester, Pa., where she was spending a few weeks with her children. She was unable to attend the meeting in which the Friend had much to communicate, but told him she had travelled with him in his exercises on that occasion, and also said that she had a view of trials in store for him, the nature of which she depicted; but she felt assured that he would witness preservation, if his dependence was upon God alone. The Friend says her predictions have been remarkably verified.

Such was the prejudice existing in some minds in relation to E. N.'s peculiar gift, that at one time when she attended a monthly meeting with a minute to visit the families belonging to it, an Elder remarked to a Friend before meeting, that he hoped that he would not be one of the committee appointed to accompany E. Newport. He was, however, named for that service. He concluded he would go with her that afternoon and then leave the charge to others. Being disposed to test E.'s powers of spiritual perception, he proposed they should visit a member, who had not been to meeting for twenty years, and of whom he felt assured she had no knowledge whatever. After sitting a few minutes, E. addressed the Friend, bringing into view many incidents of personal experience, and among others, the reason why there had been a discontinuance of attending meetings, and also mentioned the length of time this discouragement had existed, all of which the committee man knew to be true. The person visited, in much tenderness of spirit, acknowledged the truthfulness of what had been said, and the Friend needed no greater evidence than he had received, of the right authority of E. N.'s concern, and continued with her throughout most of the visit, encouraging her in the faithful performance of her arduous duties.

They were passing the house one day of a person who had declined receiving a visit, when, without anything having been previously said, E. remarked to the Friend accompanying them, "Thou needst not stop at this place, for here lives the Friend who will not receive me."

At one time, being on a social visit to a relative, her mind was drawn toward a family in the neighborhood, where the husband was sick with consumption. She saw only the wife, and told her that she was impressed with the feeling, that before her husband was taken from her, she would have to bear another heavy affliction. The family, except the husband, was at that time in good health, but very soon a son, a young man, was taken ill, went into a rapid decline, and died before his father.

On a certain occasion, when in company with a Friend, a stranger to her, who at that time was numbered among the gifted ministers in our Society, E. N. was about to leave the room, when, turning around suddenly, she sat down without speaking. After a silence of about five minutes, she thus addressed this individual: "I feel impressed, my brother, to say to thee, 'Mind the Light.' Trials of a conflicting nature await thee. There are secret enemies at work to injure thy moral character, and to ruin thy reputation as a minister of the gospel—they are subtle and insidious. There is an under-current of jealousy, and thy footsteps are watched for the purpose of finding some mistake on thy part. Temptations surround thee on every

side! What can preserve thee from these powerful enemies? *Nothing*, but keeping thy eye fixed upon the Light within. Not depending upon externals, but alone upon the saving power of Christ within thy own breast. Oh! my brother, I tremble at the sight presented to my mental vision! If thou art not watchful unto prayer, thou canst not resist the torrent of persecution that will assail thee. If thou yields to impulse or allows a spirit of uncharitableness or prejudice to take possession of thy mind, even for a time, thou wilt lose ground, and go faltering on thy way. Thy gift in the ministry will dwindle, and thou wilt be robbed of thy usefulness. But if thou cultivates the spirit of love and forbearance, day by day, and hour by hour, thou wilt be able to stem the current, and come forth purified and prepared for a great work, not only in our Society, but among others, for God has gifted thee. Remember thou must suffer the *Spirit* of Christ to take entire possession, as it will, if thy sole reliance is upon this inward Power. 'Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out.'" She then spoke to his wife, and told her that she too had a mission to fulfil, which was to aid her husband in standing firm when reproach and censure were heaped upon him, and to encourage him to be patient and kind, so that he could realize that condition which would enable him to say, "Father, forgive them, they know not what they do." But if she were not faithful, she would become a stumbling block in his way and in that of others. She again turned to the husband, and in a most impressive manner said, "I repeat, *eye the Light*, my brother; nothing else can preserve thee in the hour of deep trial that awaits thee." Subsequent events have proved that E. N. had given to her a correct view of the future in relation tothese individuals.

In the summer of 1857 she visited a family wholly unknown to her, even by name. She addressed appropriately each member of it except the wife. After a period of perfect stillness, she then turned to her, and in a remarkable manner recurred to the period when, a few years subsequently, this friend had been in a state of extreme physical prostration for the space of forty hours, during which there was no power to move a muscle or utter a word, and yet the spirit was active. She entered with much feeling into the different experiences through which she then passed, and told her it was designed, she believed, to prepare her for the Lord's work. That she had suffered deeply from the fact of not having been comprehended, but encouraged her to be faithful to the whisperings of the Divine voice, and bade her be of good cheer, that although deep trials awaited her, if she were obedient to what was required, she would in time be enabled to overcome them all. Her prophecy has been wonderfully verified, and although many years have passed, the visit is fresh in the minds of the family, and they hold in tender and grateful remembrance the stranger, who so fully and sympathetically entered into their several states.

From another source the following has been received:—

"Having travelled in company a few weeks with our dear Friend Elizabeth Newport, I feel to relate some particulars relative to the peculiar manner in which she was led during some of the family visits. On one occasion we had dined at a friend's house, and were about to leave, some of the company were already in the carriage, when a message was sent out, requesting them again to come into the house. E. was led to speak to individual states in a powerful and searching manner, by which all hearts present were melted. What was uttered were truths to the writer's personal knowledge. At another time, after the morning meal was concluded, and we were about rising from the table, she addressed all the members of the family, entering into their states in a pointed and peculiar way. In my own family she was equally favored, especially in her communication to me. She was enabled to declare my very thoughts, which had never been previously uttered. In a third instance, we were going from one neighborhood to another, over a road to which E. was a stranger, and came to one that turned off the main road which we were travelling. She suddenly stopped the driver and said, 'please turn into this road.' When we came to a house she requested him to inquire 'if the family were willing to receive a visit.' The request was granted. After sitting some time in solemn silence, E. felt that some one was absent, and inquired of the father. He answered, 'My son.' She said, 'I feel my mission is to him, and we will return when he gets home.' The time was named, and we went again. E. was led to point out, in a powerful manner, the sad, downward course the young man was pursuing. She alluded to his past and present life, and to the fearful results if he did not repent and turn from his evil course. She cited him to that Divine power, which could alone enable him to return to 'the Father's house.' After the interview, his father acknowledged the truth of the plain testimony, and the Divine source from whence it came.

I could narrate many more incidents quite as interesting and instructive as the foregoing if time permitted." H.

(To be continued.)

SARAH M. GRIMKE.

A Boston paper records the death of Sarah M. Grimke, at the residence of her brother-in-law, Theodore D. Weld. Her funeral was attended by a large number of citizens, and several of her co-laborers for the abolition of slavery. W. L. Garrison gave a short history of the deceased, and a eulogy on her life and character. He said that he had been to a great many funerals, but never to one where he thought so little sympathy was needed as here. The deceased had finished a well rounded life at the age of eighty-one years, and now had entered into that brighter life beyond. She was born in South Carolina, where she passed her early life and inherited a number of slaves; but early in life she conceived an abhorrence of slavery, and previous to 1837 liberated all that belonged to her, and sought to influence her relatives, who were in high standing (her father being judge of the Supreme Court of South Carolina and one of her brothers holding a similar position in Ohio), to liberate theirs.

Failing in this, and prejudice running high against her, she, with her sister, Angelina E., came north, in 1837, and commenced in an unobtrusive way to lecture against the nation's curse. At this time the Evangelical Alliance held a conference and decided that women were not fitted to lecture in the same manner as men, which rendered their task more difficult, but they consecrated their lives to the one work of doing good. Remarks were also made by T. D. Weld, who said that her heart embraced all good. She knew no creed, but loved all and identified herself with all. Her dearest friends included members of every church, and an outside multitude. By special request of the deceased she was buried in a plain pine coffin.

For Friends' Intelligencer.

LOCAL INFORMATION.

A new *Monthly Meeting* has been "settled" at Bristol (Bucks County, Penna.), a branch of Bucks Quarterly Meeting.

For very many years there has been a *Preparative Meeting* held at Bristol.

Michener, in his "Retrospect of Early Quakerism," says:

"1704?. Meetings for worship at Bristol were sometimes held at Friends' houses, till 1710, when a meeting-house was built, and a meeting settled therein."—(S. Smith.)

"Prior to 1788, Bristol Friends had belonged to Falls Monthly Meeting. At their own request, they were then transferred to Middletown, and it was agreed,

"That all property which the said Preparative Meeting is now in possession of, or hold as a meeting, ought to be held and enjoyed by it as heretofore."—(Bucks Quarterly Meetings.)

Since "1857," Middletown Monthly Meeting has been held alternately at Middletown (in Attleboro), and at Bristol.

There is a nice little company of Friends settled at Bristol, who were desirous that a Monthly Meeting might be established in their midst.

The subject being duly considered in the Preparative, Monthly, and Quarterly Meetings was united with, and a Monthly Meeting granted, entitled, "Bristol Monthly Meeting of Friends;" to be held (at Bristol) on "Sixth-day before the first Second-day of each month; to begin at 10 o'clock in the morning."

There are now eight Monthly Meetings constituting Bucks Quarterly Meeting. Bristol coming first in order of time, Quakertown, N. J., on the following (Seventh) day, and *not* on *Sixth-day*, as represented in Friends' Almanac for 1873, also 1874.

As the "settling" of a Monthly Meeting is of such rare occurrence, and our "Rules of Discipline" so deficient, as to the mode of procedure, it may not be amiss to give a brief outline of the course pursued in this instance. Without claiming any superiority for the manner of proceeding—it may show the action of Friends in 1874, and serve somewhat as a guide for others in a similar situation to improve upon.

Having entertained the subject, individually, for some time, the Friends of Bristol and vicinity met in conference at their meeting-house (corner of Wood and Market streets in said borough), and being united in the concern, it was introduced to their Preparative Meeting; thence, by appropriate minute, to the Monthly Meeting, which forwarded the subject to the Quarterly Meeting. Unity with the concern being expressed in the different meetings, a large committee of men and women was appointed in the Quarterly Meeting to be present at "the opening of Bristol Monthly Meeting," which took place on Sixth-day, 1st mo. 2d, 1874. The committee were nearly all present.

Before closing the partition a copy of extracts from the minutes of Bristol Preparative Meeting, Middletown Monthly Meeting and Bucks Quarterly Meeting, in relation to the subject, were read; after which the partition was closed, and business proceeded with. Clerks for the day were appointed, the minutes alluded to adopted, and the clerk requested to embody them in the minutes of proceedings in Bristol Monthly Meeting.

Committees were appointed to nominate Clerks, Overseers, Elders, Treasurer, Correspondent, and Recorder. No *assistant-clerk*

o be nominated. That office is to be filled y the clerk of the Preparative Meeting.

This application for a Monthly Meeting nvolved the necessity of a revision of the ist of members of the above Preparative nd Monthly Meetings. A subject of import- nce, and justly considered so by our Yearly Meeting, in relation to its constituents. M.

For Friends' Intelligencer.

FIRST-DAY SCHOOLS.

I am glad that the *Friends' Intelligencer* has pened its columns to the discussion of the irst-day School movement, for an inter- hange of sentiment on any subject, in the ight spirit, is always advantageous. Truth ever prefers darkness to light—never seeks o be hidden, but with open face it invites nvestigation.

It is obvious that on the subject of First- ay Schools there is a wide difference of pinion, honestly entertained, but, neverthe- ess, not irreconcilable. Our professed bond f union is not a mere opinion—but love, not deduction of reason, but an emanation from he heart, and when this badge of true, chris- ian discipleship permeates our whole being, ntire unity, in a society capacity, will be the appy result; all mere differences of opinion ill be lost in that love of the Father which lways flows forth in love to the brethren. I onfess that I have looked on this movement ith some misgivings, fearing lest we imper- eptibly slide from the *alone* foundation—the hrist within—the Divine Anointing, and *nly qualification* for *religious service*, or ac- eptable worship. But in this connection I ave remembered that many of those thus ngaged have a deep concern to abide in the rue vine, and prayerfully seek the proper ualification to labor effectually in this part f the Lord's vineyard, and what right have to question their sincerity?

On the other hand, no doubt, there are hose who have entered the work without the ight qualification, and carrying with them a reaturely zeal; but this is equally true in ther departments of society, and cannot be onsidered a valid objection to First-day chools. It is here that the greatest danger ies, since the stream cannot rise higher than he fountain; so the young minds may be lled with that which is not bread, and hence ill not be lifted into the higher life. Still, hat may be true in the family; the parent ay not be, and frequently is not, better ualified than these very teachers complained f. Yet home training in things that are est is an absolute necessity, if we would lay sure foundation for further usefulness, for he young are more under home influence han any other, at that period of life when most impressible. It therefore behooves those who are bound to them by the ties of kin- dred, to foster the first buddings of piety and truth. In every home should be found a sufficiency of intellectual food, in the shape of books, suited to their capacity, for there is a vacuum in every mind that will be filled, either with the good or the bad, and the First-day School, however much it may accomplish, can never fully make amends for the neglect of this home duty.

Oh ye fathers and mothers who have ten- der lambs given to your charge, may you tarry often and long at the fountain, that you may be able to hand forth to these in due season.

And ye who have put on the armor of the First-day School teacher, may you, in that ability which God alone giveth, still continue to gather the children, and throw around them good and happy influences, that they may grow up strong in the Lord and in the power of his might. May you ever remem- ber that everything calculated to benefit the human family, to advance the cause of Truth in the earth, is the *Lord's* work and not *yours*.

Even the State does not leave the subject of education to the family alone, but makes ample provision for the children; much more then, should a religious society feel deeply interested in the right training of the youth that are growing up in and around it. Though neither parents nor First-day School teachers can make Christians of the youth, yet they *may* be instrumental in leading them to Him who said, "Suffer little children to come unto me." W. M. Way.

Fulton, 12th mo. 28th, 1873.

Scraps

FROM UNPUBLISHED LETTERS.

Since I was in your city, I have been from home several times—not that I had any very special command to go—only to mingle with my friends, to feel with them, and, if called upon, lend a helping hand.

In the first place, I had an opportunity to attend Horsham Quarterly Meeting. It was large, and many laborers were in the field, and I was not called to let my voice be heard, when so many had heavy burdens to deliver, and the time was fully used up.

After that, I attended our own Quarterly Meeting, which was thought to be a favored season. We had several visitors acceptably with us. They were furnished with good tid- ings. The aged were encouraged not to give out, although sometimes the prospect, accord

ing to outward manifestation, appeared discouraging. There are many among the middle aged who begin deeply to feel their individual responsibility; and many, also, among the dear youth appear to see more and more clearly the beauty and excellency of the Christian religion, and unite in our profession of it. May they, through obedience, realize its full possession, and a growth from the stature of a young man to that of a strong man.

My heart rejoiceth in *our* faith—yes, in the immediate teaching of the Divine Spirit. In this school I was taught the simple truths of that religion that was taught and practiced by Jesus and the apostles after him, and the older I grow the stronger is my faith in this "unspeakable gift" bestowed upon man for the salvation of his immortal soul.

I unite with thee in the full conviction that it is our mission, as a body of religious professors, to exalt, both by precept and a consistent walking, this heavenly Principle, and I believe there will ever remain some who will feel bound to this testimony.

Thou sayst that —— speaks sometimes in your meetings. I hope he will keep close to his heavenly Guide, neither going before nor lagging behind. The blessed star that led the wise men of a former day, is ready to lead the princes or nobles of the present day, and if faithfulness is abode in, the brightness and purity of their lives and doctrine will be apparent.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 17, 1874.

"HOMEKEEPING *versus* HOUSEKEEPING."—A short essay, with this significant title, appeared some months ago in Scribner's Monthly, in which the writer sets forth some of the requisites of a "home" as distinguished from mere "housekeeping." The subject is an important one, involving not only present comfort and enjoyment, but the well-being of individuals and communities. May we not hope that the inquiring, examining, analyzing spirit which is now brought to bear upon religious, social, and political questions, will also be applied to our social and domestic life? Some of our periodicals are calling attention to this subject, but it requires the powerful influence of example to break the chains of custom. There are too few who, having settled in their own minds what are the constituents of a *true home*, are noble enough to carry out these convictions regardless of irrational cu toms.

A home should be the centre of attractic to each and every one of its inmates. It w evidently designed to be the nursery of vi tues and affections, which, carried forth in society at large, tend to purify and bless i Every one who establishes a home shoul keep this idea prominently in view; eve arrangement should be made in reference to i and, as far as possible, every thing avoi ed which interferes with the carrying out this idea. Of course there is a discipline n cessary to teach children habits of order an regularity, but even this should be mild, p tient and forbearing.

The love of neatness and order, excelle as it is, must be rgarded as carried to exce when it interferes with the comfort, ease, an cheerfulness of the home. That love of *nice* which is inherent in some persons, unless ke in check by higher considerations, has a te dency, like other propensities, to become *passion*. Like the love of hoarding, it is the indulged for its own sake. We have know instances in which good temper, comfort, an even family affection were sacrificed to th propensity, which through unrestrained indu gence had become almost a monomani Cleanliness, and a regard to the preservatio of household furniture, are indispensable in home, but the care necessary for this ma be lessened by dispensing with what is t elegant and costly for common use. Childre may be allowed to use the things aroun them, while they are taught not to injure destroy them. The apartments in constan use by the family should be the largest, mo airy, and sunniest in the house. No cons derations of faded carpets or sofas should i terfere with the full admission of the blesse sunshine, except in the fervid heat of sun mer. The efficacy of *light* in promoting healt and in restoring it, are only beginning t be appreciated. Those who are familiar wit the volume of essays known as the "Contr butions of Q. Q.," by Jane Taylor, will call t mind one entitled "How it strikes a stran ger;" in which an inhabitant of another pla net is supposed to visit our earth, and an madvert on some of our habits and custom

The idea is an instructive one, and might be used with advantage as a test of the wisdom and consistency of some of the customs we have slidden into. If, for instance, such a stranger were shown a dwelling-house for the first time, he would admire the ingenuity and beauty of the contrivance by which light was admitted through a transparent medium, while the cold was excluded. But if, on nearer inspection, he discovered that one, two, and sometimes three contrivances were interposed to reduce the admission of this light to a minimum, he would be likely to exclaim, "Is the light then so hurtful?" and when told that so far from it there could be no full health and development of animal or vegetable life without it, his surprise would be great, and he would leave our planet with the conviction that even its most highly civilized inhabitants were still in a state of semi-barbarism.

DIRECT AND INDIRECT LEARNING.—We are much in sympathy with the recent remark of Herbert Spencer, that the faith in lesson books and readings is one of the superstitions of the age. That a course of education, properly so called, is to be gained from printed pages, rather than by observation of life and nature, is certainly, in our view, a great error. The use of our own faculties in the investigation of such phenomena as come within the sphere of observation, may add to the sum of human knowledge; but no study of books alone, though refreshing and enriching to the individual mind, can have this result.

If those who are now giving direction to the efforts of the young for self-improvement, will be careful to point out the paramount importance of original research, and the faithful use of the faculty of observation, they will render important service to the cause of true civilization.

Many of our most useful workers in the various departments of life, can bear testimony to the small value of the learning they gained from mere book study in early life, compared with the actual observation of nature and of life, by means of which they have gathered really useful knowledge and practical wisdom.

We hope to see the prescribed course of study in schools greatly modified, in order more fully to meet the wants of the present day, promoting, in a greater degree, the exercise of independent thought.

DIED.

DAKIN.—On the 16th of Tenth month, 1873, at the residence of his brother-in-law, Dr. H. G. Wagoner, of Somerville, N. J., Zebulon B. Dakin, son of Doctor Philip R. and Sarah L. Dakin, aged nearly 40 years, a member of Rahway and Plainfield Monthly Meeting; he was interred at the latter place. He bore his protracted illness with great patience and resignation. He expressed to his friends many times that he was ready to go whenever his Heavenly Father should call him—that all would be well. His transition from time was as one falling asleep.

MACPHERSON.—Of apoplexy, on the 21st of Twelfth month, 1873, Samuel Mac Pherson, a member of Baltimore Monthly Meeting, in the 76th year of his age. He was esteemed and much beloved for his uniformly upright conduct through life.

KAIGHN.—On the 7th inst., at the house of her son-in-law, Dr. Albert H. Smith, Mary Cooper, widow of the late Charles Kaighn, in the 68th year of her age.

She was an esteemed overseer of Race Street Monthly Meeting.

HEACOCK.—On the 1st inst., Elizabeth Heacock in the 86th year of her age; a member of Green St. Monthly Meeting, of Philadelphia.

For Friends' Intelligencer.

FIDELITY TO DUTY.

To the Editors:—The perusal of the following exhibition of devotion and fidelity to principle, by a young man of 18 years, has been interesting and instructive to the undersigned, and, I doubt not, will prove equally so to many other readers of the Intelligencer. The attention of the youthful portion of our Society is especially invited to the remarkable utterance; "You have power to kill me, but neither the Federal nor the Confederate army has power to force me to abandon my principles and prove false to my religion."

GIDEON FROST.

From the Nashville (Tennessee) *Banner.*

"The following interesting account of a young Quaker, who could not be induced to fight, in the late war, though conscripted, is from the pen of a prominent citizen of Tennessee, a leading member of the bar, and an ex judge advocate and officer in the Confederate army."

To the editor of the Banner:—"I have just read, in the "Banner" of the 16th inst., a fragment of Governor Foote's reminiscences, headed, "How a Quaker refused to fight." As I am familiar with the facts and circumstances alluded to, and as the case greatly interested me at the time, I thought it might be of some

interest to your readers to go into a detail more than is done in the governor's brief allusion to it.

The young Quaker alluded to is Tilgham R. Vestol, who lived near Columbia, Tennessee. When Gen. Bragg's army was at Shelbyville, young Vestol was conscripted and sent to that place, and assigned to the fourth regiment. He reported, as was required, but utterly refused to perform military duty of any character or description. Neither by threats nor by persuasion could he be induced to alter his determination.

The officers of the regiment, after every effort had failed to induce Vestol to perform the duties of a soldier, gave the matter up in despair, and told him to go home. Shortly thereafter he was again conscripted. Having some business to settle up, he was permitted to remain two weeks, at the end of which time, according to promise, he reported to Braggs' head quarters, then at Chattanooga, traveling alone and on foot. By a singular coincident, he was assigned to the same regiment; the officer, in consequence of his former ill success, now concluded to try the force of persuasion, and undertook to convince him from the scriptures that he was wrong; but the young Quaker was too much for the Colonel in the scripture argument. The Colonel sent for the Chaplain to talk to Vestol, and convince him that he was altogether wrong in his refusal to fight, or perform military duty.

The chaplain came, and opened the argument after this wise: "I would not give a cent for a religion that is opposed to my country." Said Vestol, "I would not give a cent for a country that is opposed to my religion."

The argument lasted some time, but left the Quaker unconvinced, and determined to do no military duty of any description. He refused to police the camp, or to do the least thing that could be construed into military duty. At last Col. McMurry, wholly unable to do anything with Vestol, sent him to brigade head-quarters, where he was told that if he persisted in this course, he would be subjected to severe punishment; and, finally, would be shot for disobedience of orders. He replied, that they had power to kill him, but neither the federal nor the confederate army possessed the power to force him to abandon his principles and prove false to his religion.

I remember endeavoring one day to persuade him to pay the $500 which the law provided as an exemption from military duty; and asked him if he could not raise that amount and pay it. He said he could raise the money without difficulty. "But," said he, "suppose I pay the confederate government $500, that will enable them to pay som one else to fight, and it will be equivalent t my hiring another man to do what I think wrong to do myself. I can't do that."

I then said to him, "Suppose I could g you the position of nurse in a hospital to ca for the sick, would you be willing to do that? He replied, "I deem it my duty to do all I ca for the sick and afflicted of either army; bu if I were to take the position of nurse in hopital, I would thereby occupy the place some other man, who would go out and fight and so he declined to do that.

Learning from him that he knew how t make pottery, or earthenware, I told hi that there was a manufactory of that sort i Georgia; I inquired if he would be willing work there, if so ordered. He replied, "If is a private establishment, I will go, but if government concern, and run in the intere of the war, I cannot go." Everything th could be construed, directly or indirectl into military duty, he refused to engage i He was only about eighteen years of age.

I soon became satisfied that he acted fro principle, and would go to the stake, or me death in any form rather than swerve o particle from what he considered his dut It was the sublimest exhibition of mor courage I had ever witnessed, and it was mo remarkable from being found in a boy of on eighteen, away from his family and friend I heard a gentleman say to him. "Vestol, d you ever exhibit any emotion about anythi in your life—did you ever weep?" "O, yes he said, "I have." "Well," said the que tioner, "I would like to know the circu stances which caused that emotion." He r plied, "When I left home to come here, m mother cried when she bade me farewell, a I cried then." The gentleman rejoined, "a if your mother was here now, and could s how you are situated, she would tell you take your gun and do your duty as a soldier "No," he quickly replied, "The last thi my mother said to me was, to be true to m religion, and I mean to do it"

It was during his stay at General Maney head-quarters that Vestol had his intervie with Governor Foote. Some one pointed o or introduced Vestol to Foote as a Quak that would not fight; when the followi conversation occured between them:

Foote.—"You are a stout, good looki young man: is it true that you refuse to fight Vestol replied in the affirmative.

Foote.—"You are all wrong about t matter, even from a scriptural point of vie When Christ was upon earth, he directed h disciples to pay tribute to Cæsar, and the m ney thus paid went into the Roman treasu

d was used in carrying on the wars of the oman people."

Vestol.—"That is a mistake. The temple Janus was closed at that time, and no wars re being prosecuted."

Foote.—"I believe he knows more about it an I do. I don't know whether the temple Janus was shut or not."

Such was substantially the interview be-een this remarkable boy and this remark-le man. Perhaps two more opposite char-ters never came in contact.

To return to the young Quaker. His case as so extraordinary that Gen. Polk wrote e facts to the war department at Richmond, t never received an answer, as far as I am vised. Vestol was ordered to Knoxville, d from that place he found his way to the irginia army, and was assigned to a regi-ent, where he was ordered to do military ty, but firmly refused, as he had done be-re. The brigadier in command, knowing thing of his antecedents, ordered him to be yonetted for disobedience of orders, and e bayonet was applied to him repeatedly. e bore it with the spirit of a martyr, and e soldiers seeing that he would die in pre-rence to sacrificing his principles, refused rther to punish him.

He made such an impression on me that, ter the war was over, I inquired of all those supposed would know what became of him, d whether he had survived the war, but ne of them could tell me.

In the year 1871, I was sitting in my office e evening when a young man walked in d asked me if my name was so and so. I plied affirmatively, when he remarked, he d not suppose I knew him. He inquired if remembered a Quaker at Chattanooga that fused to fight. I at one recognized Vestol, d was really glad to meet him, and made m give me a history of his ups and downs the army, after I parted with him at Chatta-ooga. He told me he was in Castle Thunder r a while at Richmond, but was finally per-itted, by the Secretary of War, to go to orth Carolina to school, and was there when e war closed. Feeling that his education as not sufficient, he went to Rhode Island, d there continued his studies, teaching a hool a portion of his time.

He informed me it was seven years from e time he left his father's house to report to en. Bragg at Chattanooga, before he re-rned to his paternal roof. I suppose he is ill living in the neighborhood of Columbia, ennessee."—*Nashville Banner.*

"The beautiful structure of a strong, well-alanced, symmetrical character is built out individual acts of duty."

GROWING AGED TOGETHER.

BY ROBERT COLLYER.

There is a touching little story in the Apocrypha about a young man and woman who were just married and ready to start together on their untried career, and this was their first cry to heaven, when the wedding guests had gone, and they were left alone in their chamber, "Mercifully ordain that we may grow aged together."

The man had come a long way after his wife, and knew very little about her, except as her father had told him they were a good and honest stock. She was to go back with him and live with him under the eye of her mother-in-law, and how the experiment would succeed, as the years swept on, he had, of course, no idea. His mother was a woman of very notable qualities. When her husband went blind once, she turned out and made the living with her spinning-wheel, and they were so delighted with her work in one place, that they gave her a kid in addition to her day's wages. . . . . .

This young man was their one child, the pride and joy of their life, and this was the home into which he was to bring his wife. What would come of it he could not tell. Whether she would settle kindly in the new place, or be all the time fretting after the home of her childhood; whether such a woman as his mother was, and as his wife ought to be, could so blend their supremacy as to make one music, as before, instead of a discord that would make him rue the day he brought them together, like the elements in a galvanic battery—all this was unknown to him, but he knelt down with her and prayed: "Mercifully ordain that we may grow aged together."

It was one of those weddings, too, for which we sometimes predict a leisurely repentance. Love at first sight, followed by very brief courtship, and then the wedding friends' congratulations, kisses, tears, laughter, and a supper, which they ate, no doubt, looking shyly at each other, and wondering whether it could be possible they were husband and wife. Was it a dream that had come true, or only a dream—a drama, or that out of which all dramas are made—a mirage of sun and mist on the horizon of their life, or the essence and substance of realities? Poor things! they were both quite young; they did not know much of the world they had lived in, and nothing at all of the world they were entering. Since they first met, it had been Eden unfallen, with the dew of heaven on it; did they wonder whether a brief space would find them outside their Eden, in among the thorns and briars, with a flaming sword at the gates forbidding their

return? I can only wonder, I cannot tell; but this is worth more than all such surmise, they knelt down together, in the still, sweet sanctity of their chamber, with the light of Eden on their faces, with its sweetness and purity like an atmosphere about them, and then the man prayed, and the woman said amen to this prayer.

It was natural, also, that coming together as they did, they should know very little of each other in regard to those details of the life before them, on which so very much must depend in the course of time. There was a story in their sacred books about a fore-elder who had made just such a match as this, and it didn't turn out well at all. They were unrelated souls, and as time went on it revealed the difference so fatally that when he was an old man and blind, she practiced on him a gross deception to gain a blessing for her favorite son he had meant to bestow on his own. They may have thought of this, and wondered whether their trust in each other would ever come to such an end as that. . . . . Would he turn out selfish, or self-forgetful, or she a frivolous gossip, or a woman he could trust like his own soul? Would the sunshine break out in his face, as he entered his own door, and meet the sunshine breaking out on hers? Or would he save all his snarls until he had shut the door and sat down to supper, and she gave him back his own with usury? There it all lay before them, the vast, unknown possibility, leading to heaven or to hell by the time they got to their silver wedding. There was but one wish resting in their hearts, come what would, resting there as the lark, in my old home-land, rests among the heather; and then it soared, as the lark soars, singing into heaven; and this was the burden of their spring-time melody: "Mercifully ordain that we may grow aged together."

Still we have to see how this cry would be of no more use then than it is now sometimes, if it did not stand through all the time to come at once as a safeguard and an inspiration; a safeguard against some things that prevent our growing aged together, and an inspiration to some that help us. It was a natural and most beautiful longing just then voicing itself out of their pure hearts' love. They felt sure they had been made for each other, and while they knew that time must turn the raven to white, furrow the brow, blench the bloom, and touch all their faculties with its wintry frost, if they should live, still they wanted the good God to deal them out an even measure *together*. This seems to me to be the binding word of the whole story: together then as now; in the autumn as in the spring; in taking as in giving, until they were borne away, not far apart, into the l
to come. . . . . These young peo
have now to find each other out, and th
may spend a life-time in doing that. So
married folks find each other out, as I ha
read of mariners finding out the polar wor
They leave the shores of their single life
the spring days, with tears and benediction
sail on awhile in sunshine and fair weath
and then find their way little by little in
the cold latitudes, where they see the s
sink day by day, and feel the frost creep
until they give up at last, and turn to ice s
ting at the same table.

Others, again, find each other out as
have been finding out this continent. Th
nestle down at first among the meadows, clo
by the clear streams; then they go on throu
a belt of shadow, lose their way, and find
again the best they know, and come out in
a larger horizon and a better land; they me
their difficult hills, and climb them togethe
strike deserts and dismal places, and cr
them together; and so at last they stand
the further reaches of the mountains, and s
the other ocean, sunning itself, sweet a
still, and then their journey ends. B
through shadows and shine, this is the gosp
for the day; they keep *together* right on to t
end. They allow no danger, disaster or d
ference to divide them, and no third pers
to interfere, for if they do it may be as
William and Mary, of England, had p
mitted the great Louis to divide their thro
by first dividing their hearts. . . .

Audubon, our great naturalist, married
good, sweet woman, and when she began
find him out she found he would wander
a thousand miles in quest of a bird. S
said "Amen!" and went with him, camp
in the woods, lived in log huts and shanti
on the frontier, anywhere to be with hi
She entered into his enthusiasm, shared h
labor, and counted all things but loss for t
excellency of the glory of being Audubon
wife. When the children began to come
them, he had to wander off alone, but
could not go into a valley so deep or a wi
derness so distant that the light would n
shine on him out of their windows. He kne
exactly where he would find her, and ho
she would look, for while, as Ruskin remin
us, the clouds are never twice alike, the su
shine is always familiar, and it was sunshi
he saw when he looked homeward. So,
you have read his notes, you will remembe
how his heart breaks forth into singing in a
sorts of unexpected places, as he thinks
the wife and children waiting his return; an
in that way they lived their life until the
dropped into the lap of God, like mello
fruit. It was laid on the man to do th

ous, wild work. How the woman's heart ned to have him home we may well im- e, and how gladly she would have given ome of his greatness to keep her chil- 's father at her side, but she did not tell so, if she was the woman I think she was; so she is changed into the same image, glory to glory. Growing aged together he body, they are touched now in the t with immortal youth.

he little idyl ends without telling us how answer came to this cry on a wedding t, or whether it came at all as they ex- d and hoped. But that it did come in good, sweet way is certain: for there is ord about a convulsion, and they have ons. They move away, when Tobit and ood wife are dead, and after that we only he man, who lives, the neighbors believe, e one hundred and twenty-seven. It es little difference that we do not know tly how their life together ended. If they these safeguards and followed this in- tion I have tried to touch, I know it was ght.

hen Oberlin was eighty years old and infirm, climbing one of his native moun- one day, he was obliged to lean on the of a younger man, while his wife, who still strong, walked by herself. Meeting f his parishioners, the old man felt so ward, at his seeming lack of gallantry, he insisted on stopping and telling just it was; she could not lean on his arm, he leaned on his heart all the same; had grown aged together, but he had a little ahead; they must not think there ny other reason; it was as it always had only he was the weaker vessel now, and d his friend please say so when he hap- l to mention what he had seen. So it d be with these twain, in that far away ern valley; they would keep together, when the arm failed the heart would still in the old beautiful strength. . . . d so this is a prayer we can all make d on our wedding day, and, if we will, y day, and every day after, and always the answer in the cry. Is there danger we shall make it hard for heaven to an- us in the tale of the years, because we are them up like a candle lighted at both we can guard against that. Is there dan- hat while we may grow aged together, in there still may be such a fatal differ- of spirit and purpose that at three score ten we may merely be two old people have found each other out, and in our ledge have made shipwreck of our love? an guard against that. No man and n ever cried out with their whole heart, cifully ordain that we may grow aged together," who did not find well-springs in their driest deserts, gleams of sunlight steal- ing through their darkest shadows, an arm of power for their most appalling steeps and sunny resting-places all the way.

I think the average novel is making sad mischief in the average mind in its pictures of true love. It makes the tender glow and glamor which related natures feel when they meet, true love. It is no such thing; it is true passion, that is all; a blessed power purely and rightly used, but no more true love than those little hooks and tendrils we see in June, on a shooting vine, are the ripe clusters of October. For true love grows out of reverence and deference, loyalty and cour- tesy, good service given and taken, dark days and bright days, sorrow and joy. It is the fine essence of all we are *together*, and all we do. True passion comes first, true love last. "It is sown a natural body, it is raised a spiritual body."—*Wood's Household Maga- zine.*

THE FOG IN LONDON.

A recent letter to the *World* says:

"This is the third day of the extraordinary fog which has almost paralyzed all life in London since Tuesday morning. On Tues- day the fog caused the loss of four lives, and injuries by the score; yesterday four other persons are known to have drowned in the canals, and, from the large number of miss- ing persons reported to the police, it is fear- ed that many others have met with the same fate. But the most extraordinary disaster caused by the fog has been the effect produced by it on the cattle on exhibition at the an- nual show of the Smithfield Club, in Agri- cultural Hall. On Monday, when the show was opened, there was not a single case of indisposition among the large number of cat- tle that paraded before the judges, and at the present writing at least a third of the num- ber have disappeared from their stalls. The simple explanation that is given is that it is the long continuance of the fog vitiating the air of the hall that has occasioned such whole- sale destruction amongst the beasts. Any- way, the dismal fact is that since early yester- day morning at least twenty-five of the ex- hibited animals, many of them the chief prize-holders, have either died or been slaugh- tered for the sake of saving the value of carcasses, while at seven o'clock last evening a careful enumeration of the empty stalls dis- closed the startling truth that it had been thought prudent to remove ninety-three of the unfortunate creatures. Barford street, in which are the gates of the cattle-yard, all yesterday afternoon and evening presented a strange appearance. In the fog and by link-

light there was ranged in a long line, that extend even beyond the Liverpool road, a large number of those peculiarly-shaped vehicles used for the conveyance of sick and disabled animals—great lumbering, clattering boxes on wheels, but known amongst the fraternity that affect them as 'floats'—and each in its turn drew up to the yard gates to receive its sorry freightage and hurry off to make room for the next, and the next, of a line that seemed to be endless. Within the building the spectacle was strange and striking. The attendance of visitors was as great as is usual on a second shilling day, possibly greater, on account of the rumor that had got abroad of the startling mortality that had siezed on the larger animals; but the stalls were not more than a third filled.

The fog plague had stricken the poor creatures in the most erratic manner. Here in a whole long row no more than half a dozen vacant stalls might be counted, while in that immediately adjoining as many as five-and-twenty description boards hung idle, many of them gaily decorated with the rosettes and ribbons that denote animals that are specially distinguished. Big and little oxen had alike fallen victims, the giant of four-and-twenty hundred weight and the compact steer of barely seventeen. Even the tough and wiry natives of the Highlands, with their enormous breadth and depth of chest and healthfulness of lungs, had, in at least two cases, been unable to hold out against the deadly gray mist that seemed to be almost as inimical to brute life as fumes of charcoal are to human. It is not easy to conjecture what will be the result supposing that, as on Tuesday, the fog increases and grows blacker and denser towards midnight. It is quite evident that there are scores of the unfortunate creatures who are but ill-prepared for a prolongation of the attack of the wondrous enemy. Within an hour of closing time last night there was not a single beast on his legs; all were lying or kneeling down, and many of them gasping, and with froth on their mouth and nostrils denoting their pitiable condition. It was a sight that the greater majority of the visitors had not reckoned on, and instead of, as on ordinary occasions, passing on with all convenient speed along the various avenues, taking note as they went, now were to be seen in fifty different places groups of a hundred or so of men and women crowding around a luckless beast, and unintentionally diminishing his scanty chances of existence. Strangely enough, neither the sheep nor the pigs are to any alarming extent, affected by the fog. The latter snore and gasp and make apoplectic gurgling noises in their throats no less nor no more than usual, and the sheep, though far from lively, exhibit no grav symptoms."

TEARS.

Is it rainy, little flower?
Be glad of rain.
Too much sun would wither thee;
'Twill shine again.
The clouds are very black, 'tis true;
But just behind them smiles the blue.

Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches. and thou wilt have sun
When clouds their perfect work have don

—*Independent.*

SONG OF THE MYSTIC.

BY FATHER RYAN.

I walk down the Valley of Silence,
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me—save God's and my own!
And the hush of my heart is as holy
As hovers where Angels have flown.

Long ago was I weary of voices
Whose music my heart could not win:
Long ago I was weary of noises
That fretted my soul with their din;
Long ago was I weary of places
Where I met but the Human and Sin.

I walked through the world with the worldly;
I craved what the world never gave:
And I said: "In the world, each Ideal,
That shines like a star on life's wave,
Is toned on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the True;
I sought 'mid the Human of Heaven,
But caught a mere glimpse of its blue;
And I wept when the clouds of the Mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human;
And I moaned 'mid the mazes of men;
Till I knelt long ago at an altar
And heard a Voice call me; since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my trysting place with the divine;
And I fell at the feet of the Holy,
And about me a voice said: "Be mine!"
And then rose from the depths of my spirit
An echo: "My heart shall be thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censer,
Ascendeth to God, night and day.

In the hush of the Valley of Silence,
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to men, like the doves of the Deluge,
The message of Peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley—
Ah, me; how my spirit was stirred!
And they wear holy veils on their faces—
Their footsteps can scarcely be heard;
They pass through the Valley, like Virgins,
Too pure for the touch of a word.

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and his Angels are there;
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

—*Manchester Friend.*

From "Bits Of Talk."

AFTER-SUPPER TALK.

BY H. H.

"After-dinner talk" has been thought of great importance. The expression has passed into literature, with many records of the good things it included. Kings and ministers condescend to make efforts at it; poets and philosophers—greater than kings and ministers—do not disdain to attempt to shine in it. But nobody has yet shown what "after-supper talk" ought to be. We are not speaking now of the formal entertainment known as "a supper;" we mean the every-day evening meal in the every-day home,—the meal known heartily and commonly as "supper," among people who are neither so fashionable nor so foolish as to take still a fourth meal at hours when they ought to be asleep in bed.

This ought to be the sweetest and most precious hour of the day. It is too often neglected and lost in families. It ought to be the mother's hour; the mother's opportunity to undo any mischief the day may have done, to forestall any mischief the morrow may have eaten. There is an instinctive disposition in most families to linger about the supper-table, quite unlike the eager haste which is seen at breakfast and at dinner. Work is over for the day; everybody is tired, even the little ones who have done nothing but play. The father is ready for slippers and a comfortable chair; the children are ready and eager to recount the incidents of the day. This is the time when all should be cheered, united, and also stimulated by just the right sort of conversation, just the right sort of amusement.

The wife and mother must supply this need, must create this atmosphere. We do not mean that the father does not share the responsibility of this, as of every other hour. But this particular duty is one requiring faculties which are more essentially feminine than masculine. It wants a light touch and an *undertone* to bring out the full harmony of the ideal home evening. It must not be a bore. It must not be empty; it must not be too much like preaching; it must not be wholly like play; more than all things, it must not be always—no, not if it could be helped, not even twice—the same! It must be that most indefinable, most recognizable thing, "a good time." Bless the children for inventing the phrase! It has, like all their phrases, an unconscious touch of sacred inspiration in it, in the selection of the good word "good," which lays peculiar benediction on all things to which it is set.

If there were no other reason against children's having lessons assigned them to study at home, we should consider this a sufficient one, that it robs them of the after-supper hour with their parents. Even if their brains could bear without injury the sixth, seventh, or eighth hour, as it may be, of study, their hearts cannot bear being starved.

In the average family, this is the one only hour of the day when father, mother, and children can be together, free of cares and unhurried. Even to the poorest laborer's family comes now something like peace and rest forerunning the intermission of the night.

Everybody who has any artistic sense recognizes this instinctively when they see through the open doors of humble houses the father and mother and children gathered around their simple supper. Its mention has already passed into triteness in verse, so inevitably have poets felt the sacred charm of the hour.

Perhaps there is something deeper than on first thoughts would appear in the instant sense of pleasure one has in this sight; also, in the universal feeling that the evening gathering of the family is the most sacred one. Perhaps there is unconscious recognition that dangers are near at hand when night falls, and that in this hour lies, or should lie, the spell to drive them all away.

There is something almost terrible in the mingling of danger and protection, of harm and help, of good and bad, in that one thing, darkness. God "giveth his beloved sleep" in it; and in it the devil sets his worst lures, by help of it gaining many a soul which he could never get possession of in sunlight.

Mothers, fathers! cultivate "after supper talk;" play "after supper games;" keep "after-supper books;" take all the good newspapers and magazines you can afford, and read them aloud "after-supper." Let boys and girls bring their friends home with them at twilight, sure of a pleasant and hospitable welcome and of a good time "after-supper," and parents may laugh to scorn all the temp-

tations which town or village can set before them to draw them away from home for their evenings.

These are but hasty hints, bare suggestions. But if they rouse one heart to a new realization of what evenings at home *ought* to be, and what evenings at home too often are, they have not been spoken in vain nor out of season.

MANY children grow up like plants under bell-glasses. They are surrounded only by artificial and prepared influences. They are house-bred, room-bred, nurse-bred, mother-bred—every thing but *self bred.* The object of training is to teach the child to take care of himself; but many parents use their children only as a kind of spool, on which to reel off their own experience; and they are bound and corded until they perish by inanity, or break all bonds and cords and rush to ruin by reaction.

NOTICE.

The time appointed by the Visiting Committee of the Yearly Meeting Committee on Education to visit Upper Greenwich P. M., is Fifth-day, the 22d of First month, and to visit Chesterfield P. M., held at Crosswicks, Fifth-day, First mo. 29th, 1874.

WM. WADE GRISCOM, *Clerk.*

A stated meeting of Friends' Charity Fuel Association will be held in the Monthly Meeting Room of Friends' Meeting House, at Fifteenth and Race Sts., on Seventh-day evening the 17th inst., at 8 o'clock.

WM. HEACOCK, *Clerk.*

ITEMS.

THE "DIPLOMATIC LANGUAGE" of Europe is French—diplomatic correspondence between the various European Powers being conducted in that language in order to avoid confusion. Recently Prince Bismarck conceived the idea of changing it to German, and he made semi-official propositions to this effect through the German envoys at the various Courts. The proposal did not receive much encouragement, and Prince Bismarck, to put it into effective operation ultimately addressed a diplomatic note in German to the Russian Court. To this Prince Gortschakoff replied in Russian, and Bismarck had to call in the aid of a translator. The experiment does not seem to make much headway.

"THE AEROLITE."

From the Baltimore American:

The writer is much surprised that our city journals have not made mention of the remarkable "aerolite" seen by Professor Hallowell at Sandy Spring, and which passed over our city on Christmas Eve. It came from a point in the northeastern horizon, directly over the Maryland Hospital Heights, at an unusual low altitude, not over 48°, as far as the eye could judge, and its course was south by west, verging southward. It disappeared in the vicinity of the Relay House Heights, as viewed from an eminence, going at wonderful speed, but apparently being attracted to the earth, gathering more brilliancy in its onward and majestic flight. My pocket watch, se to magnetic time, showed 7:58 P. M. Measured by the human vision the body was about fifteen inche in diameter, encircled with rings of green and orange, emitting dazzling light and casting variegated shadows upon church steeples, house tops, and upon streets. Its nebula was of pure white, slightly tinted with greenish hue, fan shape, with a trail o one hundred feet, and indescribably beautiful. A peculiar atmospheric phenomena was noted, and s sound was made reminding me forcibly of tha made by one of our 100-pound conical Parrot shells heard at a short distance. The moon was in the southern sky, and shone brilliantly, yet she paled for a few seconds before nature's grand pyro technic display.

A correspent calls attention to the statemeut, tha the Modoc Indians were removed to Nebraska. He says:

"It should have been near Baxter Springs, Indian Territory, where they are located with the Quapaws.'

The coming famine in Bengal is attracting the serious attention of the British government, and i has been decided to import into India enormous quantities of rice. On the 10th instant a conference was held at the Mansion House, London, between the Lord Mayor and a number of gentlemen identified with India in various ways, to consider whether or not the time had arrived for some action being taken in the city of London with a view by public subscription, to mitigate, if not avert, the consequences of the threatened famine in the province of Bengal. It was decided to leave the matter for the present to the Secretary of State for India and the Lord Mayor.—*The Moravian.*

A long struggle between the Evangelical and the Liberal Protestants of Neufchatel, Switzerland, ha resulted in the organization of a Free Church on basis similar to that of the neighboring Canton o Vaud. Twenty-seven out of the forty-five pastor of the National Church have joined the movement a free faculty of theology, composed of all the pro fessors and all the students of the national faculty has been formed; and the prospect is that aroun the new church will gather the great majority o those who believe in any sort of spiritual religion.

A declaration in regard to Confession in th Church of England, signed by "Dr. Pusey," an several other clergymen, intended to correct th "misapprehensions" which have prevailed on th subject, closes in the following words:

"While, then, we hold that the formularies o the Church of England do not authorize any pries to teach that private confession is a condition indis pensable to the forgiveness of sin after baptism, an the Church of England does not justify any paris priest in requiring private confession as a conditio of receiving holy communion, we also hold that al who, under the circumstances above stated, hav claimed the privilege of private confession, are en titled to it; and that the clergy are directed unde certain circumstances to 'move' persons to suc confession."

A FREIGHT car, loaded with silk worm's eggs, re cently passed over the Pacific Railroad, from Sa Francisco to New York. They were from Japan and were consigned to a Paris house. The weight o the eggs was nine and a half tons, and they wer valued at over $2,000,000. They were packed upo leaves, layer upon layer, and placed in air-tight ti boxes, which were again enclosed in a matting while the car was kept carefully darkened, and a a temperature below freezing point.

FRIENDS' INTELLIGENCER.

TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, FIRST MONH 24, 1874. No. 48.

DITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

MMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third onth, 1873, at Two Dollars and Fifty Cents to subscribers ceiving it through the mail. To those receiving it rough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at e beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail ill be at the risk of the person so sending.
AGENTS:—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Stratton, *Richmond, Ind.*

CONTENTS.

Memoir of Elizabeth Newport..... 753
Domestic Service..... 758
Home Cheerfulness..... 759
Borrowing Trouble..... 759
Training for Eternity..... 759
Mothers put Your Children to Bed..... 759
EDITORIAL..... 760
OBITUARIES:..... 761
Ancient Discipline..... 761
Extracts from a Private Letter..... 762
Lectures..... 764
The Homes of Cowper..... 765
POETRY:—Lead Me—Eventide..... 766
Greenwich Time..... 767
Notices..... 768
Items..... 768

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 741)

The following circumstance was related by a iend who was accompanying E. Newport to n adjacent Meeting. On their way they topped at a hotel to refresh their horses. hey found a company gathered for the purose of attending the funeral of the son of the ndlord, who had died from intemperance. ersons and circumstances were alike unnown to E., but the latter were unfolded to er spiritual vision, and she was impressed to arn the father of what might befall him, hich she did with great solemnity. She told im, if he did not retrace his steps, he would on follow his son by a premature death. he friend said, her manner was impressive, nd her discourse was powerful.

Another person states, "In going to a neighoring Quarterly Meeting, I rode alone, exept my driver. I felt depressed, and lonely, nd as if there was no one that could enter nto my state, no one to sympathize with me. stopped at a friends' house to dine, but there as no enjoyment for me in social mingling, nd soon after dinner I ordered my horse, feelng, that when I withdrew from externals, I ould indulge in thought and feeling." Just s I was about to leave, my host said, "S., hou hadst better not go. Elizabeth Newport ill soon be here, and she is a wonderful woman, and can read one through and through." I replied, "No." I do not want to be within her reach. I have heard of her remarkable gift." As I made this remark, a carriage drove up, and E. N. and company entered the house. I stood with my bonnet on, ready to get into my carriage. E. shook hands with the friends, who were all strangers to her, and then with me, and at the same time looked earnestly at me. All sat down and, as with one accord became quiet. In a few moments E. turned toward me and addressed me very close ly. She told me just how I felt—that I wanted to get away and be alone, that I might indulge my morbid feelings. She described the surges of my inner life. Said that a gift in the ministry had been intrusted to me; that I had a peculiar path to travel, and that many would not fully understand nor appreciate me; but my peace and growth depended upon the exercise of this gift. She spoke of the good I might yet do, and what a ministering spirit I might privately become to many who needed the aid of my spirit! She exhorted me to cultivate all my powers, and the sense of *loneliness* would leave me. She described my character, and impressed upon me the necessity of perfect obedience to every opening of Truth to my mind, without copying others, this cheered me, and I departed with a heart full of gratitude, that my heavenly Father had commissioned His faithful servant to speak the word of cheer, and freely to enter into my

state, and my faith was renewed in divine inspiration."

In the latter part of the year 1858, with the concurrence of her Monthly Meeting, E. N. engaged in a visit to some Friends and others within its limits. The concern was principally confined to those who were not active or prominent members, and her labor of love was acknowledged to have been acceptable and edifying.

At a Monthly Meeting held in the Eleventh month, 1859, E. Newport and Ann Weaver informed Friends of a concern which had weightly impressed their minds, in relation to a meeting for worship being held on First-day mornings, in the northwestern part of the city, for the accommodation of such members of our Society as are remotely situated from other meetings.

The proposition was favorably entertained, and the Friends were encouraged to attend to their feelings in regard to it.

Information was received at the next Monthly Meeting, that several satisfactory meetings for public worship had been held, and a committee was appointed to meet with these Friends and to consider the propriety of establishing an indulged meeting.

Thus originated the meeting which is now held at the corner of Seventeenth St. and Girard Avenue. The following letter was written by E. N. while on a visit to Westchester, to the Friends of the Indulged Meeting, after her health had become too feeble for her to mingle regularly with them in their meetings for Divine worship.

West Chester, 2nd mo. 1st, 1869.

Dear Friends of the Indulged Meeting.—Under a renewal of the cementing influence, which I have believed to be a measure and manifestation of the Father's love, my feelings have been drawn towards some of you with whom I have been wont to mingle in social interchange of feeling, and also when gathered with one accord for divine worship at the long established place, as well as at the "little meeting." I have no doubt the few continue to meet, though it may be, at seasons, under discouragement. Dear friends, my desire is that you may "hold fast to the profession of your faith without wavering." My attachment to the meeting of which I have been for so many years a member, rather increases than diminishes. Although I sometimes compare myself to an empty vessel set aside, as of little use, there are seasons, when under the distilling influence of that which attracts and cements, as in the bond of true fellowship, my spirit is clothed with an ardent desire for the growth and preservation of those dear friends, who under a feeling of leanness and incapacity are too much disposed to excuse themselves, even when the mind has bee awakened to a sense of responsibility conne ted with a clear manifestation of what is r quired of them. Here is a cause of sufferin not only for the individual, but for the bod Many have been the changes that have take place by the removal of those whose spiri seem yet to breathe a sweetness which excite a desire, that, so far as they followed Christ, w may pursue the same course? Then there another class that my spirit has saluted; suc as feel the weight and concern for the promo tion of the good of the Society. Oh! tha these dear Friends may be willing to endur the fire, and be steadfast under suffering, wit an eye single to the light, and with no desir for reputation! That they may be willing t withstand every opposing element! Then wil they shine forth with brightness, and thei example reflect a light, not only upon the path way of those immediately within the precinct of our Society, but they will be as a beaco to the wayfarer, whom my spirit has salute on his journey to and fro, with his hands, a it were, upon his loins and the inquiry upo his lips, "who shall show me, or lead me, int the path where my spirit may be refreshe and strengthened?"

With near love, I am your true friend,

Elizabeth Newport

At the Monthly Meeting, held in Fift month, 1861, E. N. obtained a minute to at tend New York Yearly Meeting. Our frien Wm. Dorsey, who accompanied her, in writ ing to M. E. T. in reference to this visit, says

"I remember it well, sufficiently so to giv the impression left upon my mind. Thy dea mother, Ann W. Longstreth and I attende New York Yearly Meeting, and I well re member how close it was necessary for me t keep with her. This was a peculiar trait o her character, that those who accompanie her must be in near sympathy and close spir itual travail with her when she was unde particular religious exercise. One evenin she gave me permission to take tea with friend, provided I would meet her at a cer tain place at an appointed hour. I was punc tual, but found her anxiously awaiting m arrival, under great exercise of mind. A large company was present, which soon be came silent,

She then commenced speaking, and ad dressed an entire stranger to her with a mos emphatic warning, and, at the same time, i encouraging and consoling language, show ing the errors of the past, the penitence an reform of the present, and the importanc that he should, by watchfulness unto prayer retain his integrity for the future. I after wards learned that there was a young ma

present, whose condition had been faithfully portrayed by this eminent instrument, under the leadings of her Heavenly Guide. After Yearly Meeting, we visited J. Arnold, a man possessing a noble and gentle nature. We attended his meeting on First-day morning, riding six miles over an extremely hilly road. We sympathized with them in the difficulty they had to encounter in holding their meetings during the stormy weather of the winter season.

"The meeting was very interesting, and left a feeling of peaceful rest. The next day J. A took us forty miles into the interior. We reached our destination, and held a meeting in the village. At first I feared we should have a small attendance, but the people flocked in, and we had a large and solemn meeting. The next morning we went to the meeting of our dear aged Friend Katy Hazzard—a log house in the woods. This was also a favored opportunity, but the crowning scene was at the house of a Friend in the afternoon, when we had a family meeting. We wished to reach the steamboat landing, forty miles distant, and time was precious, but when thy mother mentioned to me her concern, I felt at once that all other considerations must yield to that. A sweet solemnity ensued. The love of God abounded. After addressing the family with much feeling, she turned to our friend K. H. with words of sweet encouragement and consolation, which came fresh like the oil and the wine. This dear faithful servant of the Lord burst into tears and wept like a child, but they were tears of joy, not sorrow. She was bidden to go on with her work, and although her Master had placed, as it were, the grubbing hoe and the axe in her hand, He would show her how to use them without fear, and she would receive her reward. After this she turned to J. A., and in a beautiful and touching manner, he was given the penny he had so richly earned. Oh! it was a pleasure to wait and serve with her, she shared so liberally with those around her the good things which were placed at her command, whether these consisted in the firm, but gentle counsels of reproof, or the sweet consolations and encouragement to continue in well-doing. Taking an affectionate leave of our kind friends, we started, with light and happy hearts, and reached the river just in time for the evening boat to New York.

. . . "All who came within the sphere of thy dear mother's influence felt its power for good. Her gift of spiritual sight into the conditions of other minds appeared to be exercised only in obedience to Divine command, and I believe that the feet of many, through her faithful admonitions, have been turned to tread the narrow way that leads unto eternal life. Humility was one of the most, if not *the most* marked trait of her character." . . .

Affectionately thy friend,

WILLIAM DORSEY.

Fishing Creek Half-Year Meeting.

E. N., feeling her mind drawn to attend the Half-Year Meeting of Fishing Creek, and to appoint some meetings within its limits, a minute was granted her for that purpose at the Monthly Meeting held Sixth month 20th, 1861. Mary M. Evans and Charles Kirk were her companions in this Gospel labor. By the latter the following particulars respecting it have been furnished:—

They attended the Monthly Meeting of Fishing Creek, and in the afternoon of the same day the Meeting for Ministers and Elders. Next day the Half-Year Meeting was held, in which E. addressed an individual who she believed had decided to join the army.* It was a clear and forcible testimony. C. K. was informed subsequently, by a "pious methodist woman," that before her son went to that meeting he had decided to enlist, but after hearing E. N.'s powerful discourse he concluded not to go to the war, which "rejoiced her heart."

Dined at J. R.'s, and had an interesting opportunity with the family, which was comforting and consoling to the invalid wife, who had been confined to her bed a number of years. Also had a meeting with the family where they lodged, in which there was close service. Attended the "Youths' Meeting," in which E. was favored in testimony.

In the evening had an appointed meeting at Bloomsburg; the silent solemnity which prevailed over the assembly was remarkable. It was held in a Methodist meeting-house, and one of the members remarked to C. K., that "it would be impossible for *them* to get up such a meeting." Rode six miles, and lodged at R. Wilson's. In a religious opportunity with the family next morning, much appropriate counsel was given.

Visited two families in the northern part of the county, who reside seven miles from the meeting. One of the Friends said she often walked there and back. Had an appointed meeting in a place not far distant, at which were gathered a large number of rough looking people; but upon this, as on similar occasions, the presence of the Good Spirit was felt, and our dear Friend was admirably sustained in the performance of her duty.

On First-day afternoon an appointed meeting was held in Friends' meeting-house. There are but a few members residing here. They

---

*During the late war.

are 16 miles distant from any meeting of Friends. At Catawissa there was formerly a large meeting, but at that time there were but one or two members of our Society living in the town. They had a meeting in Friends' meeting-house. C. K. remarks that "the grave-yard was filled, but the meeting-house was empty!" Two families composed the meeting at Roaring Creek. An appointed meeting was also held in that place. Here they parted with R. W. and wife, who had been with them for several days, and E. John took them to Shamokin.

On the 27th attended the week-day meeting, but the "busy season" having commenced, it was small. Dined with P. and R. John. The few families which constitute this Monthly Meeting are widely separated, and are subjected to many inconveniences in attending their meetings. In the afternoon rode six miles to the town of Shamokin, and held a meeting in the Methodist meeting-house at the request of some of the members of that society, who had expected to have a meeting of their own at the same hour, but gave our Friends the preference. It was a highly favored season, in which the gospel was preached with life and power, and a petition was offered that those present might be so imbued with the Good Spirit, that they would be enabled safely to journey through life, and at its close be permitted an entrance into the realms of light and of eternal peace.

From Shamokin E. N. and company proceeded to Maiden Creek, where they were met by T. Lightfoot.

On First-day morning were at that meeting, and in the afternoon had a satisfactory meeting at Reading.

Next morning they called upon H. Tyson, who was at that time the Superintendent of Berks County Prison.

E. N. had a desire to have a religious opportunity with the prisoners, for which the way was opened. In the afternoon made several visits to the families of Friends, and returned to Dr. Tyson's. Elizabeth's mind not being relieved, she expressed a wish to see four or five prisoners in their cells. Permission was freely granted, but the query was, how should these be designated? She told the overseer that if he would go with her through the corridor, she felt that she could point out those to whom her mind was drawn. This was done, and resulted satisfactorily.

This closed their labors of love at this time, and they reached Philadelphia that evening, with "peaceful minds."

In the Ninth mo., 1861, Green St. Monthly Meeting granted E. N. a minute, for the purpose of visiting Bucks Quarterly Meeting, to appoint some meetings within its limits, and to visit families, as way might open. For the performance of this service, she was led into close feeling with individual states, and, in some instances, the people were astonished as their secret thoughts and conditions were brought into view, and could but acknowledge that these had been revealed to our friend through a divine source, as they were unknown to all save themselves. Several months after date, E. returned her minute and informed her friends of the peaceful result.

To attend Baltimore Yearly Meeting, to appoint a few meetings, and to visit some of the prisons in that city, E. Newport was furnished with a minute by the Monthly Meeting, held Tenth mo. 23rd, 1862. Mary M. Evans also obtained a minute as her companion. But few particulars of this journey are at command. The visits to the prisons were memorable occasions, our friends being introduced into near sympathy with some who were incarcerated for grave offenses. Her sensitive nature rendered her keenly alive to suffering humanity in its varied forms. During the conflict which has left such a deep stain upon the historical page of our country, she was brought into near feeling for all engaged in it, but especially for the young men, who, under the excitement of the hour, entered what they termed the field of "honor and patriotism," but which, in numerous instances, ended in a premature death, or led into evils which are even more to be deplored than the sacrifice of a comparatively innocent life.

With Abraham Lincoln as chief magistrate of the nation, she deeply sympathized. With her mental vision she saw him pacing his chamber at night, absorbed with the momentous questions, which were shaking the Union to its centre, and threatening its dissolution. She recognized his earnest prayer for right direction, and actuated by the Christian principle, which caused her to regard in no ordinary degree the welfare of her fellow beings, she addressed to him the following letter:

PHILADELPHIA, 3rd mo. 1st, 1861.

Abraham Lincoln—Esteemed Friend:—Many there are in the Society of Friends, with whom I am in membership, whose hearts beat in unison with desires for the preservation of our brother, whose nomination and election to the Presidency of the United States has been hailed with an intensity of interest never before equalled. In explanation of the liberty of thus making a claim upon thy time at such a momentous crisis, when the important subjects now before thee necessarily demand the concentration of all the faculties and powers of the mind, I would advert to thy farewell address, in anticipation of thy departure from a home endeared by many tender associations, and to the earnest and arden

desire for Divine assistance in the prosecution of the responsible and arduous duties upon which thou wast about to enter. This is the Principle that the Society of Friends profess as their guide and teacher, which thou hast thus invoked and trusted in, as the only hope of success—the only armor for which thou hast sought and prayed!

Permit me to say that I believe it is an emanation of Gospel love that constrains me to encourage thee, my brother, "to hold fast the profession of thy faith," that no man rob thee of thy crown? Then thou wilt witness, not only the sustaining influence of thy heavenly Father to be around thee, supporting and preserving thee from the power of thy enemies, but by the descendings of a spirit comparable to that which inspired Daniel, there will be evinced a soundness and discrimination of judgment in the course of thy administration, that will, I believe, cause it to be marked by equity and uprightness. And when thou retires from the field of labor, there will be poured upon thee, not only the rich reward of sweet peace, but the blessings of a nation, who will cherish the memory of one, who, in emergencies, exercised sound judgment and steadfast principle, blended with acts of mercy and charity, so as to claim the love and respect of the people in a pre-eminent degree! Oh! then, my brother, gird up the loins of thy mind for the arduous duties that are before thee, for this is a crisis in our history. Be strong in faith, and doubt not that thy Father will enable thee, in His mercy and His love, to bear whatever He places upon thee.

Thy friend,
ELIZABETH NEWPORT.

Letter to a Young Friend.

PHILADELPHIA, First mo. 10th, 1862.

My Dear Friend— . . . I feel it to be one of the blessed privileges of a union and fellowship of spirit, that in the absence of all external evidence or personal intercourse, an interchange of feeling may be witnessed and reciprocated, even "as life answering to life." This thou knowest, and also that it is not confined to age nor circumscribed by outward circumstances. My mind during my late visit, often reverted to thee in connection with others of thy age; some of whom having begun in the spirit, have suffered themselves to be turned aside with discouragement, because of the retrograde steps of some who had witnessed the cleansing operations of the fire of the word, but have returned to the beggarly elements, or to an external reliance, while others, having suffered the mind to become engrossed with political strifes, and have experienced an alienation from their "first love." It has seemed to me, that if there is not a reaction in some instances, some of our meetings must grow weaker and weaker; and yet on occasions when the feeling of leanness has been so great that I have been almost ready to faint under the evidence of the withering effects thereof, there has been a sudden revulsion, and the language of encouragement has gone forth in such a manner as sometimes to cause the query whether it was not a vagary of my own imagination that has thus influenced me. I have not, however, often been left long without the consolation, that although there was much that was calculated to discourage, yet the day-star of hope betokens a brighter and better state of things, and while the work of reformation may be retarded by superstition and bigotry, the Lord has arisen in His power, and will continue to work in the minds of His children, until there is a separation between the chaff and the wheat, and all that is contrary to His will shall be consumed.

Although it is not likely that I shall live to see that day, yet there are those born who will; and in proportion as thou, my dear brother, keepest close to thy Guide, thou wilt be furnished with that wisdom which is from above, that will enable thee to stand firm and steadfast amid all the tossings and shakings, which will be known ere that day is brought forth,—a day of greater light and intelligence than has ever yet been witnessed by the children of men, wherein the swords shall be beaten into ploughshares, and nation shall no more lift up sword against nation, neither shall they learn war any more. The work is on the wheel, and, though for a time we may as a society be driven as into the wilderness, we shall again come forth. Oh, stand firm! Let no man take from thee that which thou hast obtained by close watching, self-denial, and reduction of spirit. Keep the word of His patience! remember where much is given, much is required; and as thy safety consists in humility and child-like dependence, wear this as a robe; let it be the covering of thy spirit; and should the furnace increase in heat, never heed—in proportion to its intensity, will be thy faith in the power that alone can sustain, and bear up, "above all, over all, and through all."

I want thee to know I am often sensible of poverty and a sense of nothingness, when there seems to be no life in me, so that I am thy fellow-pilgrim in travail of spirit, and thy affectionate friend and sister in the Truth.

E. NEWPORT.

(To be continued.)

"GREAT effort from great motives is the best definition of a happy life."

[For Friends' Intelligencer.]

DOMESTIC SERVICE.

Among the subjects for reform which present themselves at the present time, that of "domestic service" is a very important one. The trouble and worry attendant on procuring the necessary help in the work of a family, are depriving many of the advantages of a home, and these little centres of influence, so important in the training of children, are diminishing in cities, and boarding-houses multiplying. Louisa M. Alcott tells us, in the *Boston Transcript*, that she has solved the "servant girl problem," and her experience is well worth considering. She is an active housekeeper as well as a writer; and regards *work* as "the best medicine for mind and body." Having for years endured the discomfort of ignorant and inefficient "help," she concluded to make a trial on the co-operative system; that is, to obtain the assistance she needed, not only by paying good wages, but by conceding the *rights*, not *privileges*, of a home to one who could appreciate them. She says:

"Remembering a happy experience of other years, when we answered the advertisement of a housekeeper and got an excellent woman, who did all the work for three dollars a week, I turned to the column of wants in the *Transcript*, and found five advertisements of American women wishing places as housekeepers. . . . . .

"I found a delicate little woman of thirty, perhaps, neat, modest, cheerful and lady-like. She made no promises, but said, 'I'll come and try;' so I engaged her for three dollars a week, to take entire charge of the kitchen department. She came; and with her coming, peace fell upon one perturbed family. A peace that lasted unbroken for four months, in spite of much company, dangerous illness in the house, and many unforeseen incidents. My little Miss S. was one of the family, for in the beginning I said to her: 'I want some one to work with me as my sisters used to do. There is no mistress or maid about it, and the favor is as much on your side as mine. Work is a part of my religion, and there is no degradation in it, so you are as much a lady to me, cooking my dinner in the kitchen, as any friend who sits in the parlor. Eat with us, talk with us, work with us; and when the daily tasks are done, rest with us, read our books, sit in our parlor, and enjoy all we can offer you in return for your faithful and intelligent services.'

"She smiled, and looked as if she caught a glimpse of hope and comfort, after much weary seeking for a home as well as a place. I think she found that I kept my word, and was a happy little woman all summer. I know that a great load was lifted off my shoulders, when day after day I found three nicely-cooked meals ready at the appointed hour, my kitchen always neat, with no flies in uncovered milk, no dish-towels under the stove, no silver in the sink, or the table looking as if set by a hurricane. She did the marketing also, and the monthly bills showed a surprising difference, for no spoilt messes went to the pigs, timely care kept things in order, and good judgment made economy a pleasant possibility.

"When illness came, I had no thought for anything beyond the sick-room; all went below as regularly as if I were still there. If friends called, my neat housekeeper could receive and reply to their inquiries. If I forgot to eat, she came to me with some tempting dish, and begged me to take it, with a look of sympathy that made it sweet; and when I asked how the family got on, I found that all had fared well, and no sense of neglect or waste added to my anxieties. Only one failing did I discover in Miss. S. (I always gave her name as she gave me mine, and returned the respect she paid me as scrupulously as I could.) She was not very strong, for much work had done for her what it does for most American women in her case, and by lessening her health had impaired her usefulness. Finding that the washing was too hard for her, I got a stout neighbor to come in and do it. . . . . .

"Now this experiment is worth telling, because it has been successfully tried with three different women; and there are plenty more ready to do their best in families where they can be properly treated. Some ladies may object to having a stranger at the table, yet it is better to have a lady there than an ear at the key-hole, and a tongue to gossip of family affairs to the neighbor's girls. Some may think that this helper would be in the way if she sat in the parlor, but a well-bred woman knows by instinct when to go and when to stay. Miss S. gently vanished when visitors came in, or if some duty kept her there I introduced her, and so prevented any feeling of awkwardness on the part of guests, or that sense of exclusion which is so hard to a social or sensitive woman.

"Miss S. always sat in the dining-room, which in the evening was lighted, the folding-doors left open, and the music or chat of the parlor as free to her as to us. It was pleasant to me to see the neat, pretty woman sitting there, enjoying the books, brightening at a friendly word, ready to lend a hand wherever needed, and so happy in the atmosphere of freedom which made labor light, and life less sad and solitary for her.

"In a large and fashionable family this

ay not be possible, and I leave such to eir own splendors and worries. But in that eat class of families where small incomes ake economy necessary, help of this sort is ost needed, and may easily be found if the eads of the family are willing to pay for it in mething besides money. These women long r homes, are well fitted for these cares, love ildren, are glad to help busy mothers nd lighten domestic burdens, if, with their all wages, they receive respect, sympathy, nd the kindness that is genuine, not patron-ing or forced. Let them feel that they nfer a favor in living with you, that you re equals, and that the fact of a few dollars week does not build up a wall between two men who need each other." . . .

HOME CHEERFULNESS.

"Many a child goes astray, not because ere is want of prayer or virtue at home, ut simply because home lacks sunshine. child needs smiles as much as flowers eed sunbeams. Children look little beyond e present moment. If a thing pleases they re apt to seek it; if it displeases they are pt to avoid it. If home is the place where ces are sour, and words harsh, and fault-nding is ever in the ascendant, they will end as many hours as possible elsewhere."

BORROWING TROUBLE.

That was sensible advice which was given the young bear, puzzled to know how to alk. "Shall I," said he, "move my right ont paw first, or the left, or the two front aws first, or the two hind ones, or all four at nce, and how?" The old bear came to his lief with the advice, "Leave off thinking nd walk."

It is not uncommon for men to place them-lves in the predicament of the young bear; involve themselves in needless complexi-es, by trumping up imaginary difficulties, by timorously looking forward to the fu-re. There is no one who does not suffer, ore or less, from dangers and perplexities, om trials and sorrows, which have no real xistence.

As a general thing, one who is over anxious bout future and doubtful duties may be sure e is shirking present and plain duties. It ldom happens that the duty of the present oment cannot be discerned. If that is done, becomes a torch, throwing light on the duty ext at hand.

In every department of life the habit of orrowing trouble is found, crippling action nd sound thought. In religious experience is often a hindrance. Its victim, while ne-lecting palpable duties, bemoans his present condition, and laments that he has not the emotions which he should like to have, and torments himself with doubts and fears. A more devout faith would lead him to walk cheerfully, and step by step, his appointed path, and to believe that the merciful Power which had upheld him hitherto, would shield him to the end.—*The Examiner.*

TRAINING FOR ETERNITY.

We may be thankful to God when He makes our training consist in doing great and useful actions, in bringing forth much fruit; but we are each of us doing our work as thoroughly, and answering the end for which we were brought into the world, if we are laid for years of our life upon a bed of sickness, incapable of any further action than that of glorifying God and perfecting our own souls by patient love. Our great business and object is to do God's will, and so to be changed through His Spirit into His image that we may be fitted for living with Him for ever.—*Arndt.*

MOTHERS PUT YOUR CHILDREN TO BED.

There may be some mothers who feel it to be self-denial to leave their parlors, or fireside, or work, to put their children to bed. They think that the nurse could do it just as well, that it is of no consequence who "hears the children say their prayers."

Now, setting aside the pleasure of opening the little bed and tucking the darling up, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time of all times when a child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraint; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness necessary to make a permanent impression.

If the little one has shown a desire to do well and be obedient its effort and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied.

We must make it a habit to *talk* to our children in order to get from them an expression of their feelings. We cannot understand the character of these little ones, committed to our care, unless we do. And if we do not know what they are we shall not be able to govern them wisely, or educate them as their different natures demand.

Certainly it would be unwise to excite young children by too much conversation with them just before putting them to bed. Every mother who carefully studies the tem-

perament of her children will know how to manage them in this respect. But of this all mothers may be assured, that the last words at night are of great importance, even to the babies of the flock, the very tones of the voice they last listened to make an impression on their sensitive organizations.

Mother, do not think the time and strength wasted which you spend in reviewing the day with your little boy or girl; do not neglect to teach it how to pray; and pray for it in simple, earnest language, which it can understand. Soothe and quiet its little heart after the experience of the day. It has had its disappointments and trials as well as its play and pleasures. It is ready to throw its arms around thy neck, and take its good night kiss. —*Mothers Magazine.*

WHAT a new world we should live in if we would only allow every kind thought that comes to us to blossom into words and deeds

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 24, 1874.

OUR QUARTERLY MEETINGS.—These opportunities must be full of interest to every concerned Friend. They are often seasons of deep feeling, instructive and encouraging, but perhaps there are but few occasions connected with our religious organization, that more imperatively demand *individual watchfulness*, in order that their influence for good be not lessened, nor their beauty marred.

The Apostolic testimony, "The spirits of the prophets are subject to the prophets," and the word of exhortation, "Be kindly affectioned one to another with brotherly love, in honor preferring one another," are fitting watchwords for us in this connection.

We are told, that in olden time, on the occasion of the consecration of the great temple at Jerusalem, when Solomon had made an end of praying, the glory of the Lord so filled the house that the priests could not enter.

If we compare this account with the condition of our large assemblies, will our experience correspond therewith? Are our ministers always so careful to abide in the gift, that when an offering is laid upon the altar, the glory of the Lord so fills the house, that all are satisfied to keep silence under the heavenly influence, or must the acknowledgement be made that not unfrequently, throug improperly prolonged expression, there re mains at its close no savor of life or heavenl glory, so that it is comparatively easy fo others to lay *immediately* upon the altar stil further offerings, from which no acceptable o sweet-smelling incense arises. One vocal tes timony, if prolonged beyond the life, some times shuts up the way for a right participa tion by other concerned Friends in the voca service of a meeting.

Let us look in another connection at ou Quarterly Meetings, as they usually are Where is our *practical* testimony to the effi cacy of public silent waiting? Is it *eve* borne on such occasions? Have we renounce our belief in it, or have we grown weary witl its exercise? Surely there can be no stronge testimony to the great truth, that the Lor teacheth His people through the *immediat* revealings of His law, than is borne, when large public meeting is *gathered into* and *hel in* a living silence.

Then, while we fully recognize the blessin of a living gospel ministry, whether offere through the few words or the many, we affection ately extend, in connection with our large Quar terly Meetings, the word of exhortatio "watch"—watch earnestly each one over hi own spirit; then, when thus assembled, w will not miss the offered blessing that is de signed for our spiritual refreshment, whethe it come to us through the instrumentality o the spoken word, or through the immediat revealings of the "word nigh in the heart."

NOTE.—A correspondent asks why it i that we have so few local items in the Intelli gencer, giving matters of information in re gard to our Society. Such information woul be especially desirable, says our friend, t those isolated from the body of the church

We may say, in reply, that such matters o local information are always acceptable t us, and we have often appealed to Friends i different localities, to make our paper medium of communication between the wide ly separated bodies of our members. Let al who agree with our correspondent in thi matter, consider whether they have anythin of the kind to offer.

DIED.

HOOPES.—On the 26th of Twelfth month, 1873, t the residence of his son, Samuel H. Hoopes, in ondon Grove Township, Chester Co., Pa., John P. oopes, in the 90th year of his age; a member of ondon Grove Monthly Meeting. The deceased was ne of those peacefnl unobtrusive characters whose hristianity is made manifest in his daily walks; ossessing a kind and benevolent heart; he was ver ready to supply the wants of the needy, and is genial countenance spread a ray of sunshine in ircles where he mingled. His sickness was pro-racted, but, through it all, patience was exempli-ed; and those who visited him at this period, be-eld that serenity of mind and quiet resignation, hich gave evidence of the contentment that dis-rms death of its terrors, and the grave of its vic-ory.

WORRALL.—On 6th of Twelfth month, at her esidence, Nether Providence, Delaware Co., Pa., ary Ann Worrall, in the 66th year of her age; a ember of Chester Monthly Meeting, after a linger-ng illness, which she bore with Christain patience nd resignation.

TEST.—At his residence in Camden, New Jersey, n the 28th of the Sixth month, 1873, Richard W. est, in the 62nd year of his age; a member of addonfield Monthly Meeting of Friends.

ANCIENT DISCIPLINE.

(Continued from page 732.)

In 1765 "Agreed that the nine following ueries be distinctly read and deliberately onsidered in each Preparative and Monthly Meeting preceding each Quarterly Meeting, t which times Friends may have the oppor-unity of making such observations as may end to excite to vigilance and care, in the Diligent exercise of our Christian Discipline nd promote a united Labor for the good of he Church; and in order to convey a gen-ral account of the State of Friends in such ases as may be most immediately necessary o the Quarterly Meeting full and explicit nswers to be given in writing to the first, econd and ninth of said queries three times n the year, and once in the year, that is to ay at the Preparative, Monthly and Quar-erly Meetings next preceding the Yearly Meeting, that the said nine queries be in like anner read and considered, and each of hem particularly and distinctly answered in vriting, in order to convey to the Yearly Meeting the most clear account of the state f the said meetings."

These queries were nearly the same as hose adopted in 1755, omitting the 6th, 7th, th and 12th. The following are briefly the hanges: In the first "unbecoming" was ubstituted for "indecent." In 2d, changed o read "As becomes the followers of Christ." n 4th omit the word "all" before "other ccasions." In 7th (formerly 10th) to read who they are possessed of," &c. In 8th formerly 11th) to read "trade *or* business," nd "ground *for* fear."

The substance of the four omitted queries are included in the following additional minute:

"And we further propose that in the Preparative and Monthly Meetings when the foregoing Queries are read Enquiry be made

"Whether any Young or Single Persons make proposal of Marriage with each other without consent of Parents or Guardians, or keep company with those who are not of our religious Society upon that account, and if Parents give their consent or connive at their Children thus keeping Company or Marrying with such, are they dealt with according to our Discipline, or are there any professing with us who have been present at Marriages accomplished contrary to the rules of our Discipline.

"Whether any Widowers or Widows make or admit of proposals of Marriage too early after the decease of Husband or Wife, and rights of Children not neglected.

"Whether Friends are careful to make their Wills and to settle their outward Estates whilst in health, and to apply public Gifts and Legacies to the uses intended by the Donors.

"Whether any remove without Certificates or come from other places appearing as Friends who have not produced Certificates, and Whether due care is taken to keep a regular Record of Births and Burials?

"And it is further recommended that all contention and personal reflection be kept out of our meetings, that all Friends be careful to keep out of heats and passions and doubtful disputations, and that we suffer no turbulent, contentious persons among us, in ordering or managing the affairs of Truth, but that the same be managed in the peaceable Spirit and Wisdom of Jesus, with decency, forbearance and love to each other."

In 1776 the 7th Query was altered to read as follows:

"Are Friends clear of importing, purchasing, disposing of or holding Mankind as Slaves? and do they use those well who are set free, and are necessarily under their care, and not in circumstances through non-age or incapacity to minister to their own necessities? And are they careful to Educate and encourage them in a religious and virtuous Life."

It may not be uninteresting to know the style of reports formerly sent from the Monthly Meetings both before the queries were adopted and for some time thereafter, and from some old ones in my possession I will give the following:

From our Mo^{ly} Meeting of E. Nottg^{m} held ye 19th : 5th mo., 1735. To ye Quarterly Meeting of Business at Concord ye 11th of ye 6th mo. following.

Dear Friends:—After ye Sallutation of our Love to you these may inform you t^t^ by acc^tts^ from our Several Preparative Meetings we understand Love and Unity is in a Good Degree Maintained, Meetings pretty well attended considering ye Season and ye Discipline put in practice over what may appear Disorderly, and Do concur with Some papers from Monoquicie and Opeckon Directed to the Quarterly Meeting. So not having further to add, we remain your ffr^ds^ and Brethren in ye fellowship of Truth.

Signed by order of ye s^d^ meeting, by

JN^O.^ CHURCHMAN, *Clerk.*

John White, Joseph England, Morris Reece and Henry Reynolds are appointed to attend ye Quarterly Meeting.

From Goshen Monthly Meeting held on the 21st Day of ye 5th month, Anno Dom., 1735.

To the Quarterly Meeting to be held at Concord the 11th Day of the 6th Month next Ensuing—Greeting—

Dear Friends we do hereby let you understand that the several Preparative Meetings belonging to our Monthly Meeting being called over we have accounts that Meetings are Pretty well kept up both on first days and week days, and Friends in General in a good degree of Love and Unity and care taken to put the Discipline of Truth in Practice when anything appears disorderly.

No further business to the Quarterly Meeting.

Signed on behalf of ye s^d^ Monthly Meeting per RICHARD JONES, *Clerk.*

Representatives:—Aaron James, Isaac Haines, John Williamson, Robert Benson.

From our Monthly Meeting of New Garden, held at New Garden ye 26th day of ye 5th mo^th,^ 1735.

To ye Quarterly Meeting to be held at Concord ye 11th day of ye 6th mo^th^ next.

Dear Friends:—These are to acquaint you y^t^ by acco^ts^ from our Preparative Meetings we find y^t^ Meetings are pretty well kept up, and Friends in ye Maine are in love and unity, and where anything appears to the contrary care is taken to have it amended.

And we Desire to be informed whether it is allowable for Friends to be concerned in lotterys; having no other Business at present we conclude your friends and Brethren in ye Truth. Signed in and on behalf of our s^d^ meeting by BENJ^A^ FFRED, *Clerke.*

We appoint Willm Miller, Benj^a^ ffred, Alexand^r^ Underwood, Thos Jackson, Andrew Moore and Willm Evans to attend ye Quarterly Meeting.

The following is from Darby:

"Samuel Bunting, Adam Roades, Samuel Sellers, Joseph Bonsall are appointed to attend the Quarterly Meeting.

"*Dear Friends:*—We have only to offer to ye Quarterly Meeting that things are pretty well amongst us—endeavors used to put the Discipline of truth in practice—Meetings pretty well kept and friends generally in love and unity. RICH^D^ PARKER, *Clark.*"

The following being somewhat torn and defaced is believed to read, "From our Monthly Meeting of Fairfax, held at Monoquisay ye 27th Day of ye 1st Mo., 1753.

To the Quarterly Friends to be held at Concord ye 12th day of the 2^d^ Month next.

Dear Friends:—These comes with the Salutation of Brotherly Love in order to acquaint you that our Meetings are kept up and pretty well attended. Love and Uuity in a good degree is maintained among . . . . . part of friends where things appear disorderly care is taken for amendment. We also desire to know of the Quarterly Meeting how Children are deemed to stand mong friends whose father only had a rite among friends in the Children's minority and was also denyed in the same. So not having any further Business to offer at this time shall conclude, and subscribe ourselves your loveing friends, Brethren in the Blessed Truth.

Signed by order and on behalf of our said meeting by DANIEL MATTHEWS, *Clerk* at this time."

Only one Friend appears to have been appointed Representative J. M. T.

"USE gentle words, for who can tell
The blessings they impart?
How oft they fall, (as manna fell)
On some nigh-fainting heart!
In lonely wilds, by light winged birds,
Rose seeds have oft been sown;
And hope has sprung from gentle words
Where only griefs were strown."

EXTRACTS FROM A PRIVATE LETTER.

OTOE AGENCY, 12th mo. 21st, '73.

Deborah F. Wharton—My Dear Friend:—When Barnaby brought to our door the wagon load of boys, the first morning of school, and I saw the kind of material we had to mould into shape, I was almost ready to conclude it was a hopeless undertaking; and they were necessitated too to occupy our sitting-room for school purposes, as the schoolhouse was getting repaired.

Some of the largest and rudest boys of the tribe, who gave me so much trouble last summer, when they would occasionally come, constituted a part of the number. However, we decided at once to make the best of it, and go to work in earnest, and see if we could not effect a change, and induce them to become better boys, feeling we had unlimited

ol not biased by parental influence. In ort time their wild, untamed natures ed to change, and they behaved them- very creditably.

hink I can safely say that, thus far, we succeeded beyond our most sanguine ex- tions; for I did apprehend, at the out- considerable trouble. We teach from o five hours a day, and have sewing for irls, whenever possible, three afternoons week.

e think the children are quite indus- ; if not reciting they are generally ng words or asking for something to on their slates. There are five classes: abet, Primer, First, Second and Third er. Three read in Mc Guffy's Third er and six in the Second. They do not, t, pronounce their words distinctly, nor stand very well what they read, nor will until they know the meaning of words, application and connection in sentences; n order to familiarize them in that par- r, I give them short sentences to write ir slates, showing the meaning thereof illustration of objects in different ways. prepare and recite a spelling lesson from reading books, also one from those little rs sent in the box. The scholars mani- reat pride in having a well learned les- o as to merit 10, the number indicating ect recitation. Quite a degree of emu- is aroused, too, among some of them ing to stand head of the class. They heir books home and work faithfully heir lessons until they are learned. My ant hears the Primary classes, and they em to be doing well. Those charts the box are a valuable addition—also rithmetics, as I can now have two class- d would be glad if I had a dozen prac- r written arithmetics, adapted to juve- asses, containing examples for them to n their slates, as some of them can add, ct, multiply and divide quite readily. f the boys studies Geography, and there ur others who I think could study it eadily if I had the books; I would be o have six Primary Geographies, sim- as much as possible.

school-room is now very comfortable, we only had the desks I see no reason e could not have as good order and as sciplined a school among Indian chil- s among any others. Now they are d together on uncomfortable benches, cessitated to have their copy books on and to write a few at a time, chang- nd as it suits, so that I find it a diffi- atter to observe as good order as de- .

r the clothing came I selected suits for each of the boys and a cap, and to each of the large boys a vest, and when dressed the contrast was so striking compared with their Indian costumes, that I really thought they looked more attractive than white children. Not one of them has worn a blanket in school since, and I think without doubt they will continue to dress in citizens' dress if clothing is furnished them. I am sorry we have not shoes for them, as their parents are not here to prepare their moccasins and several of them have nothing to protect their feet from the cold ground. There were three pairs of boys' shoes and three pairs of girls' shoes in the box that answered, and we got one pair exchanged, but the rest were too small. When those who have gone on the hunt return it will require an additional supply of both coats and pants for the large school boys; we have more than sufficient for the younger ones.

Part worn clothing is very gratefully received, especially with the old people, and more would be very acceptable. We have given but little to the young and middle aged married people, for we thought they were better able than the young and aged to take care of themselves. I would be glad to have more stockings for the school children. Would be glad to have a dozen or more thimbles of different sizes for the school girls, also more pieces for patch work, some delaines too, as one of the girls has commenced making a delaine quilt. Each one made herself an apron, and we want them to make other garments from material we have as soon as we get them prepared.

At the close I told the children Christmas day might be a holiday if they wished, but they seemed to prefer school. Then I told them that all who were in favor of school might raise hands, and nearly all were raised. Next day I had 25, and even those who voted no school were among the number. We prepared some refreshment as a surprise to them and invited them in the house to partake of it, which treat they seemed to relish very much.

Some of the Copy books thou gave me when here are finished, others are in progress and when done I will send them.

I have endeavored to furnish you a correct statement of the condition of school, etc., and hope in my next communication I will still be enabled to say, "The work is progressing."

I am always glad to hear from you, and hope you will freely express your opinions in reference to school or whatever matters you see proper.

With affectionate regard thy friend,

SIBILLA E. GRIEST.

A few days after the receipt of the above the sad intelligence reached us of the destruction by fire of the dwelling of J. W. Griest, at the Otoe Agency. The inmates only escaped with their lives, and in their night clothes, the house and its contents being entirely consumed. The agent was at the time absent on business. When he returned he found the home he had left a few hours before a heap of smoking ruins. The sympathy called forth by this sad event led to immediate action for the relief of our dear friends, and a box of needed articles is now on its way to them. When further particulars are learned, more of such aid will no doubt be needed.—Eds.

Simplicity and Sincerity.—Simplicity is that rectitude of soul which forbids a too anxious attention to ourselves and our own actions. This amiable virtue is very different from sincerity, and far excels it; for we often see very sincere persons who are devoid of simplicity. They would not pass, indeed, but for what they are, but they are continually apprehensive of appearing to be what they are not. The child of simplicity affects neither virtue nor truth, and is ever inattentive to that self of which the generality are so jealous.—*Fenelon.*

For Friends' Intelligencer.

LECTURES.

A friend in attendance at Dr. Lord's lectures has kindly furnishedthe following abstract:

A popular course of historical lectures by Dr. Lord, twenty-five in number, was commenced on the 6th of First month, 1874. Despite a disagreeable rain storm, the floor of Concert Hall was well filled before the appointed hour of twelve.

The glory of the ancient civilization, commencing with the Roman Empire, before the Christian Era, was the subject of the first lecture.

The desire for conquest existed in the minds of the Roman people from the earliest period, and with the addition of new territory they preserved whatever was valuable. Acquisition but not destruction was their policy.

A good government consolidated the Empire, and laws then established adorn our statute books. No purer eloquence exists than that which has been transmitted by her statesmen, and in the ages which have intervened no orator superior to Cicero. Learning and the arts flourished, and the wealth which flowed into her treasury produced the most astonishing results. Gold, though n than twenty times its present value, was s tered with lavish profusion. There were vate citizens whose annual income was millions of dollars, and luxury increased cordingly. The face of the country wa namented and improved. Expensive r made transit easy and safe. Her comm extended to every sea. The sailing ve attained great perfection, and the spee them without the intervention of steam not since been equalled. Courtly man prevailed among the wealthy, and the nity of the Senate we would do well to tate. For nearly five hundred years the ernment remained unshaken, and any atte at sedition was quelled by strong mili power.

There are some qualities in the mili hero which commend themselves to the miration of the world—patriotism, cou and fortitude under suffering—but war, l ful in its character, is now, always and ever to be deprecated. Rome, in the ze of her glory, contained within herself elements of ruin; half her population slaves, with no loyalty, no incentive to tuous action.

The second lecture, although a dark ture, embraced instructive lessons for terity. Her rulers became corrupt, profli pervaded all classes; the unscrupulous suit of wealth and unlimited indulgenc degrading amusements, with the absen all religious restraint, opened wide the f gates of ruin. Woman, who should al be the guardian of public morals, faile fulfil her mission, and the dignity of th man matron was lost in the degraded thing or the abject slave. Hospitals public charities were unknown. The oppressed and without virtue, fell into l less degradation and despair; with this of society there was nothing to preven Roman people from falling an easy pre a stronger and better element. May w hope that while we are ignorant of son the arts which they possessed, that the tice of virtue, stimulated by an indu philosophy will place us above the rea so sad a catastrophe. These are some o leading thoughts contained in two disco of more than an hour each, which must left on the minds of the hearers impo lessons. The speaker disclaimed the that civilization was swinging to and fro a pendulum. returning at intervals whence it came, but rather adopted the ably truer one, that it was governed by mutable laws, instituted and sustaine Divine energy, which if obeyed would to a higher and purer development.

From the Liberal Christian.

THE HOMES OF COWPER.

BY A. A. LIVERMORE.

Villiam Cowper, one of England's purest ts, was born November 15, 1731, in Great khamsted, and died in East Dereham il 25, 1800.

n visiting the part of the country where assed a considerable period of his life— n 1767 to 1778—we were attracted by the et memory of the poet to look up the es which he has consecrated by his labors sufferings. These were Olney and Wes- Underwood, situated about one or two es apart. July 22d and 23d, 1873, found n these endeared haunts of the author of he Task."

How distinctly the day and places and ry little incident stand out on the tablet memory! It had been one of the genuine nmer days, so rare in England—hot, dry l sunshiny. We had visited Bedford, and tow, and Northampton, and came to pass night at this quiet town of Olney, embos- ed among lovely English scenery, the adows of the Ouse, a stone-built tile-roofed age, remaining, probably, not very unlike at it was in days of yore. On one side is railroad station, and you drive up from t to one long street with some offshoots, l a sandy public square or market-place, h the Bull Inn, a tall-steepled church, and lain rural population.

The house where Cowper lived in Olney is w occupied by a tailor, and we were shown out the premises, in which there is nothing y peculiar. It is a three storied building, h stucco walls, small windows, narrow es and very ordinary inside rooms. The nt is, as some of Cowper's letters describe to the north, and looks out upon the not ractive public common, one large and an- nt yew tree and the hotel. But back of house is a garden, and here Cowper had s retreat in a Summer-house, which looks t upon fields and orchards, and the er lazily flowing and the long picturesque idge. This Summer-house stands to-day as was eighty years ago, with the very walls d floor familiar to Cowper. Across the ighboring inclosure was what was called e guinea-walk, because the poet paid a inea a year to have the privilege to cross is lot to visit the parsonage of his friend, ev. John Newton. Here, on the other side, e the beams and broken walls, still remain- g of the cobbler's stall where the poet com- sed the beautiful hymn—

"Oh, for a closer walk with God,"

d taught it to the cobbler instead of his te ditties, that he might have something more elevating and inspiring. Here, in this low little square Summer-house Cowper composed many of his immortal poems and most of his sacred songs which were specially written for the "Olney Hymns," the publication of Newton and Cowper, of which Cowper wrote about 64 pieces and the clergyman 284. . . . . .

Cowper wrote beautiful letters—Southey calls him the best of English letter-writers—and many of them are dated from Olney. Here he lived in the family of Mrs. Unwin, being himself a bachelor, and he found his chief delight in quiet family life, the friendship of Mr. Newton, the studies of a literary recluse, the care of his rabbits and other pets, and kindly offices to the poor of the neighborhood. Lady Hesketh, his cousin, was another ministering angel to the unhappy poet, and she and Mrs Unwin did much to render his life and genius fruitful to the world, and bring out those strains which have endeared his name to all generations.

We found that so many intervening years have not effaced the memory of Cowper from Olney and its neighborhood. His house, garden, walks, trees, Summer-house, and his pew in church, are all identified to the travellers of to-day. Some little embroidery is very apt to gather on the edge of these local reminiscences, but there is no reason to call in question the general validity of human testimony.

The poor agonized genius, who was often entirely beside himself with morbid fits of gloom and religious despair, must have found in this rural tranquil abode much to soothe his agitated spirit and "minister to a mind diseased." Nothing of earthly mould could certainly be better adapted to pluck out the thorn of a rooted sorrow than this charming English scenery, and Cowper testifies by his frequent introduction into his verse of the river, the bridge, the meadows, the trees, the feeding flocks and herds, the rustic folk, the few and simple pleasures of the poor and the whole complexion of society in this humble town that he was no idle recipient of the influences of nature and human life.

It was our custom to bring away from each noted place we visted some characteristic photograph or sketch, and the pictures of Cowper's mother, the Summer house, the oak in Yardley Chase—old as William the Conqueror, of which we obtained a specimen of the wood—the rustic bridge, the colonnade of trees, the house at Weston Underwood and the church where Cowper worshipped, were some of the trophies we captured.

We seldom have met a finer description of a tree than this of the above-mentioned oak, torn and battered, which is still standing:

"Thou wast a bauble once—a cup and ball
Which babes might play with; and the thievish jay,
Seeking her food, with ease might have purloined
The auburn nut that held thee, swallowing down
Thy yet close-folded latitude of boughs.
Time was when, settling on thy leaf, a fly
Could shake thee to the root, and time has been
When tempests could not."

The ride of a couple of miles to Weston Underwood was through a lovely undulating country with fine outlooks over the sheep downs, neat cottages and the haying and harvesting season of old England. Here we alighted at another door, which had often had its threshold crossed by Cowper. Here he lived about two years in this nice and well-kept house, and we saw on one of the windows of his bed-chamber these lines written with a diamond on the glass just seventy-eight years ago to a day to the date when we were in the same spot, viz: July 26, 1778:

"Farewell, dear scenes, forever closed to me,
O for what sorrows must I now exchange ye."

Another point of interest was the church at Weston Underwood, where Rev. Thomas Scott, the commentator, preached, and Cowper worshipped. It was undergoing repairs, and we were pointed to a pew in the gallery where he sat. A still more characteristic sight was at one of the doors near his house where some girls were sitting together and making lace. Still, after nearly a century, the same occupation is found here as is described in the following passage in "The Task:"

"Yon cottager. who weaves at her own door,
Pillow and bobbins all her little store.
Content though mean, and cheerful if not gay,
Shuffling her threads about the livelong day,
Just earns a scanty pittance and at night
Lies down secnre, her heart and pocket light.
She, for her humble sphere by nature fit,
Has little understanding and no wit,
Receives no praise; but though her lot be such
(Toilsome and indigent) she renders much;
Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew;
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.
Oh happy peasant! Oh unhappy bard!
His the mere tinsel, hers the rich reward;
He, praised perhaps for ages yet to come,
She, never heard of half a mile from home;
He, lost in errors, his vain heart prefers,
She, safe in the simplicity of hers."

. . . . . Cowper's career was a remarkable one. Most of his best work was done after he was fifty years of age. Repeatedly falling into aberation of mind, and almost always trembling on the verge of insanity, his verse is not only admirable for "rhyme" and rhythm, but also for "reason." His pen early pleaded the cause of peace, of anti-slavery, of humanity to animals, of freedom and education to the masses, of Christian progress and civilization. Endowed with an exquisite organization, his brain tender as a sensitive plant, and his nerves responsive as the strings of an Æolian harp to ev breeze that blew over them, whether soft rough, his moral sensibility was as acute his physical. As a Christian psalmist a lyrist, few in any age or language ha equalled the pathos or beauty with which has painted the graces and virtues of spiritual life, or have voiced with a deeper truer emphasis the cry and yearning of soul after its God and Saviour.

From The Christian Register.

"LEAD ME."

My Father, take my hand, for I am prone
To danger, and I fear to go alone.
I trust Thy guidance. Father, take my hand,
Lead Thy child safely through the desert land,
The way is dark before me; take my hand,
For light can only come at Thy command.
Clinging to Thy dear love, no doubt I know,
That love will cheer my way where'er I go.
Father, the storm is breaking o'er me wild,
I feel its bitterness, protect Thy child.
The tempest clouds are flying through the air,—
O, take my hand, and save me from despair.
Father, as I ascend the craggy steep
That leads me to Thy temple, let me keep
My hand in Thine, so I can conquer time,
And, by *Thine aiding*, to Thy bosom climb.
Father, I feel the damp upon my brow,
The chill of death is falling on me now.
Soon from earth's flitting shadows I must part,—
My Father, take my *hand*, Thou hast my *heart*.

S. D. R.

From the Manchester Friend.

EVENTIDE.

How welcome is rest to the weary
Who feel that the day's work is done,
When the hearth of the dear home is cheery
With th' warmth and the light that is won.

The cattle rejoice in the manger,
The sheep are secure in the fold,
The door is ajar for the stranger,
The warm corner waits for the old.

No neighbor is needy or lonely,
But many we fostered as friends,
Enrich us by offering only
The love that in fellowship blends.

We talk not of God in such phrases
As hide or entangle the truth,
Nor sing with the dreamer who praises
The sensuous visions of youth;

But humbly avow that we know not
The form of the Fountain of Light,
Whose boundless bright harmonies flow not
From aught that is subject to sight.

Our hope is eternal progression,
With Charity fruitful in all,
For Time never knew retrogression,
Nor God e'en a thought could recall.

But o'er us, around us, and in us,
Abideth the Giver of Might,
Who, tenderly teaching, would win us,
To trust that the true is the right.

So sink we to slumber unfearing,
Assured that our Father is nigh,
And wake up the morrow revering,
Or sleep on, unquestioning why.

Robt. B. Holt.

[From Cassel's Magazine.]

GREENWICH TIME.

Never has science a more pleasant retreat
an Greenwich Observatory appears to be
is bright summer morning.

For all its pleasant aspect, however, the
ea of exploring it is decidedly a formidable
e. At the very entrance gates one feels
ddenly convicted of the most abject ignor-
ce. Here are mysterious metal pins fixed
the wall for the determination of British
easurements, and the question at once
ses, What have these to do with astronomy?
en there is a great clock-dial, on which the
urs are reckoned, from one to twenty-four,
d which is popularly believed to be kept
ing by the sun.

Determined to clear the way as he goes on,
visitor makes these outer difficulties the
jects of his first inquiries on gaining ad-
ttance, and he discovers to his amazement
t the very length of his trousers, and the
of his coat, and the height of his hat,
ve all been determined by measurements,
ed upon the motions of the heavenly bod-

A tailor's yard measure, it appears, bears
ertain proportion to the length of a pendu-
n which, under specified conditions, beats
curate seconds of time, and seconds of time
determined by astronomical observation.
the tailor wishes to verify his measure, he
only to bring it to the Observatory gate,
ere he will find a standard absolutely ac-
ate. As to the clock, it is an astronomer's
ck, and astronomers know nothing of
M.'s and P. M.'s; their calculations are
ficiently complicated without them. The
ion that it is kept going by the sun is, it
d hardly be said, a delusion.

On passing the outer portal of the Observa-
y, the visitor finds himself in an open
rt-yard, with an irregular pile of build-
s on his left hand. Entering a low door-
y in one of these, he is at once interested to
cover that he is really at what may be
sidered the fountain-head of all our com-
ations of time. The chief business of
enwich, as all the world knows, is to tell
the time of day, and in this small and
newhat mean-looking apartment is the
at telescope by which observations for
purpose are effected.

This instrument—the transit circle, as it is
nically called—is twelve feet in length,
its largest glass is eight inches in diame-
It is suspended by the middle between
massive stone buttresses in such a man-
as to permit of its sweeping the sky in a
ight line overhead, though it cannot be
red to the right or left.

We have arrived, let us suppose, a little before noon: the sun is about to cross the meridian, and an observation is to be made. Shutters in the roof are thrown open, the great telescope is swung up and fixed in position, and an observer seats himself at the lower end of it. While we are waiting for the great luminary, let us take a peep through the instrument. All that can be seen is a number of vertical lines—technically called wires, though they are in reality so many pieces of cobweb—stretched across the field of observation at irregular distances. The centre one is the celebrated meridian of Greenwich, or at all events it represents it, and it is curious to reflect that from this centre line ships of all civilized nations, and in all parts of the known world, are reckoning their distances; that this little piece of cobweb is, practically, all that divides the world into eastern and western hemispheres.

While we are peering along the telescope, the drowsy tinkling of innumerable clocks is heard through the still summer air, and we begin to think that for once at least the sun is behind time. If not, then it seems plain that all the Greenwich clocks are wrong, a supposition which is quite at variance with all our traditional ideas of the place. On inquiry, it is gratifying to find that our faith in Greenwich time pieces is perfectly justified, and that it really is the sun which is behind time. The apparent motion of the sun, as everybody knows, is really the motion of the earth. Now the earth moves around the sun in a kind of oval pathway. When she is on either side of this oval her motions are accelerated, and the sun will cross the meridian before he is due. Just now, however, we are at one end of the oval, and the earth moves slowly, and, as we see, the sun is behind his time. It is clear, therefore, that if the Greenwich clocks were to be regulated according to the time at which the lord of day puts in an appearance at this little cobweb, they would require constant alteration. They are, however, set to record the average time of his transit. This never varies, and twelve o'clock "Greenwich mean time" is simply the mean or average time at which throughout the year the sun crosses the meridian.

Let the observer now resume his watch at the instrument. What he has to do is to record the precise instant at which the sun's edge or "limb," as astronomers express it, passes that central "wire." In any single observation, however, he may be a little at fault, and for the sake of greater accuracy, therefore, he will note the instant at which it passes over all the "wires," and then strike an average between them.

Slowly the sun creeps up to the first line and the observer lightly taps a little spring

attached to the telescope. The second "wire" is reached, and again the spring is tapped, and so on throughout the whole of the seven or nine webs employed in the observation.

(Conclusion next week.)

Mutual Aid Association stated meeting, on Sixth-day Evening, First mo. 30, at 8 o'clock.

ALFRED MOORE, *Secretary.*

The Central Employment Association, with an exhausted Treasury and an increased demand for work, solicits aid. Its members visit applicants for Charity or Sewing before furnishing either. All articles made are distributed to the poor.

Donations in goods or money may be sent to

President Elizabeth F. Williams, 617 Franklin St.
Treasurer Margaret S. Conard, 821 Marshall St.
Secretary Lydia T. Hallowell, 2014 Ogden St.
Elizabeth J. Pike, 536 N. Fourth St.

MUTUAL AID ASSOCIATION OF FRIENDS.

The first stated meeting of this organization was held Fourth mo. 24th, 1871, and its membership and usefulness have gradually increased, till it now has 81 members (one having recently deceased). It is founded on the basis of right and not charity, all members, irrespective of their financial condition, being expected to avail themselves of its privileges in case of sickness or death.

The past year has shown more fully the workings of the Society. 12 members have been reported on the sick list in the aggregate 86½ weeks, and the sum paid for sick and funeral benefits was $487.50.

$200 was invested, making a total investment of $2200 in Philadelphia City Loan, costing $2247.75, and the balance in the Treasury was $142.74.

Some changes have recently been made in the terms of membership, reducing the entrance fee to those from 18 to 42 years of age, and increasing it in older ages. The life membership charge has also been advanced.

The larger the membership, the more successful will be the workings of the organization, and the greater amount of good accomplished.

There are many, both members and professors, with Friends, (and especially women) who would do well to avail themselves of its advantages. Copies of the Constitution can be had of the Secretary at 22 N. 7th St., Philadelphia.

At the recent annual meeting the following officers were elected:—President, Isaac G. Tyson; Vice-President, Jacob Lundy Brotherton; Secretary, Alfred Moore; Assistant Secretary, Rachel A. Tyson; Treasurer, James Gaskill; Trustee for 3 years, Samuel S. Ash (Wm. Hawkins and John Saunders holding over); Visiting Committee, Samuel S. Ash, Elisha Fogg, Edward H. Cleaver, Mary R. Chandlee, Hannah F. Barnett, Rebecca L. Tyson. J. M. T.

A meeting of the Central Committee on Indian affairs will be held on Fourth-day Second month 4th, at the close of the meeting for worship, at Race St. Meeting House, 15th and Race.

Members of the Indian Aids, throughout the Yearly Meeting, and any others interested in the Indian work, are invited to attend. The Otoe Indians, under the care of our Yearly Meeting, having been unsuccessful in their hunt, will require our special care. Part of the goods and clothing sent by Philadelphia Indian Aid has been destroyed by the fire.

MARY JEANES, *Clerk.*

Phila., 1 mo. 20, 1874.

ITEMS.

MINERS IN ENGLAND are warned of dangers of explosions in coal mines by electricians, who from barometrical observations, can tell when there likely to be a great escape of gases. When the pressure of the atmosphere is great the gases are pent up, the subsidence of the pressure allows the to escape, and when the change is sudden and marked, the gas pours out in great volumes, and may, if precautions are not taken, explode and cause great damage to persons and property.

COLONEL GORDON, R. E., the English delegate to the Danube Commission, from Constantinople to Egypt, has accepted the offer made him by the Khedive to continue the exploration of Central Africa begun by Sir Samuel Baker, and has started on his perilous journey.—*Exchange Paper.*

COMPASS DEVIATIONS.—In examining the causes of the deviation of the mariner's compass on shipboard the influences of the hulls of iron vessels have long been demonstrated. But, in addition to other disturbing causes, it is now said that the varying distribution of heat over an iron hull is also a disturbing influence, and a contemporary gives some curious instances of it. A steamship going up the Red Sea, had the blazing rays of the sun striking on one side in the morning and the other side in the evening, the result being a marked difference in the deviation. A steamship voyaging from Liverpool to New York, passes through cold polar and warm Gulf Stream currents in alternate bands between Newfoundland and Nantucket, causing a deviation of ten degrees. A ship in port with hot sunshine on one side and the cool shade upon the other, sometimes shows similar compass deviations.—*Ledger.*

THE Postmaster General of New Zealand, who has been for some time in this country making arrangements for the new "through mail" across the American Continent, between England and Australia, has completed all the details, and the first steamer is expected to sail from San Francisco for the Sandwich Islands, Fiji and Sydney on Saturday, January 31. From London to Sydney, by this route, the time of transportation is expected to average about four two days, a saving of five days in the time heretofore taken for the transmission of the mails between England and Australia by way of the Suez Canal. The new route opens also a direct mail communication between the United States and Australia, and thus will be of much benefit to this country.—*Ledger.*

AN economical improvement has been introduced on an Eastern railroad, by which a great saving of coal is made. It consists of a coil of pipe placed inside the smoke-stack of the locomotive, and connected with the pump which supplies the boiler. The cold water from the tender passes through the pipe, and is heated by the exhaust steam and spent heat from the flues.

THE New York *Christian Advocate* furnishes an interesting item concerning "Uncle Tom's cabin." It says: "This book was written originally in weekly chapters for a paper in Washington, "The National Era," published by Gamaliel Bailey, from June 5th, 1851, to April 1st, 1852. On its appearance in book-form the United States' sales reached 10,000 in eight weeks, 100,000 within a year, and 313,000 by April 28th, 1856. Thirty editions were published in London in six months, and more copies sold in England than any book, except the Bible and prayer-book. Translations have appeared in French, German, Dutch, Spanish, Swedish, Danish, Portuguese, Italian, Welsh, Russian, Polish, Magyar, Wendish, Wallachian, Armenian, Arabic, Romaic, and it is said there are versions in Chinese and Japanese.

'RIENDS' INTELLIGENCER.

TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

OL. XXX. PHILADELPHIA, FIRST MONH 31, 1874. No. 49.

ED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

UNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
ublication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

e Paper is issued every week.
e THIRTIETH Volume commenced on the 1st of Third h, 1873, at Two Dollars and Fifty Cents to subscribers ving it through the mail. To those receiving it gh our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
is desirable that *all* subscriptions should *commence at eginning of the volume.*
MITTANCES by mail should be in CHECKS, DRAFTS, or MONEY-ORDERS; *the latter preferred.* MONEY sent by mail e at the risk of the person so sending.
AGENTS:—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Stratton, *Richmond, Ind.*

CONTENTS.

Memoir of Elizabeth Newport	769
The Interval of Stillness	774
Lectures	775
EDITORIAL	776
MARRIAGE	777
OBITUARIES	777
Letter from Santee Agency	777
Friends' Historical Association	778
Ancient Discipline	778
Friends Amongst the Freedmen	779
St. Petersburg—The Opening in Winter	781
POETRY.—The Prayer of Agassiz—Trials	782
Greenwich Time	783
Notices	784
Items	784

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 741)

Extracts from E. N.'s Note Book.

Tinth mo. 24th, 1861. What a striking logy between an unsoiled sheet and an un- ted life! May the remainder of my days d the evidence of purity stamped upon pages of this little book. "Thou hast a names even in Sardis, which have not de- l their garments, and they shall walk with in white; for they are worthy."—*Rev.* iii. By an increase of watchfulness may I w every thought and feeling brought un- the reign and government of the Prince Peace, so that I may be found worthy to lothed with the raiment of the "pure in rt."

Twelfth mo. 14th. Many and varied have n the exercises of my mind since penning the ve. During my late visit to Bucks Quar- what cause had I for thankfulness! Sure- He who promised to go before and open way, has been graciously pleased to pros- the embassy! And what now shall I ren- unto Him but the residue of my days! Thou who knowest the desire for an in- se of that which alone can insure an ac- ance with Thee, be pleased to keep the uplifted, that through all a watch may be ntained! And, oh Father! not only ate in me a "clean heart" and "renew a t spirit," but give me strength to bear, and fortitude to suffer all that Thou seest meet for me to endure! Let not thine hand spare nor thine eye pity, until judgement is brought forth unto victory, and my measure of suffering is filled."

Fourth mo. 6th, 1862. "Great and marvellous are Thy works, Lord God Almighty, just and true are all Thy ways, Thou King of Saints." Amid depression and poverty I can adopt this language. I read and hear much of many worthies who have passed from this state of being, calculated to interest and stimulate the weary traveller; but up to this date all that I have penned has been of a desultory character; though perhaps no one has had more cause to subscribe to the truth of the text above quoted, than poor unworthy I. When I take a retrospective view, many, many are the evidences that come before me of the infinitude of His wisdom, the marvellousness of His love and mercy, His omnipotence and the justness of His dispensations, adapted, as they are, to the wants and conditions of His children! Truly, who that has come to bow before them, but can say with the poet, "For all I thank Thee, most for the severe!"

My health and strength have so given out that sometimes when there are strivings within, there appears to be no energy to move the pencil.

Seventh mo. 28th. I have been reading Clarkson of late, a work which has always

interested me. I was especially impressed with a quotation from Barclay, "A man's conscience is the seat and throne of God, who is the proper and ineffable Judge, and who, by His power and spirit, can rectify its mistakes." Would that we as a Society were more concerned to remove the beam out of the individual eye, rather than seek occasion against a brother or sister, by which the spirit of discord is introduced and a feeling of distrust engendered, which is inimical to that which the blessed pattern inculcated as the life and spirit of vital religion.

8th mo. 12th.—This has been comparatively a day of rest. There has been a sense of quietude which leads me to commemorate and ascribe thanksgiving to Him who has graciously shown me not only the necessity of endeavoring to cast off some of the weights that have sorely pressed, but to trust all, surrender all unto Him whose "promises are yea and Amen forever."

12th mo. 30th.—A long interval, with many vicissitudes of experience, have passed since my last record in this little folio. I hope there has been some little attainment. Attended Baltimore Yearly Meeting, which was a season of favor. Also paid a visit to a dear relative, whom I found much reduced in strength, but very tender and loving in spirit. Not feeling it required of me to leave him to attend meeting on First-day, we had an opportunity in his chamber, wherein our spirits were nearly united, and ability given to speak of that which flowed in freshness and sweetness from the quickening spirit, the Divine word, a sense of which remained as a sweet savor till I took my departure.

I have, of late, taken a retrospect of the past, when it was my lot to be found, as I apprehended, in the fulfilment of a Divine requisition in the exercise of a gift entrusted to me; and I have regretted the inability I often labored under through the weight of mental exercise and the depression of the physical powers, to preserve an account of some very interesting interviews and opportunities with slaveholders and others, as well as the singular manner in which I was led from house to house in different sections of the country. Also, how the mind was preserved for the greater part, under the most humiliating baptisms I ever experienced, in trust and dependence upon Him, whose promises were verified, that He would "prepare the way, and open the hearts of the people." After reaching a habitation, it was no unusual circumstance to retire for the night, without the least sense of the object of our going into that particular neighborhood, farther than a belief that the obligation was to visit some of the families of slaveholders; but who or where to be found, or where to begin, I knew

Oh! how often upon such occasions, after ing my head upon my pillow, have I, un a suffering sense of the singular course which we were led, desired to receive s intimation of the direction for the next m ing. But the language of impression wa clear as if audibly spoken, "All thou has do is to repose in safety, and trust that Po which has hitherto sustained and furnis thee with light and strength sufficient for day and its requirements. Thou hast n of a renewal of physical strength; then pose thy trust in Me." Often, upon awak from an unbroken slumber of many hours, way or course to be pursued would be so cl as to leave no doubt as to the labor of the d But language fails to express the humiliat baptisms experienced upon entering the ho of those entirely unacquainted with our p ciples; and this peculiar manner of go among them even many of our friends did understand; and yet there never was an stance in which we were not almost imm ately sensible, upon sitting down in silence a solemnity, under which utterance was g erally made easy and fear removed, so t the Truth was delivered, always, however, w a guarded care to do it in a way that wo least shock the prejudices of education.

Some of these opportunities were signa crowned with an evidence of tenderness brokenness of spirit on the part of those mediately addressed, while sometimes the would sit, with eyes riveted upon my face, pressive of extreme dissatisfaction.

29th.—Oh! for a closer walk and a m perfect devotedness of spirit to the princip light and life, as revealed even to one so sl sighted and disposed to yield to doubts fears. Certainly no one has more need t I, to seek, and that continually, for a qua cation to draw near and to dwell by the w spring of Life, so that I may be endued faith and hope, and sustained amid the vi situdes and trials, many of which, tho deeply proving, are known only to Him sees in secret. My spirit has been refres by letters from my dear children, all bre ing the spirit of affectionate interest and cern for their mother. Sweet, indeed, is voice of sympathy from those who are a of our being, whom in infancy we have dled in our arms and pillowed upon bosoms, but who have now grown to the s ure of men and women, and have assumed themselves those responsibilities which can be fulfilled in the will of the creature. longer I live the more sensible I am of need of Divine aid, and the interest and s pathy felt for the young mother is inexpr ble. I feel with her in her varied duties

perplexities, surrounded as she is by those of quick and lively sensibilities, and who are very impressible, either for good or evil.

What need for watchfulness, that the maternal mind may be brought under right discipline, which shall have an influence in moulding the characters of their little ones, and imbuing them with a love for truth and candor and with a cheerful and happy spirit; and, at the same time, induce habits of industry and economy, and lead them *Home* to the principle of life and of love within them, inculcating early the doctrine of dependence of the creature upon the Creator. That we are so constituted that in order to enjoy happiness we must impart it to others. That although it is necessary for us to seek daily and hourly for help from our Father in heaven, yet this we can do while engaged in our duties connected with this life; and He who knows us more perfectly than we know ourselves, will accept the secret desire of the heart, and will bless the earnest appeal to be kept chaste and pure and preserved from the follies of the world, even though there be no sound of utterance.

There is sometimes a diffidence on the part of the mother, arising, it may be, from a sense of her own imperfections. She may have yielded to the spirit of impatience, and been brought thereby into suffering and feel her disqualification for the task of imparting the earnest desires of her heart for the good of her child.

This is a condition of mind painful to endure, but it will work out a renewal of strength and a qualification to enter into sympathy with the child, without which all labor is ineffectual; for this is the touch-stone, and when their little hearts are made sensible of this, it has a tendering influence, and an effect to "prepare the way of the Lord," and to "make His paths straight."

I was sweetly impressed, in our little meeting to-day, with the lines of the poet:

"The only amaranthine flower on earth is virtue—
The only lasting treasure—Truth."

Many Friends were out of town and the number was small, but there were some interesting children and young persons there, and it proved to be one of those seasons of refreshment to which the figure of the five barley loaves and few small fishes would apply. The opening was limited and the ability also, but there seemed to be a diffusion that might be compared to the dew of heaven. May it rest long enough on the branches to produce a growth.

Third month, 1863.—"Where no law is, there is no transgression." How just, how merciful are these conditions? Did we only live in accordance with the light manifested, need we know anything of the law of sin and death by sorrowful experience? Verily I believe not; therefore, if we transgress the law of life, the responsibility rests solely upon ourselves. How important that parents and guardians should impress the minds of children with the simple and efficient doctrine of obedience as taught by the great Lawgiver; and also the grievous effects of disobedience. Greatly have I sorrowed at times, in view of the pains and labor bestowed to initiate the young and tender mind into doctrines, rituals and ceremonies that, if depended on, will ever lead into formality and a lifeless trust in they know not what.

Sixth mo. 3d.—A variety of unforeseen events have transpired since the above date. Our Yearly Meeting has occurred, which was large and interesting, each session furnishing the evidence to my mind that the great Head of the Church was in our midst. An increase of interest was manifested on the part of the young, and the spirit of condescension prevailed notwithstanding for a little season, conflicting sentiments apppeared to produce a disposition opposed to the peaceable and benign spirit which can alone prepare the mind to offer a sacrifice comparable to the beloved Isaac of our hearts. Never was my mind so clearly impressed with the virtue of such a sacrifice, although it may cost great suffering. Yet if "the unity of the spirit in the bond of peace" cannot be preserved without it, I believe it is called for even on the part of those who are baptised with the true seed, and are able to discern that which is lifeless, though it be clothed with the form of godliness. My faith has been strengthened in the view, that as a tender father pitieth his children, so doth much more abundantly our heavenly Father manifest His love and tenderness toward those whose reliance is wholly placed upon Him.

Seventh month.—Uncle E. Hilles departed this life in his 80th year. His close was peaceful, though his sufferings had been extreme. His life had been one of usefulness, and I doubt not that admission was granted into that city the inhabitants of which "are no more sick."

Sixth mo. 26th, 1863.—A season not soon to be forgotten. Great alarm has prevailed in consequence of the cruel war and the near approach of the enemy. My mind was clothed with sorrow, but was preserved in quietness and trust, and the promise was soothingly remembered—"I will keep that man in perfect peace whose mind is staid on me, because he trusteth in me."

Third mo. 4th, 1864.—Many months have elapsed since my pen has traced a line within this little folio, and they have been marked

by a variety of circumstances. I have felt there was cause for thankfulness that in every hour of months of severe indisposition, the mind had been mostly preserved in patience and resignation, though at times the future was obscured; and I was left more fully to feel my dependence as the light which had shown upon my path was withdrawn. I am often admonished to live but one day at a time. "The life which I now live is by the faith of the Son of God," said one who had passed "through heights and through depths, through good report and through evil report," and had obtained "by grace through faith," an establishment upon a sure foundation. Oh, this establishment! this immutable foundation! this ever present faith under every pressure! that all things may work together for the more perfect redemption from all that pertains to self. I feel, of late especially, that it is a duty for those who profess to believe in the guidance of an ever-present loving Father, to preserve a cheerful aspect amid petty annoyances as well as greater trials; and if it be required of them to put on a garment of sackcloth, let them wear it *underneath* in quiet submission.

Eighth mo. 13th.—Have just returned from Atlantic City, where all was bustle and confusion. No enjoyment for me except that found in retirement, either upon the beach or in my own apartment.

This has been a day of great exertion for a tabernacle so frail as mine has become. Attended a funeral near Horsham of a young man whose transit was sudden, but who, I believe, found admission within the "pearl gates."

Ninth mo. 1st, 1866.—Although two years have passed since I have made a record upon these pages, and the interim has been marked with debility and infirmities, still I feel there is so *much* cause for thankfulness in the review, that language fails in its expression.

Third mo. 9th, 1867.—"Be ye perfect as your Father in heaven is perfect." What is perfection but a state of entire obedience to the unfoldings of light upon the understanding? This is the state to which we are called, and while it involves great self sacrifices, yet in proportion to the subjugation of our own wills, will the path be made clear and strength furnished to pursue it in cheerful reliance upon One without whose notice not a sparrow falls to the ground.

Third mo. 13th.—How much we not only suffer but lose for want of an abiding faith and trust in that Power which, if submitted to, would overrule for good the destinies of men! Oh, for a constant abiding upon the watch, that naught but the pure gold may be found within my borders!

Third mo. 20th.—"Be careful for nothing; but in every-thing by prayer and supplication with thanksgiving, let your request be made known unto God." Phil. iv. 6.

Third mo. 5th.—Oh! the goodness, mercy love and condescension of a tender Parent who permits no more to come upon His dependent children than He strengthens them to bear! Though tossed to and fro for a season apparently with no Pilot at the helm, yet as there is an endeavor to be still and turn the eye toward the heavenly port, there will be a glimmer or a ray to revive and inspirit the poor drooping mind, which now thoroughly understands its helplessness.

Eighth mo. 15.—The family gone to meeting. I took the Testament, but could not read; closed the book and sat in stillness. The Scriptures *themselves* impart no life, no light, no strength, and it is only as the mind is impressed with the teachings of the spirit that they can be read to edification. "The letter killeth." How true this testimony! When will the children of men come to understand it? When will the professor of Christ learn where to look for the teachings of the Holy Spirit? These are not imprinted upon parchment, for however excellent and pure the truths may be that are thus inscribed, according to the teachings of the blessed Jesus we must come from the letter to the spirit, if we would receive the true unction. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me, and ye will not come to me, that ye might have life." John v, 39.

Eighth mo. 18th.—"Day unto day uttereth speech, and night unto night showeth knowledge;" so the return of external darkness after a lovely day, beautifully described by the poet as "the varied God," is no more certain than a state of abstinence and want after a season of fullness, in which the spiritual life has renewed its energies, and the soul has been enabled to rise triumphantly, and lift its voice in adoration to Him who has given the victory.

Then when for a time the light may become obscured, and the tongue which had been loosened in praise "may cleave to the roof of the mouth," how important that we seek quietness and endeavor to commune with our own hearts and be still, so that we may not be found off our guard by the reasoner and thus this state be prolonged through our own inadvertency.

Eighth mo. 24th.—Why make an effort to express a word in this state of emptiness? There is a struggle for stillness, perfect stillness from all anxiety, from all thought of the future. The invitation has been extended to cast all care upon Him whose tender mercies are over all His works.

Extracts from Letters.

—— —— "Let not thy dependence be placed upon any written creed or faith, or outward observance, as that which is known of the Father is manifested within, by Christ—the word of life and power. The blessed Jesus testified, "for this end was I born, and for this end came I into the world, to bear witness to the truth." Not that He was born that His Father should put it into the hearts of "wicked men" to crucify Him, so that by the shedding of His blood, redemption should be purchased for the sins of the whole world, but in bearing His testimony to the truth, He laid down His life rather than resist or act contrary to the non-resisting principle, "If a man smite thee on the one cheek turn the other also." As His disciples are faithful in bearing their testimony to the truth, and prove their allegiance by taking up the daily cross, they will follow Him so closely that, by the renunciation of their will, they will come into the experience of the death of the cross. And as they continue steadfastly to carry out the doctrine of self denial, which the Son, and sent of the Father, so clearly defined throughout His mission, they will not only know an ascending and a descending upon the ladder which Jacob saw in his dream reached to heaven, which to my mind represents the ascending of the prayers of the pure in heart, and the descending of the heavenly virtues, love, joy, and peace, but they will also be brought to witness that described by the apostle, as having immediately succeeded the crucifixion of Jesus—"the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks were rent, and the graves opened, and many bodies of the saints which slept arose and came out of the graves after their resurrection, and went into the holy city and appeared unto many." Thus it will ever be, as the will is surrendered and a crucifixion of all that stands in opposition to the Divine will, is known. That which obscured the vision; the veil of superstition, of prejudice, of creeds and systems of faith, which have their origin in the wisdom of man, is rent in twain, and we are enabled to discern the simplicity of the teachings of the Holy Spirit, so that the earthly nature shall be shaken, and the rocks rent. Those benign dispositions of mercy, love, and charity, that were asleep as in the grave, will arise and come forth with beauty, so that they shall be seen and recognized by those who dwell in the holy city, which can be entered only by such as are crucified unto the world and the world unto them."

. . . . Art thou not sensible, my dear child, of a continual flow of sympathy for thee? Do not be discouraged. I believe this school of suffering will be useful in proportion to an acquiescence on thy part, in child-like simplicity to thy allotment. Thy heavenly Father loves thee and knows with what thou hast been gifted. These gifts need the refiner's fire, and the process may cost thee much suffering; but bear up, better days are in store for thee.

As thou submits to the deep baptism, which may be needful, thou wilt find thy talents, like gold, separated from impurities, and from all that would mar its beauty, ready for the service of the Divine Master. As thou progresses, thou may find need for further refinement: for renewed baptisms, and having submitted thy will, thou wilt be strengthened to come forth with increased power to perform the labor of thy day. Shape thy model, my dear, after the pattern shown thee in the mount. Thus will simplicity become thy clothing, and thou wilt have a standard of thy own, and will not need a borrowed light. As this is adhered to, thy most conspicuous adorning will be that of a meek and quiet spirit."

. . . . It seems to me a great attainment to set a guard upon the lips, even in social intercourse. The longer I live the more value I see and feel in silence, that kind of silence which cannot be attained other than by some mortification of self. It is as needful for thee as thy daily food, as in that state only art thou furnished with that discrimination that can enable thee to divide thy words aright even in social intercourse. I have sometimes found solace in the feeling that silence was more expressive, and at times is more eloquent than words. I feel that this is an important era with thee. "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." John, xv. 1. 2. Here we see that even the fruit-bearng branches need the operation of that comparable to the knife.

Thy benevolence is large, thy sympathy, thy candor, thy humility, are all heavenly principles; yet they need the direction of the spirit of truth, which will lead thee to discriminate, so that thou mayst diffuse the most healthful influences wherever thou art found.

This pruning or purifying operation cannot be effected without suffering, and if, my dear, thou allows this dispensation to pass without a regenerating influence upon thy mind, I *fear* the design of a wise and gracious Father will be frustrated. In humble submission to the heavenly Teacher, thy weary soul can find

peace. Seek not human aid, but look to God alone for a release, and He will come in His own time, and by His power will set the captive soul free. Watch only through this dark and painful hour, and the bright morning will yet dawn upon thee.

. . . . I have been much impressed with the language of Jesus, "A new commandment I give unto you, that ye love one another." As love and reverence are due to the good and gracious Being who formed us, and whom we desire to know more intimately when done with time, how is it that any of us, old or young, are acting at variance with the knowledge we have received of the Divine law, and of the commandment of loving one another, even as we love ourselves!

I believe it to be consistent with the doctrine taught by Jesus, that in all who resolutely refuse to listen to the voice of the internal Monitor, the light will become obscured, and in this state the soul will be separated from harmony, love and peace.". . . . .

(To be continued.)

"THAT death is the awakening of the soul to a higher life is my innermost conviction. Never do I become more intelligible to myself than when I follow up that thought. It bids me, in view of the actual life, to consider the divinity of the nature I have—urges me to quell the phantoms of the senses, to contend against indolence and inaction as the infirmity of the soul, and preserves me in the clearer consciousness of living under Divine protection. When I behold the nothingness of all human designs and endeavors which are not based on the idea of duty, it becomes ever clearer to me that Divine grace only can enable me to carry out and execute what I have purposed."

THE INTERVAL OF STILLNESS.

BY E. C. CUMMINGS.

Not the interval of stillness with respect to nature in general. In this large view nothing is more welcome, nothing more reassuring. But some of us are accustomed to a reunion known as the "meeting for conference and prayer,"—a general designation, interpreted, it would seem, as having exclusive reference to conference and prayer as coming out in audible expression. With regard to this general purpose of the meeting, the interval of stillness is held to be a contradiction—an impropriety, at least; and the meeting that has long parts of silence is held to be not merely inexpressive, but to indicate a positive alienation of mind and interest from the great matters which the meeting has in contemplation. This antipathy to stillness may even go to an injurious extreme, especially in societies whose habits of intercourse tend to produce facility of speech. And so, from the dread of apparent inactivity, we are now and then thrown upon that preposterous dullness which comes out in sudden explosions of ill-considered talk, and in prayers of a conventional fervor and fluency, that to a more reflective spirit are wholly distasteful. Of course, these extremes do not correct one another. Either indicates a one-sidedness of apprehension—a failure to appreciate the relation of silence to speech and of speech to silence—and so, possibly, a failure suitably to honor speech by reason of not having suitably honored silence. I shall say a word, then, in favor of good speaking, if I succeed in raising to some practical esteem a good kind of keeping still.

I would like, then, to put in a plea for stillness as a spiritual reality having a title to recognition in both public and social religious exercises. "The Lord is in his holy temple: let all the earth keep silence before him." Here is an expression for something as profoundly real and as clearly necessary as anything indicated in the other Scripture —"In his temple doth everyone speak of his glory." What speech, indeed, cries out for God like the silence of a deeply reverent soul? We have, then, a silence which is of faith, and which is not sin.

Our Quaker brethren have seen this very clearly, and have borne a solemn testimony to the truth and import of silent service. All Christians, doubtless, recognize the same truth in their closets, in their private meditations; and to this recognition they owe much of whatever is enlivening in their religious conferences. But, though a Christian may bring a full mind and a fervent spirit to the conference meeting, it does not follow, of course, that this fullness can at once adjust itself to the demands of that moment. This preoccupation, though spiritual, may imply something foreign to the matter brought forward for discussion, and he may need a little quiet thought in order to train his forces to the proper movement. How much more needful would be the silent prayer and spiritual quickening to one whose preoccupations up to perhaps the very moment of entering the meeting had been the cares of this world—really important and so very absorbing!

The chief trouble in the case seems to be that the faithful are looking for God to give fellowship and stimulus only in speech. Therefore they rule out with a kind of impatience all intervals of stillness from their reckoning of profitable and comfortable communion. Their communion is with the Father and the Son not in the unity of the same Spirit brooding silently in the hearts of all;

t in the unity of the same spirit speaking some mind and mouth, by whose means ey glorify God.

Now, as all good words are generated si-ntly in the laboratory of the soul, they ould be waited for in no unbelieving, bar-n and impatient way. Stillness, even in e social reunion, should be at once and ankly elevated to the sphere of faith and sponsibility. Why does not some one speak pray—sing? Because all are keeping si-nce before God—speaking, praying, singing the Spirit. By-and-by the gift of tongues ll come, and they will teach and admonish e another.

Why should not the social stillness be sweet a promise of good and not a portent of il? Why should we make ourselves un-ppy over it? To be sure, it is one of the st and finest results of friendship for friends be able to enjoy each other's society in si-nce—to confide in the spirit of truth and ve when it makes no sign. It should re-uire two persons of very uncommon culture d character to journey together in a single rriage for one whole day. There must eds be intervals of stillness,—and how to nstrue them is the momentous question. Which has grown tired of the other? Which angry, and for what? And how shall we t through the day? Some common-sense ith is in request just here. One must pause d recover tone, or one's talk will by-and-by much worse than no talk.

So let us have a genuine respect for all si-nces,—as believing and hoping that they ill, sooner or later, bring good words to rth. Think how difficult it is to speak well. hink that it requires a liberal education to y "good morning" in the right way. Think ow all the world comes down from great rivate and public plans and talks about the eather—just because it is obvious, and re-uires no particular limitation of thought. he world would be doomed to much silence ut for that stock subject, to which it is so atural to revert the moment after having ughed at the repetitious triviality. Think ow much finer it is to speak freely from a enuine impulse of the spirit, than to speak rvilely—for fear the time will not be occu-ied. And, above all, let the gift of tongues e sought as a spiritual gift, and solicited by ersistent unfolding of the treasures of Chris-an truth. But let not talking be insisted n as of moral obligation irrespective of ose natural and spiritual conditions on hich it should properly depend. And let s heartily believe that for flippant and ir-levant speeches, it is infinitely better to bstitute the "expressive silence," in which e may "muse His praise."—*Christian Union.*

For Friends' Intelligencer.

LECTURES.

(Continued from page 764.)

The third lecture in Dr. Lord's course was one of great power. It was an intellectual entertainment which seemed to be appreciated by a large audience. Surely Philadelphia may be redeemed from the imputation that her citizens are wholly a pleasure seeking community. The historic incidents conveyed in this lecture, embrace a period of more than one hundred years, and so vivid was the picture, that the audience was brought into close sympathy with deluded and suffering humanity. The scourge of war laid waste the Empire. Experienced Generals kept the barbarians in check, and saved, for a time, the doomed city, that city, which, for many centuries, had withstood the incursions of an enemy. The method of the final destruction of it by Alaric. The *egotism* which made the inhabitants oblivious to the fact, that their power was weakened; the appropriation of her vast treasures by the invaders; their respect for the lives of the inhabitants, all formed an interesting picture. It is scarcely needful to enter much into the details of history. Every student thereof can recall the prominent events of this epoch. The Doctor's power of generalization is remarkable, and his deductions are generally forcible and interesting, though sometimes warped by partiality for his own cherished opinions.

The fourth lecture closed the subject, and the speaker hastily reviewed the evidences of man's attainment in the period of Rome's greatest power,—Philosophy, literature, and law, all indicative of high culture. He dwelt longer on the nature and character of art, ranking it among the influences, which if pure refine and enoble, but apart from, and inferior to, the spiritual forces that pertain to a higher state of being.

When the standard of morality becomes corrupted, art shares in that corruption, as evidenced by the excavations from the ruined cities. The true artist, as Michael Angelo, rises superior to the incidents of poverty, or misfortune; oblivious to these, he seeks only to attain the standard of his high ideal. The Doctor repudiated the ideas, that the material development of the country, such as the cultivation of the soil, did promote civilization; that the stern forces of nature were necessary to bring out the energy of man, and that this energy stimulated growth. Mankind become enervated when the abundance of material supplied relieves them from the necessity of exertion. Buckle came in for a share of sarcasm, which sometimes has a savor of bitterness. He did *not* regret the destruction of

the old Roman civilization; much of what was valuable had been embodied in the new, and offered a soil better suited to the growth of Christianity, whose adherents, sustained by their faith in a glorious future, endured persecution and martyrdom; why it failed to arrest the tide of ruin was not so satisfactorily shown. The assertion that war was an instrument made use of by the Almighty to redress great evils, was in seeming conflict with a previously expressed opinion, that war was always to be condemned. Its attributes he admitted were of the devil, but they were made use of by the Diety to punish and destroy.

Some of the audience would have preferred another version. Thrust the brand into the fire and it will be burnt; cultivate the evil passions, and violence ensues; but let us not make Diety responsible therefor. Had the crowning principle of Christian faith, "Peace on earth and good will to men" taken precedence of the minor points about which men differed, and *for* which their strength was diminished, they might have been a united people, whose light would have shone brighter for the illumination of the world. Alas! that the world should not have forgotten its old folly, and that opinions, not conduct, be looked upon as a vitalizing force for the redemption of the race.

E. P. C.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIRST MONTH 31, 1874.

MEETINGS IN THE WEST.—We have received information through a postal card, that the late Yearly Meeting held in Richmond, Ind., addressed a minute to Blue River Quarterly Meeting relative to a concern for isolated Friends.

In Illinois there are three Monthly and two Indulged Meetings, but as the State is large, and many of the members remote from houses of public worship, it is thought that a statement of the times and localities when and where these Meetings are held, may be acceptable and tend to the gathering of some of the scattered members.

"Two of Blue River Quarterly Meetings are held in Illinois; one at Benjaminville, McLean county, on the 4th Seventh-day in Second month; the other at Clear Creek, Putnam county, on the 4th Seventh-day in Eleventh month.

"East Jordan Monthly Meeting is held on the 3d Seventh-day in each month in Whiteside county; Clear Creek, on the 1st Seventh-day after the 1st Fifth-day, and Benjaminville Monthly Meeting on the 1st Seventh-day after the 2d Fifth-day in each month.

"The Indulged Meetings are held for worship; one at Seneca, La Salle county, and the other near Ipavi, in Fulton county."

Sympathy was expressed with those in isolated situations, and an invitation was extended to all to unite in sustaining these Meetings.

If held under right feeling they may prove helpful and strengthening to many, and afford opportunities for the spread of our principles and testimonies.

THE WORLD'S LANGUAGE IN THE FUTURE.—We are greatly interested in the recently expressed views of Alphonse De Candolle, the Swiss philosopher, in regard to the probably dominant language of the coming century. He cites the great comparative increase of the English-speaking peoples, and expresses the opinion that in 1970 our language will be spoken by 860,000,000 of mankind, far overshadowing all other modern tongues.

His reasons for preferring the English are its superior simplicity, clearness and brevity which are the special demands of the present day.

The ancient languages, especially those of the Indo-European race were complicated and obscure, and as the European nations advanced in civilization, their dialects became more concise and simple, and better fitted to express the results of modern thought and investigation. Science imperatively demands clear and precise language, and the English in these respects excels all others. The distinctions in sense and gender are as simple as possible, and the leading idea is commonly presented at the very commencement of the sentence. Says the *Ledger* of this city:

The forms of the English language are adapted to modern tendencies. To hail a vessel, to stop a train, to explain a machine, to exhibit experiments in science, to speak in few words to a busy and practical people, it is *the* language above all others. With those who speak many languages, the English is found to present the shortest road from one

point to another. One language should be dominant; and we may infer that M. Candolle would have cultured men of other nations possess a knowledge of English in addition to their own. "Few persons understand well more than two living languages; and when a student would pass a certain limit in linguistic acquirements, time fails for other things; for there is a degree beyond which the study of the means of learning prevents the student from acquiring true knowledge."

So far the scientific and useful features of the English language have been spoken of. M. Candolle is not insensible to its more elegant properties. Speaking of European families, he says: "English has another advantage in the household. It is the language of which the literature is best adapted to women. We all know how much mothers influence the language of their children. Not only do they teach them their own tongue, but when mothers have acquired another it delights them to speak to their children in the foreign language. They do it with cheerfulness and grace. The young man who finds his male teacher somewhat pedantic, and his grammar wearisome, has not the same unpleasant impressions when his mother, or his sister, or his sister's friend addresses him in a foreign tongue. This foreign language will be often English, for an excellent reason. No other language is so rich in works written with a perfect adaptation to women on the subjects which most interest them: religion, education, romance, memoirs, and poetry. The future preponderance of the language of the English and American appears to me assured. The force of events leads to it, and the very nature of the English language and literature accelerates the movement."

HOME FOR BLIND MEN.—Our attention has been called to a proposition to establish a working home for blind men. At present there is no place of this kind in our city, as the Institution for the Blind, located here, provides for the instruction of the blind only, and that for the limited term of eight years, consequently, many adults for want of a Home, are forced into idleness and penury. We commend this subject to the benevolent and refer them for more accurate information to B. B. Comegys, President, or to J. Sergeant Price, Secretary of the Board of Managers.

One of the sublimest things in the world is plain truth.—*Bulwer.*

MARRIED.

PARRY—STUBBS.—On the 20th of 11th mo., 1873, at the house of Vincent Stubbs, with the approbation of Little Britain Monthly Meeting, Samuel Parry, of Harford Co., Md., to Hannah Stubbs, of Fulton Township, Lancaster Co., Pa.

DIED.

HUNT.—On the 19th of 12th mo., 1873, near Rising Sun, Cecil Co., Md., Emma W., daughter of Elmira and Marshall J. Hunt, aged 24 years; a member of Nottingham Monthly Meeting, Cecil Co., Md.

JONES.—On the 26th of 12th mo., 1873, at the residence of his son-in-law, Anthony Burton, Falls Township, Bucks Co., Pa., John Jones, in his 63d year; a member of Falls Monthly Meeting. He bore his illness with patience and resignation, and died as he had lived—peaceful and happy. His remains were followed by a large concourse of Friends for interment.

MAXFIELD.—On the 19th inst., William R. Maxfield, in the 75th year of his age; a member of Philadelphia Monthly Meeting.

OGDEN.—On the morning of the 22d inst., Emma C., wife of Charles S. Ogden and daughter of the the late Henry C. Corbit; a member of Philadelphia Monthly Meeting.

QUINBY.—On the 7th inst., at Sing Sing, N. Y., Aaron Quinby, in the 80th year of his age; a member of Chappaqua Monthly Meeting. At his funeral, which was largely attended by his friends and neighbors, several testimonies were borne to his Christian character and peaceful close.

SANTEE AGENCY, First mo. 20, 1874.

Editors of Friends' Intelligencer—Yesterday one of those catastrophes which it seems almost impossible to foresee or prevent, occurred in our otherwise quiet village. The new storehouse of our trader, Joseph C. Cowgill, was destroyed by fire; the building was nearly finished, and would have been occupied this week, and have been a credit to our rough-looking settlement. It was 1½ stories high, and designed for a dwelling when needed. The fire originated from a jug of turpentine which the painters were using, but whether this was upset or exploded is uncertain. The vapor naturally rushed to the stove as the only means of exit, and almost instantaneously the room was enveloped in a dense smoke and flame, and although there were seven in the room at the time, there was no alternative but to retire and endeavor to smother the fire by depriving it of vent, but it forced the windows out with great force and further effort was fruitless, for the building was soon reduced to ashes. A large number of Indians were around in anticipation of butchering. Many of these rendered good service in protecting the old store and contents. Our supply of water was quite limited, most of it having to be hauled in barrels for the purpose. The loss falls heavily on a worthy young man who had just

started in business on his own account, as well as on the mechanics, who not only lost their tools but their clothing, which being in an upper room, could not be reached in consequence of the smoke and intense heat.

G. S. T.

For Friends' Intelligencer.

FRIENDS' HISTORICAL ASSOCIATION.

Believing that many manuscripts, diaries and other works left by those who have preceded us, can be collected and preserved, or copies thereof secured, so as to facilitate a better understanding of the history and position of Friends during the past two centuries, it has been thought advisable for the furtherance of this end, and for the cultivation of social relations throughout our Society, to form a "Friends' Historical Association."

Our friend, Samuel Parrish, has felt this concern for several years, and S. Mason McCollin, being also very much interested in it, they consulting with others it was concluded to call a meeting of those in membership or interested, of both branches of the Society, to meet at a Friends' residence on the evening of Twelfth mo. 4th, 1873, when, after an interesting comparison of views, and information given as to where material could be found, some of which might possibly be secured to such an organization, it was concluded to appoint a committee to propose a plan, and Samuel Parrish, S. Mason McCollin, Samuel L. Smedley, and Jos. M. Truman, Jr. were named.

At an adjourned meeting held at the same place, First mo. 8th, 1874, Wm. J Jenks in the chair and Nathaniel E. Janney acting as Secretary, the draft of a constitution being submitted by the committee, was considered, and after some alteration adopted. The Association admits to membership "those interested in the Society of Friends and its history," and contemplates honorary and corresponding members throughout this country and in Europe. Theological or religious discussions are to be "promptly checked, as being out of order and out of place."

Both these meetings were very interesting and encouraging, and a committee consisting of Jos. M. Truman, Jr., S. Mason McCollin, Samuel Baker, Samuel Parrish and Wm. J. Jenks, were appointed to propose a list of officers and committees, and report to the first stated Monthly Meeting, to be held Second mo. 9th.

If readers of this paper throughout the country having or knowing of writings favorable or adverse to Friends, would give such information or furnish copies thereof, it will very much aid the work which the Association has been formed to carry out.

First month, 1874. J. M. T.

ANCIENT DISCIPLINE.

Ministers and Elders.

(Continued from page 762.)

1681. "Agreed that if any Friend have it on his mind to travel in the service of Truth to any remote parts, that before they so do, they lay their intention before the respective Monthly Meeting they belong to, in order to have the consent and approbation thereof."

The substance of this minute was reiterated in a minute of 1719. And in 1721 and '22 the following was adopted:

"And as the Ancient and continued Use of Certificates hath been of great service in preserving Unity and Reputation among us as a People, so we are of One Mind with our Brethren in England to Encourage and Advise to the Careful Observation of it, as it is renewed and recommended in the London printed Epistle of the year 1720, and particularly Advise and Caution that where any offer themselves as Ministers who are not well known to be in Unity, Such be not received unless they produce a satisfactory certificate of such their Unity with the Church as Usual.

1714. This meeting agrees that the Quarterly Meeting do "Recommend to each Monthly Meeting within their respective limits, that they choose two or more Friends out of each Monthly Meeting (where Meetings of Ministers are or shall be held), to sitt with the Ministers in their Meetings, taking care that the Friends chosen for that service be prudent, Solid Friends, and that they do carefully discharge their Trust in such Matters and in Such Manner as the Monthly Meeting shall from time to time see occasion to appoint them."

1719. It is the advice of this Meeting that Persons differing about Worldly Affairs do as little as may be choose, or desire ministering Friends to be Arbitrators.

If any shall take upon them publicly to Oppose any Ministering Friend who is in Unity or not disowned by any Meeting, in their Preaching or Exhortation, Keep on the Hatt or shew any other remarkable dislike against such in time of Prayer, Let them be Speedily dealt with, as disorderly Persons, who endanger the Peace, and oppose the Charity, and Brotherhood of the Church, unless they condemn the Same in such manner as the Meeting may think requisite, but if any think they have ought against what was Delivered they are first to speak with them privately and Deal with them Orderly.

1723. It is to be observed that the God and Fountain of all our Mercies has opened and is opening in divers of our Young People a Divine Spring of Living Ministry therefore our Earnest desire is that both Ministers and Elders may be as nursing

athers and Mothers to those that are oung in the Ministry, and with all care and iligence advise and admonish them, and if ey see occasion reprove them in a tender id Christian spirit, observing the Rules of ir Discipline, and Counsel of Friends in that spect, as also Exhort them frequently to ad the Holy Scriptures and Earnestly seek e Mind of the Spirit of Truth, to open the ysteries of those Holy Writings, and as ey keep in true Patience and Submission to e will of God and stand faithful and abide the Simplicity of the Gospel and be exer- ed in their proper Gifts, keeping down to e openings of Divine Love, and Life in emselves they will witness a gradual Growth d be contented to wait for it in the Will of d, and not strive to extend their Declara- ns further than they find the Life and wer of God to bear them up.

And our further Advice is to all our Min- ers that they be Conversant in reading the riptures of Truth ; and if any in the course their Ministry shall Misquote, Misapply draw unsound Inferences or wrong Con- sions from the Text or otherwise, Misbe- ve themselves in point of Conduct or Con- sation, let them be dealt with in Love and derness by the Overseers or Elders where y live, and if they refuse to Acknowledge give Satisfaction for the Offences, let m be further dealt with in the Wisdom of th as the case may require.

And it is our sense and Judgment that our ections here as well as the Advices for- ly given to our Ministers ought not to be en as if we designed to limit or quench the rit of Truth in them, no more than the y Apostle's Counsel and Caution did in othy and Titus, when he directed them t they should Teach, Exhort and Rebuke, what they should not.

J. M. T.

FRIENDS AMONGST THE FREEDMEN.

NO. 33.

he interesting letter from which the fol- ng extracts are taken has been on hand everal days, and the writer further states she has "written by the request of some y friends, who appear to know nothing t our school; readers of the *Intelligencer* Now, inasmuch, as the compiler of e "*Friends amongst the Freedmen*," I have ears made it a specialty to publish all information of any interest whatever in ence to their schools, even to such an ex- that I have sometimes feared Friends d tire of the details; I am inclined to k that some of these "*readers of the In- encer*" must occasionally scan its pages superficially.

In the present compilation the importance of *industrial training* is forcibly set forth, and the interest taken in it by the teachers and the arduous labors in connection with it are worthy of commendation.

The regular monthly report accompanied this letter, giving information that they have 81 pupils on the roll with an average attendance of 72; also, that they have *five* classes in *reading* and *spelling*, *five in arithmetic*, *three in geography*, *two in grammar*, *one in history*, *one in etymology*, and *one in primer*; accompanied by the remark, "These, as you must know, very fully occupy our time."

We think so too, and we hope the additional details contained in the letter will not only gratify the friends of the writer, but will, it is believed, interest Friends generally.

J. M. Ellis.

Philadelphia, 1*st mo.*, 1874.

{ Mt. Pleasant, near Charleston, S.C.; First month 12th, 1874.

While attending Indiana Yearly Meeting, held at Richmond, I met a number of Friends who appeared quite interested in our school for the freedmen; and I promised some of them they should hear more of it.

Mt. Pleasant is a small village of perhaps five hundred inhabitants, principally colored; we are three miles from Charleston—the width of the bay. The ferry boats run back and forth several times a day, making it very convenient for us. The scenery around the harbor is beautiful; numerous small islands, with evergreens, Palmetto trees, forts and batteries. Five miles southeast of us the broad ocean rolls, and the waves keep up a continuous music; while poor old Sumpter stands near as guard by day, and at night holds a beacon light to guide the mariner.

There are three teachers here, Cornelia Hancock, Abbie D. Munro, and myself. We returned to our work Eleventh month eleventh, and opened school on the twelfth with an encouraging number, and ever since, "The doors have been open for the children, and we are steadily gathering them in." Abbie and Cornelia feed the young minds from the tree of knowledge, while I have a care for their industrial training.

We each have our combined and separate duties, all are so connected that every child attending school must have a working period. The rooms on the first floor of the school building are used for industrial purposes. One room I call a store room, in which I keep goods, either to sell to the colored people by the yard or make into garments as ordered. In this room we have a good sewing machine and a good seamstress to run it, a colored woman, who attends to selling goods and

takes in sewing besides. When I have steady employment for her I pay her five dollars a week. The next room is large and we use it for the working apartment, in which the classes practice different kinds of work. My first class in the morning is a nicely advanced class of girls, ten or twelve in number. Two of the eldest and most ready workers are learning to cut dresses and little boys clothing by a systematic model. Other pupils I hope will soon be ready. When their time expires a warning bell is given from the teachers room, their work is laid neatly by, and they walk up stairs to their lessons, and another class is sent down. These practice plain sewing, working button holes, or any kind of useful needle work. My last class before recess I call my knitting class, in which the same order is observed as in other school work.

In the afternoon I have the boys, who very industriously apply themselves to basket or mat making, out of a long coarse grass grown here. Rushes and Palmetto also make a substantial basket. The Palmetto is also plaited and made into hats, and looks well. My rooms are yet in an unfinished condition, and, for winter, they are not as comfortable as I would like, for we have some very cool days, when an unplastered room without fire is not desirable. I look forward with bright anticipations to some future time when our rooms may be made convenient for instructing the children in other domestic duties, such as washing and *baking*. *Washing* in particular engages my mind of late. It is done by many poor women it is true; but the shiftless way in which it is done should exercise the minds of every friend of the race. Now the thrifty house-wife, who rises early Second-day morning, has her nice white washing on the line by ten o'clock, and if need be, all smoothly ironed by tea time, while you would hardly believe me when I tell you, it takes the majority of these people just one week to perform the same amount of actual labor.

They are teachable and we occasionally find a very energetic, thrifty, managing one that might do well with right examples. They are not so much to blame as the circumstances that have always controlled them. Bread making is practiced but little, rice and grits taking its place in a great measure; and what bread they use they obtain from the bakers. They might enjoy a much better article at less expense if they knew how to make it. We are daily reminded of what they have been—*slaves, physically, mentally* and *morally*—and the effects of slavery will last as long as they. Mothers are yet hunting their children, husbands their wives, and children their parents. In many cases the search proves fruitless, but in a few instanc success rewards them. The father of two our scholars, who was sold from his fami thirteen years ago, came to Charleston a fe weeks since on business, and thought would come over to Mt. Pleasant to see old acquaintance. One of the first perso he met at the wharf was a child who attract his attention. Upon inquiry he found it w his own child. Later he found that his w and aged mother were living here. Th meeting was a very joyful one. His wife h again been married, but her husband di last spring. A week or two after one of l sisters came, whom he had not seen for ma years.

Some of these reunions are very pleasa but sometimes result badly. They are ve ignorant, with the minds of little childr and a very little thing will make them hap or miserable. This fact was verified on N Year's day. It has always been the pract in this school to pass Christmas by quie and keep New Year's (emancipation) day the most appropriate for them. And as it the happy day of their life we try to ha some little present for each, and make it interesting for them as we can; in which c friends of Philadelphia and other places v liberally aid us, and I think you would f paid if you once witnessed their enjoyme It has a better result too in securing regu attendance, as those most prompt fare best

As I before said, my work room is unf ished, to-day it was so cool we could not it. Now if this should chance to be read one hundred interested persons, who think cause in which we are engaged a good o and who feel like giving one dollar towards completion of this room, it will be gratefu received. I want it fitted up for a conveni work room, Three hundred dollars we th will do it, and the first hundred will be good start. The Industrial school is s ported by Abbie B. Francis of Cambrid Mass.; Cornelia and Abbie by the *Friend* Philadelphia. Among others interested the good work Henry M. Laing has been f most, and our school bears the name the "Laing School."

ANNA M. STANTON
Box 262, *Charleston, S. C.*

THE only means by which religious knc edge can be advanced is freedom of inqu An opinion is not therefore false becaus contradicts received notions; but, whet true or false, let it be submitted to a fair amination. Truth must, in the end, b gainer by it, and appear with the gre evidence.—*Bishop Lowth.*

T. PETERSBURG—THE OPENING IN WINTER.

A correspondent of the Hartford Post, writing from St. Petersburg, says, "The coming on of winter in St. Petersburg is so different from the way nature does it in America, that I am inclined to tell you about it. The Neva generally closes from the 20th of November to the 1st of December. This year it was earlier—on the 15th of November. From the 1st of November there were few fair days—in fact, no day when the sun shone all day. It was cloudy, sour weather, with much rain but no frost, even at night, till the first of November, when a cold snap came on, since which time there has been no day when the mercury was above freezing point. The rays of the sun are so oblique as to have little or no effect upon the atmosphere, making the days and nights of nearly equal temperature. The sun is not on duty long enough to accomplish much, as it rises a little before nine and sets before three. The twilight is of course very long.

The cold steadily increased for perhaps ten days, when a little snow began to fall, and almost every day since a little has fallen, till now there is perhaps six inches. There has been little or no wind, though one day it blew some, and about two inches of snow fell, which is called here quite a storm. I learn there are never any snow storms in this part of Russia, during which more than two to six inches of snow falls. But the acquisition of snow is constant. It does not appear to come from the clouds, but the water held in solution in the atmosphere, which is very damp, it being so near the sea and the country perfectly flat, congeals and crystallizes, and thus falls slowly but constantly half an inch (or perhaps less) per day. No one carries an umbrella, as it does not snow fast enough to get wet in, and nobody minds it, but they walk, ride or skate all the time. Hundreds of men work constantly sweeping the sidewalks, crosswalks and streets. It is not in sufficient quantity to shovel, but is swept into heaps and carried off, leaving only enough in the streets to insure good sleighing. In this manner, I learn, it will fall for a month or two longer, and while there will be perhaps three or four feet in the country, there will never be enough in this city to impede travel, and Ibelieve the horse cars, of which there are many, run all winter. There is but one permanent bridge across the Neva; the others, of which there are several, are floating. So, when the ice begins to run these floating bridges are cut apart in the middle, and the two ends drop down along the banks, and at once after the ice is solid, good walks are laid across the river at different points, and lighted.

In a short time the harbor will be frozen as far as Cronstadt, and roads made for driving there over the ice, with sentry boxes placed at intervals to assist travellers, should the cold be so intense as to freeze them, as is often the case.

The mercury has been down to ten degrees below zero, Fahrenheit, though it is warmer now. We may expect it, however, down to thirty and forty, and possibly fifty for days, for such times great wood fires are built on an open grate, open on all sides I mean, but under a circular iron cover with a hole in the top, in front of all the theatres and the palace. Around these big blazing fires gather the coachmen and servants during the performances at the theatre, opera or ball, as they never go home after leaving their passengers, but wait in the street. As they must often wait during the greater part of the night, these fires are absolutely indispensable. What the poor horses do I am not aware, for I have not yet seen a horse blanket, but have seen the horses driven up smoking hot and stand four or five hours uncovered.

Winter here means business, and one must prepare for it, and once prepared there is apparently no trouble with the cold. Rooms all have double windows, both sashes fitted in close and tight, very thick walls, and are well stocked with big podean stoves, which are great heaters. Except for lack of ventilation they are entirely comfortable; but everybody lives in flats, as in Paris or other continental cities.

It was once said by Solon, "No man ought to be called a happy man till he dies," because he does not know what his life is to be; but Christians may always call themselves happy men here, because wherever their tent is carried, they cannot pitch it where the cloud does not move, and where they are not surrounded by a circle of fire. "I will be a wall of fire round about them, and their glory in the midst." They cannot dwell where God is not householder, warder, and bulwark of salvation.

"All my ways shall ever be
Ordered by His wise decree."

—*Spurgeon.*

Truth is every man's concernment, every man's right, and every man's most necessary possession. . . . If every man be obliged, as he will answer it to God, to possess himself of truth, he must be free;—free not only to think, but to speak; free to move; free to go in quest of truth; free to bring it home; free to confer with his fellows concerning it; and free to impart what he has acquired.—*Isaac Taylor.*

THE PRAYER OF AGASSIZ.

BY JOHN G. WHITTIER.

On the isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool,
Stood the Master with his school.
Over sails that not in vain
Wooed the west wind's steady strain,
Line of coast that low and far
Stretched its undulating bar,
Wings aslant along the rim
Of the waves they stooped to skim,
Rock and isle and glistening bay,
Fell the beautiful white day.

Said the Master to the youth:
"We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching, through His laws,
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnameable, the One,
Light of all our light the Source,
Life of life, and Force of force.
As with fingers of the blind
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen,
What the Thought which underlies
Nature's masking and disguise,
What it is that hides beneath
Blight and bloom and birth and death,
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!"

Then the Master in his place
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave and cry of bird
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted.
As, in life's best hours, we hear
By the spirit's finer ear
His low voice within us, thus
The All-Father heareth us;
And His holy ear we pain
With our noisy words and vain.
Not for Him our violence
Storming at the gates of sense,
His the primal language, His
The eternal silences!

Even the careless heart was moved,
And the doubting gave assent,
With a gesture reverent,
To the Master well-beloved.
As thin mists are glorified
By the light they cannot hide,
All who gazed upon him saw,
Through its veil of tender awe,
How his face was still uplit
By the old sweet look of it,
Hopeful, trustful, full of cheer,
And the love that casts out fear.
Who the secret may declare
Of that brief, unuttered prayer?
Did the shade before him come
Of the inevitable doom,
Of the end of earth so near,
And Eternity's new year?

In the lap of sheltering seas
Rests the isle of Penikese;
But the lord of the domain
Comes not to his own again;
Where the eyes that follow fail,
On a vaster sea his sail
Drifts beyond our beck and hail!
Other lips within its bound
Shall the laws of life expound;
Other eyes from rock and shell
Read the world's old riddles well;
But when breezes light and bland
Blow from Summer's blossomed land,
When the air is glad with wings
And the blithe song-sparrow sings,
Many an eye with his still face
Shall the living ones displace,
Many an ear the word shall seek
He alone could fitly speak.
And one name for evermore
Shall be uttered o'er and o'er
By the waves that kiss the shore,
By the curlew's whistle sent
Down the cool, sea-scented air;
In all voices known to her
Nature owns her worshiper,
Half in triumph, half lament.
Thither Love shall tearful turn,
Friendship pause uncovered there,
And the wisest reverence learn
From the Master's silent prayer.

TRIALS.

Did we think of the light and sunshine,
Of the blessings left us still,
When we sit and ponder darkly
And blindly o'er life's ill,
How should we dispel the shadows
Of still and deep despair,
And lessen the weight of anguish
Which every heart must bear!

The clouds may rest on the present,
And sorrow on days that are gone,
But no night is so utterly cheerless
That we may not look for the dawn;
And there is no human being
With so wholly dark a lot,
But the heart by turning the picture
May find some sunny spot;

For, as in the days of winter,
When the snow-drifts whiten the hill,
Some birds in the air will flutter,
And warble to cheer us still:
So, if we would hark to the music,
Some hope with a starry wing,
In the days of our darkest sorrow,
Will sit in the heart and sing.

Phebe Car

"Our piety should never fail in kind wo
in cheerful civilities, in wholesome encour
ments: we must cherish all the sweet fid
ties of friendship, the gentle tones of affect
Goodness and truth are of more weight t
brilliant talents, and good temper goes
ther than a great gift. We cannot ex
people to believe either in our principle
our sincerity, when they see them failing
amend our faults and strengthen our virtu

[From Cassel's Magazine.]

GREENWICH TIME.

(Concluded from page 768.)

This spring is connected with a telegraph wire extending to a "chronograph" in a distant part of the building; and in order to understand the method of recording the observation, we will now follow the telegraphic signal, or as imagination is even swifter than the telegraph, we will imagine that we have reached the "chronograph" first, and are there ready to receive the signals.

Accordingly we find ourselves in a queer little chamber, in which the most prominent object is a very beautiful specimen of a clock whose pendulum, instead of oscillating backwards and forwards, swings round in a circle, thus producing a motion perfectly uniform and unbroken. This clock is revolving the "chronograph," which consists of a cylinder, around which a sheet of white paper has been strained. While we are watching this revolving barrel, we see the observer's signals come. A little steel point which is travelling over the surface of the paper, is in electric communication with the spring attached to the great telescope; and every time the observer taps the spring, this little travelling point pricks into the paper, thus recording that the sun has just crossed a "wire." This in itself, however, would not be a record of the time of transit, if it were not that another little steel point, which is in connection with a galvanic clock in another part of the building, has previously marked the sheet of paper into spaces representing precise seconds of time. On the completion of the observation the paper may be removed from the cylinder, and affords a permanent record of it.

Nothing, perhaps, throughout the Observatory at Greenwich, is calculated to strike the visitor with greater astonishment, than that galvanic clock to which reference has just been made. There is nothing very remarkable in its appearance, but the work it accomplishes renders it, perhaps, the most wonderful clock in the world, and certainly the most important one in England.

In the first place, as we have seen, it plays an important part in registering observations. Besides this it regulates several clocks within the Observatory, as well as the large one already referred to outside the gates; one at Greenwich Hospital School, another at the London Bridge Station of the Southeastern Railway, another at the Post office, St. Martin's-le-Grand, and another in Lombard street. Once every day it telegraphs correct time to the great clock tower at Westminster; it drops the signal ball over the Observatory another at Charing Cross, and one at Deal; it fires time guns at Shields and Newcastle, and every hour throughout the day it flashes out correct time to each of the railway companies. All this is accomplished as it were by the mere volition of the clock, and without any human interference whatever. Every morning it is corrected by an actual observation of a star; and thus, without being aware of it, do we every day start our trains, and make our appointments, and take our meals by the motions of the heaveuly bodies as observed and recorded during the preceding night.

We now proceed to one of those curious little domes surmounting various parts of the Observatory. Here we find an instrument devoted entirely to the study of the moon. Observations of the moon are of immense importance to us as a nation of navigators, inasmuch as she affords the means of determining longitude at sea. Her motions, however, from various causes, are of an extremely complicated nature, and it is very necessary that she shall be observed at all times, and under all circumstances. But with the transit circle, the instrument first noticed, it is plain that the moon could be observed only when she is crossing the meridian, and not always then. Some five or six-and-twenty years ago, therefore, Sir George Airy, the present Astronomer Royal, designed the "Altazimuth," and since then the importance of Greenwich as a lunar observatory has been just about doubled.

With this instrument and the transit circle the Observatory might do all that, strictly speaking, comes within its province. The whole duty of Greenwich, as defined by Herschel, is "to furnish now, and in all future time, the best and most perfect data by which the laws of the lunar and planetary movements, as developed by theory, can be compared with observation. Mensurative astronomy for practical purposes is the great business of Greenwich.

The Great Equatorial telescope was mounted about sixteen years ago, under the direction and from the plane of the present Astronomer Royal. It is the largest instrument in the Observatory, and of its kind is one of the finest in the world. Its object glass, which is thirteen inches in diameter, and has a focal distance of eighteen feet, alone cost £4,200. The most curious feature in this telescope is the clockwork arrangement by which it follows any object under examination. It is used, as already intimated, chiefly for what may be called gazing purposes—such, for instance, as the scrutiny of the marvellous eruptions on the surface of the sun, or of the mountains of the moon, and it is often necessary to continue such observations for hours together. It is plain, however, that if an

observer is examining the face of the sun, the motion of the earth will gradually bear him and his telescope eastward until the great luminary is lost to view. He will steadily creep out at the western side of the field. This is obviated by the operation of a clock driven by falling water. This powerful piece of mechanism is connected with the great iron framework supporting the telescope, and just as the earth creeps around from west to east, the telescope and all that pertains to it is borne round from east to west. Thus, so far as the motion of the earth is concerned, the sun, moon, or stars, as seen through the Great Equatorial, will appear to be perfectly stationary.

We have now seen all the more prominent features of Greenwich Observatory, though there yet remains innumerable objects of the utmost interest—rain guages, anemometers, hygrometers and thermometers, placed in all kinds of positions, and under all kinds of conditions. In one room are something like a couple of hundred Government chronometers, placed here for the purpose of being regulated, while in a building apart from the Astronomical Observatory is a Magnetic Observatory, established for the purpose of ascertaining and recording the various phenomena of the magnetic currents of the earth.

NOTICE.

The friends of Temperance and temperance action will be gratified to know that it has been decided to call a special meeting of the representative committee of New York Yearly Meeting, for Third-day the 10th of Second month, at one o'clock, P. M., at the 15th street meeting-house, to consider what action may be taken upon a subject that so intimately concerns all. J. C.

CIRCULAR MEETINGS.

The Committee of Philadelphia Quarterly Meeting will meet on Secoud-day evening, Second mo. 2d, at 7½ o'clock, in Race street Monthly Meeting room, to prepare a report to the Quarterly Meeting next day. WM. EYRE, *Clerk.*

FRIENDS' BOARDING-HOUSE.

The Managers and Canvassing Committee will meet on Sixth-day next, Second mo. 6, at four o'clock, in Race street Monthly Meeting room.

JOS. M. TRUMAN, JR., *Clerk.*

ITEMS.

THE NAVAL MEDICAL REPORT (England) contains a fatal case of tobacco-poisoning. A boy who had been frequently punished for chewing tobacco, and had often been on the sick list, seems to have swallowed two pieces to escape detection. He complained of feeling sick, went to his hammock, and shortly afterwards was heard breathing stentorously. When seen by the surgeon, the pupils were insensible to light, and the pulse was scarcely perceptible. The post-mortem examination revealed two small pieces of tobacco in the stomach.

IN examining the seeds of Larch or Norwa Spruces, raised on trees growing in American orna mental grounds, large numbers are found to b mere shells without kernels. This has been sup posed to be owing to some peculiarity of our climate but in a paper recently presented to an arboricul tural society in Scotland, Mr. John Alexander give some curious facts, which seem to show that age ha much to do with the perfection of coniferous trees His experiments extended over two years, and, a both gave similar results, it is probable he is cor rect. He found that 20 cones from a tree 10 year old gave 40 seeds; 15 years old, 46; 50 years old, 104 100, 196. After this the ratio went downward 125 years old, 106; 150, 74; 200, 50; 250, 13; an 300 years old trees gave but 10 plants. It woul thus seem that when a tree has grown about as tal as it is likely to grow, it begins to lose the power o producing seed.—*The Independent.*

PUBLIC attention cannot be too often called to th danger of using impure water in households. Th origin of typhoid fever, which so frequently run through families in city and country, is oftener i wells and springs than is supposed. In cities it i easy to understand, when aqueduct water is no supplied, how wells may become contaminated, bu for many it is not so easy to see how wells in th country, among the hills or in the green valleys can become so impure as to be sources of disease.

It is said that in the salt mines of Hungary an Poland the galleries are supported by wooden pillars which last unimpaired for ages, in consequence o their having been impregnated with the salt. Pillar of brick and stone, used for the same purpose crumble away in a short time by the decay o their mortar. It is also found that wooden piles driven into the mud of salt marshes, last for an un limited time, and the practice of docking timber by immersing it for some time in sea-water, after i has been seasoned, is generally admitted to make th timber more durable. External causes of decay such as dampness, may be made inoperative by th painting of the wood, but dry-rot takes place, irre spective of the presence of paint, and seems to b due more to heat than to dampness.

THE *Phylloxera*, an insect injurious to the vine has committed such ravages in France, that it i estimated that it destroys two-fifth of the produc of the ground devoted to the cultivation of tha plant. The subject continues largely to engage th attention of the French Academicians and others One of the observers who has been studying th habits of the insect in America says, that the Frenc and American insects are the same, but that certai varieties of American vines resist its attacks. H found in America a species of Acarus which attack and feeds on the *Phylloxera*, and he thinks in migh be useful to introduce this into France.—*The Frienc*

A Mr. Blackley, in England, has been experiment ing as to the amount of vegetable organisms in th atmosphe e. A slip of glass, coated with a glutin ous substance, was employed for the lower levels and a kite similarly covered for the higher ones Fungoid spores existed in countless numbers. A an altitude of about 1,100 feet he estimated th probability of there being about 30,000 spores t the square inch. One of the most interesting re sults was the discovery that pollen abounds in th atmosphere, as well as fungus spores. Near th ground he found about 880 grains to the squar inch; but in the high altitudes it was much mor abundant. Those who are seeking for fungoi matter in the atmosphere must, therefore, be care ful not to confound pollen grains with them.—*Th Independent.*

FRIENDS' INTELLIGENCER.

TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SECOND MONH 7, 1874. No. 50.

EDITED AND PUBLISHED BY AN ASSOCIATION OF FRIENDS.

COMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
At Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two Dollars and Fifty Cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS:—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Stratton, *Richmond, Ind.*

CONTENTS.

Memoir of Elizabeth Newport..... 785
Not Many Wise..... 789
A Plea for the Little Folks..... 789
The Wickedness of Despair..... 790
The Art of Loving..... 790
Scraps from Unpublished Letters..... 791
EDITORIAL..... 792
OBITUARIES:..... 794
Lectures..... 794
Local Information..... 795
The Republic of the Family..... 796
POETRY.—If I Should Die To-Night—True Blessedness... 798
Review of the Weather..... 799
Notices..... 800
Items..... 800

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Continued from page 774.)

——1865.

To S. Andrews and Family.

. . . . I am sensible that there are occasions when, to the surcharged heart, words are powerless; even the tones of sympathy meet with no response, although they issue from kindred and congenial feelings.

This is a state of suffering known to those bereft of a beloved one, who has been as a prop and staff, around whom the purest affections have clustered and entwined their tendrils from the earliest recollections. Still, I feel an Omnipotent Arm has been underneath to bear up and sustain. Trust it—rely upon it! Truly can I say, I mourn with you in your bereavement of a loved parent, husband and counsellor.

Perhaps no one beyond his immediate family had a more full opportunity of an acquaintance with him than myself. Under all circumstances I ever found him true to his trust. As an Elder, he was quick and discerning, and frank in the expression of his feelings. As a companion and fellow-laborer, "in season and out of season," there was a fitness and adaptation that, I think, few possess. Never, in one instance, have I known him to shrink from service, however humiliating the requisition may have been. He maintained his post in singleness of purpose; yet, when loosened from the harness, in cheerfulness he often found the recreation his nature required. His urbanity and warmth of feeling rendered him a pleasant and useful companion to the young as well as to the old.

With his readiness to discern times and seasons, he was quickly impressed when an exercise called for silence, and entered freely into the labor, so that I may say, throughout the weeks and months that we were engaged together in gospel love in visiting the different parts of the vineyard, the unity of the spirit in the bond of peace was maintained unbroken.

Second mo. 8th, 1865.

. . . . I know I have much to be thankful for. A few mornings since, as I was pondering upon these things, the query presented, whether I was sufficiently thankful for the numberless blessings and favors which had been bestowed upon me? I was carried back to my early childhood, when I could not have been more than five or six years old. My mind was then awakened to a sense of the goodness and mercy of my heavenly Father, and I thought "I had rather die *now* than live to offend so gracious a Being." And, although I felt deeply sensible of many omissions and commissions since that period, yet my mental eye seemed attracted to a little rill, which, in its meanderings, watered and refreshed every lone and barren spot within its

reach; and the impression was received, to cultivate the virtue of gratitude, that this would bless and prepare me to meet the trials of life with calmness and equanimity; that then I need not fear that the eventide of life would be overshadowed, or that a sterile and barren soil would encrust the heart and render it cold and insensible. May the impressions then made upon the mind be realized.

To a young Friend under deep Trials.

Twelfth mo. 22d, 1866.

"Truly my beloved —— can I say I have been with thee in suffering and in sorrow, and have borne thee, as it were, upon my heart to our heavenly Father. The spirit of supplication has been poured forth on thy behalf, with the entreaty that He would be pleased to give me an understanding of what I should do, or how I should counsel thee, in these seasons of close baptisms. On one occasion, especially, I was as clearly impressed with the feeling as I could have been, had the language been audible to my external ear, to "Tell thee to throw down every crown at the footstool of mercy, and there offer up self and all that pertains thereto—that this is what is called for." "I will purify thee in the furnace of affliction." Circumstances are such, that no efforts of thine or mine can reverse them. The only alternative is submission, and in order that this may be complete, it must be accompanied with resignation, even such as will enable thee to say, "Thy will be done."

Flee thou to this Tower—it is thy only safety,—and the alone preparation for strength to fortify thee for the duties that must devolve upon thee. This will enable thee to restrain unprofitable suggestions of thought and feeling, and overcome the impulsiveness and waywardness of thy nature, and then a close watch will be set upon thy lips and upon each act, and thy wants will be supplied from the Fountain whence alone they can availingly come.

Third mo. 22d, 1867.

—— —— There are moments when the surcharged heart can only breathe forth its inner life. It has no power nor language of its own, and no definite recognition. What then can it do, but to wait and watch for the coming of that spirit which can dispel the tones of sadness, distrust and sorrow, and attune to melody. Have we not found that these seasons of weakness and frailty, are but the precursors, if patiently endured, of a nearer access to our Father, whom to know is life eternal, whom to obey is peace and rest? Hast thou not known this? Then cease from anxieties that harrass and weaken both body and mind. Thou needs to husband all thy strength for the work that lies before the Bear up above the fluctuations that som times sweep around thee, so that the de lambs committed to thy care may be nurtur in innocency and sweetness; and thy ov mind be so preserved under the influence of vine love, that thou wilt be able to mal straight steps to thy feet. In order for th thou must be willing to move upon indepe dent ground, or rather the ground mark out by Him who knows how most effectual to reduce the will of the creature, so as make it subservient to His divine and ho appointments. . . . .

I hope thou art not looking back, but a pressing onward, with the eye upturned the only source of good and of strengt . . . . I miss thy society. It is not oft that I *feel* alone, but in L.'s absence, the r membrance of dear M. is continually befo me. She used to stimulate me to go out, b now what pleasure is there in going alone! know her sweet spirit is at rest. I know sh cannot come to us, and that but a little whi will elapse before I also shall take my depa ture to the spirit world, but we are so const tuted that we cannot help feeling deeply the severings. Jesus wept. May we not? Sur ly there can be no sin in this, if we seek su mission and struggle for resignation.

Third mo. 22d, 1867.

—— —— . . . There is a work upon th wheel, and it requires care that the design the great Architect be not frustrated. The are so many ways whereby this can be don that it requires continual vigilance on th part. It is said that the blessed Jesus learn obedience through suffering. If so, how sha we arrive at the state to which we are direc ed, "Be ye perfect even as your Father heaven is perfect," except through tribulati and suffering? Much may, no doubt, avoided through watchfulness. Perfect ob dience is that to which we are called, and crave for thee, my beloved, this state child-like dependence. Keep thy eye sing to the Light; it will lead to an establishme upon the sure foundation, so that althou the elements be boisterous, thy building sha firmly stand. . . . . .

How fleet are the footsteps of time! an where will some who are now upon the sta of being, soon be landed? Not in a land dreams and shadows, where the rays of lig are divided and broken, as they appe through the web of life, but where the bear of the sun of righteousness will surround th obedient and self-sacrificing without chang save as they increase in radiance and beaut Far, very far superior to that which is se by mortal eye, even when the western horiz

is made gorgeous by the setting sun, will be that which awaits those who have known an overcoming of all that which would obscure the glory which emanates from the throne of mercy and of love, as it shines forth from our Father in heaven.

Tenth mo. 27th, 1867.

—— ——. . . I know it is easier to plan than to carry out that which we desire. I suffer with thee in all thy trials, but do not let them press too heavily upon thee. Try to live above them. The apostle said, "By grace are ye saved through faith;" exercise it; it will preserve thee; it will sweeten the bitter; it will soften the rough places in thy pathway. It will make the sterile ground yield a plentiful supply for all the wants and cravings of thy nature. "I will refine thee, but not with silver." I see blessings in store for thee if thou wilt submit in child-like obedience and dependence. Every tender and sensitive feeling of my nature is moved for thee.

As to my dear friend, T. B. L., I have felt deep regret in not being able to see him. I suffered much until I was favored with a consoling evidence of the blissful and glorified state into which he had found admission, even through much tribulation. . . .

Eleventh mo. 7th, 1867.

My Dear Friend—Thou hast often been the companion of my mind, and according to my measure, I have sympathized with thee in the privation and loneliness, that has doubtless at seasons surrounded and pervaded thy beautiful home. casting a shadow over all its enjoyments. But it is meet that we should look beyond the shadow to the *reality*; even to that which is invisible to the mortal eye. Thy precious mother's countenance, in all its sweetness, appears still at seasons to beam upon me as I saw it during the time I sat by her with my lips sealed, though my heart was filled with the desire that my last hours might bear the evidence that marked her every look, that she was in a state of preparation to enter the kingdom of rest and of peace. Truly, of her it may be said—she "being dead, yet speaketh." Wert thou not often sensible, my dear, of the yearnings of her spirit toward thee? Did it not follow thee in thy goings to and fro? did she not plead with thee, not so much by word, perhaps, as by the look of her beautiful and expressive eyes, to be faithful to thy heavenly Father's will? And is it too late? Ah, no! then gird up the loins of thy mind and press forward. Thy mother's God will aid thee; will sustain thee. Be thou faithful to the revealings of Christ in the secret of thy soul. "To him that overcometh will I give a white stone, and in that stone a new name written, which no man knoweth save him who hath received it."

Very affectionately, thy friend,

E. Newport.

Twelfth mo. 25th, 1867.

My Dear —— . . . . The query arises, how is it that thou so lately comparatively a stranger, should be induced thus to care for one who feels that she has no claim upon thee? Well, my precious young friend, may thy reward be equal to the feeling that crowned the gift in the heart of one who feels that a kindred affection has been ignited, that will diffuse its warmth throughout the few remaining days of my pilgrimage. . . . . To-day my mind was impressed with a feeling that infused not only a *calm*, but a sweetness that was animating and strengthening; under which thy mother's countenance beamed upon me as when I last saw her, so expressive of that heavenly state that enshrined it. And the language that was intelligible to my spiritual ear was on this wise—"Say to my daughter that I want her not to forget to appreciate the blessings that flow in upon her—blessings from beneath and blessings from above—unsparingly poured forth from the hands of the bountiful Giver of every good and perfect gift. The gift of intelligence; of the graces of the spirit, joined to those of inspiration; that which has dawned upon the understanding, and enabled her to know the nature of her obligations to her heavenly Father." This, as near as I can express it, is the substance of what sweetly impressed my mind. Not that I heard, or *believe* I heard, an external sound, or that I am a "*spiritualist*" in the modern acceptation of the term; but I *do* believe our gracious Father is sometimes pleased to permit an intercourse between embodied and disembodied spirits; and on this occasion my feelings were deeply affected with the recollection of the state of my mind, at the interview to which I have alluded. And now, my dear, let me tell thee how my spirit *yearned* toward thee while I sat by the bedside of thy precious mother, poor and stricken as I felt myself to be. I essayed to speak, but had no power to utter a word or what was upon my lips; and when at last I turned to leave her, it appeared as if I was taking with me the blessing that had been given me to impart, and I was ready to believe it was because of my poverty and leanness; and yet the longing was so great to have thee with us, that I lingered in the hope of hearing thy footstep, till at last I felt I could stay no longer, and departed under great depression of spirit, but in love and ten-

derness, and in admiration of the sweetness and meekness of thy dear mother's patient spirit. Wilt thou excuse the awakening of remembrances of a painful nature? I had no such expectation when I began to write.

In dear love and sympathy, thy friend,

E. NEWPORT.

1st mo. 13th, 1868.

My Dear ———.—How fast the days are passing—almost the middle of the first month of the New Year! How little we know of the vicissitudes the coming one may bring! The great matter is to live up to our convictions. I was interested in an article under the head of "Mind the Light" in last week's *Intelligencer*, and I felt were I a ready scribe, I would like to carry the subject a little further. Didst thou read the appeal to mothers? It will bear several readings. . . . . We, as a Society, need more of the teachings of that in which we profess to believe,—even the guidance of the Holy Spirit in the support of our testimonies. There is great beauty and strength in conciseness. May this be desired by all, rather than enlargement of speech or extended communications. . . .

I retired to the sitting-room to fathom, if possible, the cause of the oppression which has for the past two hours weighed upon my spirit, but as it is undiscoverable I must leave it. It may possibly be a trouble of my own begetting. There are causes enough to weigh down any sensitive mind. The suffering of hundreds and thousands of our fellow-creatures; the prospect before and behind us of darkness and desolation. In the Divine economy man is so constituted that he may, by a perversion of his noble powers, for a time, wield his sceptre after his own evil design, yet in accordance with Infinite Wisdom, the indulgence of every wrong, brings its penalty, and will sooner or later work its own destruction. How important, then, that we endeavor so to live that our confidence in a divine Protector may increase. Faith is the Christian's shield, and remains to be "the substance of things hoped for and the evidence of things not seen." . . . . . .

I often, especially of late, feel as if I was just beginning to live, now that I have passed the period assigned to learning, and find I "know nothing as I ought to know." How I wish on such occasions that the minds of my children could be inspired with the feeling that is thus enkindled. Thought reaches forth into the infinitude of space, and in its transient flight would enter into the wisdom and economy of Nature's great Architect, that it might bring thence some idea of the magnitude of His power and the beauty and order which there reign supreme, but that only "which is revealed, belongs to us and our children."

2d mo. 12th, 1868.

——— ———. . . .—My heart flows out in love and sympathy toward thee, my dear ———, and I feel to encourage thee to do whatever thy hands find to do, leaving the result to Him who sees in secret, and who abundantly rewards every act of dedication, however small it may seem to be, with that peace which the world can neither give nor take away. . .

At no time since our acquaintance have my feelings been more enlisted for thee, blessed as thou art with health and every external boon that is calculated to render thy pathway free from the little annoyances that many, to a painful degree, have to contend with. How fervently have I desired that thou may be found steadfastly pursuing the course which has been pointed out by the Light within, as the right one for thee to pursue. On one occasion, when my feelings were drawn forth on thy behalf, I believed that this is an important period with thee, and thou wilt excuse me if I dwell a little more earnestly upon the necessity of being "instant in season," lest, while consulting about this or that, its very insignificance may discourage thee so as to put to flight the energy and strength that were at hand, and which would have carried thee safely over the bridge that was firm enough to have supported thee, although the waters may have looked boisterous and threatening. My desire is ardent for thy progress in the path of obedience and self-denial. . . .

To E. N. from a young Friend.

. . . . I felt the sweetness of thy spirit, there was no condemnation in *that*, and the discrepancy between what I heard and what I thought belonged to me, occasioned deep perplexity but no resentment. Had I been deceived myself, or couldst thou be deceived? I could not help fearing that thou hadst judged from outward observation; that if, with a heart no better disposed, I had dressed *plainly*, a different sermon might have been preached to me. In this state of mind I attended meeting, feeling as if my hands were bound and I a prisoner to thee. "Who shall show us any good?" was all I could utter; and these were the very words with which thou arose, and enjoined upon little children to dwell with their exercises. I felt released from that prison-like state. Clearer views of truth arose in my mind, and deeper convictions of sinfulness.

This I have thought due to thee, beloved friend, in explanation of what I said. If I did not feel thy sermon as applicable to my state when it was uttered, I can appreciate

the spirit in which it was spoken, and can confess, too, that I *now* feel the need of rebuke. My practice, as I *now* perceive, has been *very* deficient. All that relates to theory I find must be left, and my efforts directed to performing in humility and love what I know to be right. . . . . .

(To be continued.)

"NOT MANY WISE."

Religion is life, rather than science, and there is a danger peculiar to the intellectual man of turning into speculation what was given to live by. The intellect, busy with ideas about God, may not only fail to bring a man nearer the divine life, but may actually tend to withdraw him from it. For the intellect takes in but the image of the truth, and leaves the vital impressions, the full power of it, unappropriated. And hence it comes that those truths which, if felt by the unlearned at all, go straight to the heart and are taken in by the whole man, are apt in the philosopher and the theologian, to stop at the vestibule of the understanding, and never to get farther. This is a danger peculiar to the learned, or to those who think themselves such. The trained intellect is apt to eat out the child's heart, and yet the "except ye become as little children," stands unrepealed.

[For Friends' Intelligencer.]

A PLEA FOR THE LITTLE FOLKS.

Being much interested in an article entitled "Mothers Put Your Children to Bed," in a late No. of *Friends' Intelligencer*, and fully uniting with its sentiments, I would like to add weight to its importance and truth by urging this plea for the little folks. I have often been surprised and grieved to hear some mothers advise, "you should teach your children to go to sleep alone, and then no time is wasted in staying with them." With thankful heart I can say I never considered *any* time wasted which was devoted to a child, its well-being and comfort, or its pleasure. Inasmuch as ye do it unto the least of these ye do it unto Me." And not only does this apply to the little needy stranger for *outward* comforts, but to the soothing and the cheering of the little hearts near us, to draw them to our own and then to Him who *gave* the blessings. A mother with her child of one or two summers was visiting near us a few years ago, and every afternoon of their stay was marred by the piteous crying of this little daughter, left to go to sleep alone; they "wished to break her into the habit." The first day, after the sobbing and crying had continued nearly an hour, the hostess—a gentle, lovely lady—was so pained and heart-sick with it that she concluded to go and intercede, or go up another stairway and sooth the little troubled thing into quiet. She found the mother sitting on the steps, as miserable as her child, but "determined to be firm and conquer." Ah, what did it all avail her! Does she ever live it over now? and would she not give much for the privilege of lulling her little daughter to rest now? when the time is past *forever*. No more care is needed.

Of many such instances I have heard, and marvelled that parents could be so mistaken; narrating it themselves, as a conquest; the ordeal of "breaking their child to go to sleep alone,"—as unnatural for *it*, as for an adult to sink composedly to rest with several strangers in the room. They say, "The first night he cried *two* hours, the next *one*, the next only a *half* hour, and then all trouble was over!" *Is* it a trouble dear young parents to do for your children? The sacredness of maternity is too often overlooked, and the responsible position of fathers and mothers undervalued. After months and months of the gentlest devotion to a little child, rocking to sleep in cradle or our very arms with tender lullaby, suddenly to lay them down and leave them alone—too young to be reasoned with or understand, to cry and sob on and on until the tender little form is worn out with physical exhaustion, and the little restless head loses consciousness, and tired and sorrowful, finally goes to sleep. Think ye mothers the rest is refreshing? How must the little baby heart lose confidence—for the time—in mama!

I would not yield to *any* one (except occasionally to their father) the sweet occasions I enjoy each evening when putting my little ones to bed, for anything I can imagine. The day would be imperfect without that hour—and I less worthy the name of mother. Our little boy after his happy frolic cuddles down among the pillows, and patting with little dimpled hand says, "tum mama!" Who could resist the loving invite, though a banquet awaited below, or the best lecture of the season was to be attended that night. This very evening, as I laid beside my little daughter for a few moments (and it takes but a few when they've *nothing to fear* or dread, and sleep comes sweetly), and the soft warm arm found gently its accustomed way around my neck, the smooth round cheek pressed close, she chattered and prattled as sweetly as usual, and I would follow inclination and repeat it, but fear to lengthen this article. Since the eve of her second birthday she has said her little prayer, and on one occasion when I said the "Lord's Prayer" to her, she was so delighted with it that I have done so ever since, and at the close she generally asks, "is *that* all? I think *glory* is such a beautiful

word!" Every evening now I hear the little voice blending with my own, and the ruby lips unconsciously murmur it, and then her own little hymn follows:

"Heavenly Shepherd wilt Thou hear me,
Bless Thy little lamb to-night,
Thro' the darkness be Thou near me,
Watch my sleep till morning light.

All day long Thy hand has led me,
And I thank Thee for Thy care;
Thou hast warmed me—clothed me—fed me,
Listen to my evening prayer.

Let my sins be all forgiven,
Bless the friends I love so well;
Take me, when I die, to Heaven,
Happy there with Thee to dwell."

To-night she said "mama is that a *real* prayer?" "Yes, dear, it is *thy* little prayer." "Well does the Heavenly Father care if we don't say *any* prayers?" "He loves little children to remember Him, and when they go to sleep tell Him all about it, and thank Him for giving them so many nice things." "Yes, I know! and mama do thee and papa ever do wrong?" "We do sometimes; but we *try* to be good." "There isn't *anybody* good *always* but the Heavenly Father; is there mama? Well how *does* He be good *every* day?" And so the little tongue questioned, and gradually the little lids began to droop, the words came slowly, and the dimpled arm relaxed its pressure. She whispered, "good night dear mama." Another kiss and sleep had come. Sweetly at rest, and so happy! And would I exchange *this* for two hours sobbing, and crying, and moaning, inflicting a depth of sorrow on my child, to *spend the time with some one else*, or *doing* something else? Did I not *save* time, and gain a priceless experience? How *more* than precious should the days and nights be numbered for me to extend my care over her! And so the little heart of five summers had unfolded itself to the mysteries of life and the love of earthly and heavenly parents; and so it seems to me it is our duty *never* to cast them aside. They are not responsible for their existence, but we certainly *are* for their comfort and welfare and happiness in infancy.

This world has cares and sorrows enough for us to enjoy and covet the refreshing sweetness and pure innocence of a child, for they surely reflect their discipline, and there are besetments and spirit-baptisms enough to induce a closer and nearer life with these little ones, for truly "*of* such is the Kingdom of Heaven." A MOTHER.

Byberry, 1, 23, '74.

EVERY Christian should begin to doubt himself, if he finds, after ten years, that self-denial is as hard in the same things as it was at first.

THE WICKEDNESS OF DESPAIR.

To have erred in one branch of our duties does not unfit us for the performance of all the rest, unless we suffer the dark spot to spread over our whole nature, which may happen almost unobserved in the torpor of despair. This kind of despair is chiefly grounded on a foolish belief that individual words or actions constitute the whole life of man; whereas they are often not fair representatives of portions, even, of that life.

A prolonged despair arising from remorse is unreasonable at any age, but still more so when felt by the young. To think, for example, that the Great Being who made us could have made eternal ruin and misery inevitable to a poor, half-fledged creature of eighteen or nineteen! And yet how often has the profoundest despair from remorse brooded over children of that age, and eaten into their hearts.

There is frequently much selfishness about remorse. Put what has been done at the worst. Let a man see his own evil word or deed in full light, and own it to be as black as hell itself. He is still here. He cannot be isolated. There still remain for him cares and duties; and, therefore hopes. Let him not in imagination link all creation to his fate. Let him yet live in the welfare of others, and, if it may be so, work out his own in this way; if not, be content with theirs. The saddest cause of remorseful despair is when a man does something expressly contrary to his character; when an honorable man slides into a dishonorable action; or a tender-hearted man falls into cruelty from carelessness; or, as often happens, a sensitive nature continues to give the greatest pain to others from temper, feeling all the time, perhaps, more deeply than the persons aggrieved. All these cases may be summed up in the words: "That which I would not, that I do," the saddest of all human confessions, made by one of the greatest men. However, the evil cannot be mended by despair. Hope and humility are the only supports under the burden.—*Helps.*

THE ART OF LOVING.

Some one has said that the hard thing which Christ's religion asks of us is "to love people whom we do not like." It seems almost impossible. To be kind in act, even to our enemies,—that is difficult, but we see how to do it if we will only try hard enough. But how can we *love* what is to us unlovely? How can our hearts go out warmly toward people whose characters repel us, who are coarse, mean, false, selfish?

Yet Christ's words and example tell us, and our hearts assent to it, that it is divine

to love the unworthy. But how to do it? Real affection does not answer to the call of will. One can no more make himself fond of another by a simple effort of will than make himself seven feet tall. No: this highest grace comes only by studying a long while in God's school. He has fixed certain ways in the nature of things which we must find out and follow, resting all the while in loving dependence on His help.

We can always be kind in act to those about us, whether or not we feel warmly toward them. That in itself is a great matter. And kind action tends directly to rouse kind feeling in the doer. One can hardly act like a friend to another without beginning to feel like a friend. When you make your neighbor's interest yours, you in some degree make *him* yours, and what you own you will care for! Set out a tree, and carefully tend it; with your own hands dig about the roots, and mulch it, and prune away the superfluous suckers, and at last bring to perfection its earliest fruit—you will care more for that tree than for your neighbor's whole orchard. It is *yours*, and, what is more, made yours by your own labor. So, of a business that a man has built up from the foundation by his own effort and skill and capital; it is more to him than dollars and cents, it is his very own, almost a part of his life. Now, there is here and there a man who has taken large ownership in other men. He has invested in this sick neighbor a half dozen friendly calls; he has six shares of stock there! To that poor woman have gone sundry loads of wood, and small loans without interest, or perhaps without repayment: quite a little property there! That clerk of his went wrong, and took money, and seemed bound for ruin; and he forgave and stood by him, and helped him back to honest manhood; why, he owns that clerk more completely than if he had bought him in the market! So in one place and another he has a great estate, the title-deeds written on human hearts. Do you suppose he feels coldly towards these possessions of his? Be kind to men, do for them as if you loved them, and you will love them.—*Christian Union.*

Scraps

FROM UNPUBLISHED LETTERS.

"I was very much interested with the leading Editorial in the last number of the Intelligencer (1st mo. 24th), my mind having been led recently to examine the same ground. When the Priests came out of the Holy Place, the Glory of the Lord had filled the House of the Lord, so that the Priests could not stand to Minister!" What a sublime manifestation of the Divine presence! And what a *fitting preparation* for the feeling and eloquent prayer of King Solomon that followed! That chapter (viii. of I. Kings) always produces feelings somewhat in harmony with the sublimity and devotional spirit that pervades it. And without the prayer of Solomon, for which *what preceded was a preparation*, how much would be lost! Now, this *preparation* for worship—for *going* to meeting—is the point of concern that has rested with me. I regard worship as an *individual engagement* of the soul in an endeavor to assimilate itself to the Divine Being, and to become clothed with His attributes, so that *His Spirit may cover us* as a garment, to be first seen or recognized in all we say or do. This engagement or feeling, it appears to me, *invites* to *privacy*—to being *alone with God*—where the *whole soul* can be opened, or poured out in His presence. Hence, the requirement for worship is not a *place* but a *state.* Wherever there is a human soul, there is a place of worship—there "is a Temple of God," where "the Spirit of God dwelleth." (i. Cor. 3, 16).

The idea frequently held out, that *going* to a place of meeting, for worship, is the fulfilment of a religious duty, leads to a false dependence, and to a neglect of that which is vital, viz: *daily* and *hourly engagement* of *soul* in its *endeavor* to *know and do the right*—the will, law, and love of God. And for want of these vitalizing influences, death is engendered.

This *individual preparation* for meeting together, by knowing a continual living in the Divine presence, is the crowning influence of our religious gatherings. It was *such preparation* that gave a *power that could be felt* to the meetings of early Friends. They took it with them to meeting, like each one a live coal, and these, when collected, gave out great warmth to the comfort and stregthening of the assembly. We, too often, *go there to get it*, and, as by *going to meeting*, we perform all the duty required of us, we return home *cold.* That is, such is the dangerous tendency of regarding merely *going to meeting* as the performance of a religious duty.

The wise and comprehensive injunctions of Paul, are, "Rejoice evermore; pray without ceasing; in every thing give thanks." Here are the very elements of worship *in action:* Joy, dependence, faith, hope, gratitude and love,—and these *continued*—the soul *dwelling* continuously *in* or *under* the Divine Spirit, that breathes forth all these evidences of feeling from its inmost living nature.

The Blessed Jesus enjoins to enter into the closet to pray in privacy and secret, which seems alike essential to worship; and to the woman of Samaria, he plainly declared, that it was at no *particular place*—"neither in this mountain, nor yet in Jerusalem"—but a *state*; for "God is a Spirit; and they that worship Him must worship Him *in spirit* and *in truth*."

The object in *meeting together*, besides that of maintaining our valuable religious organization in its different connections, should be to *receive* or *impart* instruction, or spiritual strength and comfort, which, with the *individual preparation* already hinted at, will be experienced and known by the precious solemnity and quiet on gathering, inducing, on being dwelt under for a season, a *qualification* for any and all active duties which may be required of individual members, or of the body to perform.

Circumstanced as our meetings or congregations are, with different stages of religious experience, and so large a proportion of young people, it is my full belief, that, if the concerned Friends were careful to secure the *right preparation* for *going* to *meeting*, there would seldom be a *meeting* without *some* vocal communication, even if but a few words: some one being made willing to be mouth for the Lord, in humbly and briefly bearing open testimony to the love, mercy, and goodness of God, and giving their experience of what good things the Lord had done for them.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 7, 1874.

Our Duties do not Conflict.—A correspondent notes approvingly the article in a late number, "Mothers put your children to bed," and sends us a "Plea for the little ones." to which we willingly give room. We can sympathize with the mother's enjoyment of the little ones' bedtime hour, and can also endorse the sentiment, that though a banquet awaited her below, or the best lecture of the season was to be given that evening, neither would compensate her for the loss of these "sweet occasions" when the little heart unfolds itself to a mother's love. But while we thus sympathize and approve a mother's devotion to her child, we would say a few words for the encouragement of those mothers, and there are many such, who although fully alive to "the sacredness of maternity and the responsibility of parents," cannot, owing to the pressure of other duties, command the time needful for this holy evening service.

Let such mothers be assured that their duties do not conflict, and though they may be forced to forego the precious privilege of spending even the last few minutes of the day in sacred privacy with a beloved child "cheering its little heart, and drawing it to the mother's heart, and to Him who gave the blessing," they may, after giving it the evening kiss, and a holy whisper, mentally follow the child to its rest, with the maternal yearnings, from which the heavenly blessing will surely not be withheld.

A concerned and loving mother, even though many cares press upon her mind, and her hands are ever busy, has frequent opportunities through the day to bind "the little heart to her own," and lead it to the gradual recognition of the presence of the heavenly Parent, and if these opportunities are improved, the child will go sweetly and happily to its rest, and no loss will accrue to the beloved object of her care, even though she cannot go with it to its little "Bethel" and bestow attentions, which, under other circumstances, would gladly have been given.

David Livingstone.—From the mysterious region of Central Africa comes the news of the death of this remarkable explorer, and friend of mankind. Since the death of Agassiz, perhaps no loss of a public man will excite so general a sympathy all over the civilized world, as that of this heroic traveller. The cable despaches tell us that he died of dysentery while travelling from Lake Bembe to Unyganembe, and that his body has been embalmed and is being conveyed to England by way of Zanzibar.

He was born on the banks of the Clyde, near Glasgow, in Scotland, about the year 1817. He was of honorable but not wealthy parentage, and his father is spoken of as an exceptionably upright man. Young Livingstone, at the early age of ten, was sent to earn his living at the cotton mills of Blantyre—and his hard labor here enabled him to gratify his thirst for learning by pursuing his studies at Glasgow during the winter months, resuming his station at the mills during the summer vacation. In this manner it is said that he

ttained to a very respectable scholarship. As he grew to manhood he resolved to devote his life to the benefit of some of the larkened peoples of the earth, and to this end repared himself by special study. In 1838 e was admitted a licentiate of the Faculty f Physicians and Surgeons. In 1840, he eft England for Port Natal, and proceeded with very little delay to the remotest missionry station then existing at Kurnman, in the Bechuana country. After spending three ears here among the natives, he advanced, n 1843, some three hundred miles to the orthward to the land of the Bakattas. Here he labored nearly four years, having eanwhile married Mary Moffat, a missionry's daughter, who ever after accompanied im in his travels till her death, in 1862.

In 1849, he entered upon his career as an xplorer, accompanied by two Englishmen, nd, in the summer of that year, reached ake Ngami, over the Bakalihara desert.

From that time to his first return to Engnd, at the close of 1856, he made several xpeditions into the interior, and twice crossed ae entire continent a little south of the ropic of Capricorn; travelling, in about hree years, probably upwards of 11,000 iles over a region never previously described or traversed by Europeans. It should be orne in mind that in all his intercourse with he Africans, Livingstone's constant aim was o give instruction in practical Christianity nd its accompanying civilization, and that e gained the confidence and love of the savge chieftains and their people.

During sixteen years absence, by his ccurate observations, he added largely to the eneral stock of knowledge concerning the hysical geography, climatology, and geologil structure of the region he explored, and ointed out many new sources of commerce ll then unknown.

In 1858, he returned to Africa, and with a nall band of assistants proceeded to explore e Zambesi river, and to the close of 1861 s investigations were mainly devoted to the cality of Lake Nyassa. He ascended this ke for two hundred miles, and gave interestg details of its shape, extent, and of the vers flowing into it. He also used great effort to induce one of the tribes to abandon the cruel practice of slave hunting. In the spring of 1862, having received a steamer in parts from England, he had it transported beyond the cataracts, put together, launched upon the river, and in this he again ascended the lake. During this expedition occurred the death of his beloved wife by fever. Dr. Livingstone returned to London in 1864, and in 1865 again quitted England with an equipment furnished jointly by the British government and the Royal Geographical Society, in the hope of ascending nearer to the equator, and exploring the Albert and Victoria Nyanza, and ascertaining definitely their relations to each other, to Lake Tanganika, and to the source of the Nile.

Since that time the world has only occasionly heard from Livingstone, and an expedition to search for him left England in 1867.

In 1868, he wrote to say that he believed he might safely assert that the chief sources of the Nile arose between 10 and 12 degrees south latitude, or nearly in the position assigned to them by Ptolemy: Another letter was received, dated Ujiji, Fifth mo. 13th, 1869. The next intelligence from him was through the New York Herald expedition. Stanley encountered the veteran explorer at Ujiji, on Ninth mo. 3d, 1871, and by his expedition Livingstone forwarded letters to his relatives, and to the various learned societies—but considering his mission not yet accomplished, declined to return home. From the *Press* of this city we clip the following:

"Since then, however, he has been heard from several times. The latest information received which is supposed to relate to him was to the effect that a white man, supposed to have been Dr. Livingstone, was, in August last, making his way towards the west coast in the region of the Congo river, and that he was detained in the interior by reason of his supplies running out. The latest authentic report from him, however, was in July last, when he was in good health. It is impossible at present to form a proper estimate of the value of Dr. Livingtone's explorations in South Africa, considered merely in a commercial point of view. This distinguished traveller modestly propounded his views on the question of African civilization by recommending the growth of cotton upon an extensive scale in the interior of that continent

and the opening up of commercial relations between the South African tribes and the outside world, as measures likely to contribute to the abolition of the slave trade, and to advance the cause of European civilization. In November last the British government granted Dr. Livingstone a pension of $1,500 a year as a reward for his services in the double capacity of missionary and explorer. It will be observed, however, that of late years Livingston had become an explorer rather than a missionary. His discoveries of the last year or two may have been of great importance. The place of his death would indicate that he was on his return to Unyanyembe, and by that route to the coast, and probably to England; and it is possible that he was hastening homeward to give the world the details of his completed work. As it is, he has died, like many another man of science, stricken down by the withering hand of disease in a foreign clime. He had passed through the perils of the ambuscade, the desert, and the assassin, and when his labors were nearly crowned, and as he was, as we may suppose, hastening home to give the civilized world the full knowledge of an almost unknown region that it had so long craved to know, he was stricken down to die among strangers. His name will live after him, though, and hold a proud place in the list of the world's workers."

MARRIAGE NOTICES.—We are under the necessity of again calling attention to the fact that we do not publish any notices of marriages where there is such a violation of the rules of the Society as to subject the parties to disciplinary action. This applies to cases where both parties are members, *and* the marriage accomplished without the care of the monthly meeting.

ERRATA.—In No. 49, page 776, on the second line of the last paragraph—read "thrust the hand."

DIED.

HUGHES.—On the 27th of Tenth month, 1873, in King, York County, Ontario, Catharine wife of Mark Hughes, and daughter of Sylvanus Brown. in the 52d year of her age. She was a valued member of Yonge Street Monthly Meeting, and her removal leaves a void not easily filled. She was an example of cheerfulness and resignation under close trials. Of an affectionate and sympathizing spirit, she was much beloved by a large circle of friends.

EAVES.—Suddenly, on the 30th of Twelfth month, 1873, at the Pawnee agency, Joseph Eaves; a member of Fishing Creek Monthly Meeting. His remains were interred at Millville, Pa.

ROBERTS.—On the 11th of First month, 1874 Elizabeth H, wife of Albert C. Roberts, and daugh ter of Charles and the late Rachel S. Evans, age 43 years; a member of Philadelphia Monthl Meeting. She was very earnest and devoted in he efforts to relieve the destitute. She never wearie in the good work, but continued it when in grea feebleness of health, until within a short period o her death. Her large family and many friends wil feel her loss.

SPACKMAN.—On the morning of First montl 25th, 1874, Ann M. wife of Samuel C. Spackman, i the 74th year of her age; she was a member o Philadelphia Monthly Meeting, and enjoyed the lov and esteem of many of its members. She was con nected with the Female Association of Friends fo the relief of the poor, from its origin, and was faith ful in the discharge of the duties devolving upo her, when health permitted. Her last hour furnished evidence of her spirit having been renew edly clothed by her Father's love, enabling her t pass quietly to her eternal rest.

SMEDLEY.—On the 29th of 10th month, 1873, a his residence in Willistown Township, Cheste county, Penna., Thomas D. Smedley, in the 26t year of his age. This valued friend endeared him self to his family and many friends by his kind an genial manner. The careful culture of his min fitted him for usefulness as a teacher, in which vo cation, he was employed for several years, part o the time being the Principal of Friends Seminar at Easton, Washington county, New York. Here h gained the love of the pupils and all connected wit the Institution, and acquitted himself to the grea satisfaction of his friends. His sickness was shor but during it, he gave evidence of resignation to th Divine disposal, having realized that in all thing with Him, rests the fullness of wisdom. He was member of Goshen Monthly Meeting of Friend Chester county.

ZAVITZ.—On the 13th of First month, 1874, a the residence of his son Silas Zavitz, in Bertie, On tario, Henry Zavitz, in the 87th year of his age; member of Black Creek Preparative and for man years an Elder of Pelham Monthly Meeting. Durin his infancy his parents removed from Pennsylvani to Bertie, of which place he was an early settle Here he lived the remainder of his life. He wa much beloved and esteemed for his innocency an uniformly upright conduct thoughout his life.

LEWIN.—Suddenly, on the morning of the 17t of First month, 1874, Ann J. Lewin, daughter of th late John and Lydia Lewin; a member of Broa Creek Particular and Deer Creek Monthly Meetin

For Friends' Intelligencer.

DR. LORD'S LECTURES.

(Continued from page 764.)

It would be impossible to impart an ad quate idea of the pleasant instruction co veyed by the Course of Lectures now in pr gress.

The 5th, 6th, and 7th have claimed the u divided attention which characterized th preceding ones nor did they deserve less. Any attempt to report them satisfa torily, would be a failure. The detail of hi toric incidents, however striking, althoug pointing with unerring finger to the progress society, would lose their interest in less skillf

ds than his. The Doctor's learning and re-
rch, and his profound study of the Historic
t enable him to group together, to classi-
and arrange the events of centuries, and
draw therefrom philosophical deductions
t form an intellectual banquet, contain-
lessons of profound wisdom.

Do you ask, he queries, what is the use of
this knowledge? aud in reply, he deline-
s a graphic picture of the pleasures which
ult from exploring the hidden treasures of
past,—and of culling from these instruc-
e lessons for the future. The retirement of
studio has its charms undoubtedly, and
influence should not be lost upon society.
But the Dr. did not stop here, he went fur-
r and drew an unfavorable comparison
ween the student of the old, and the seeker
r the new. This could have been spared,
ecially as he aimed an arrow at a class of
rmers, and elicited a faint applause.
eat treasures of science and art are brought
us by the fearless investigator in the world
matter. And he whose heart is open to
reception of new truth, and is conscious
strength to stem the current of corrupt
ge and custom—to proclaim it—should
m more of the world's sympathy and sup-
t than the retired student, who, in the pri-
y of his study, is shielded from sarcasm
contempt. But both classes of mind are
ded in the world's progress, and neither
uld be treated with disrespect.

The 5th lecture, embracing the events of the
t century, exhibited a painful record of
rtyrdom, intensified by the cruelties, which
eople accustomed to the sight of human
ering knew how to inflict.

The faith that enabled them to endure it
beyond all price. We who enjoy a free-
n of thought and expression, can scarcely
lerstand why an unoffending people should
e been so persecuted for the sake of
ion.

The early Christian fathers were not free
n the errors of the world. They retained
ny of the vices of the times. So much
er is it to preach a pure faith than to
ctice its precepts. The men of wealth and
ning in the next century lost their confi-
ce in the power of Christianity to regener-
the world, and believed that an acqaint-
e with the "Eternal" could be better
ired by retirement and meditation. They
refore sought refuge from Imperial per-
ution in the recesses of the mountains of
nenia, or the deserts of Egypt. Vast num-
lived in poverty and seclusion. They
ributed their wealth among the poor, and
ght to mortify the body and stifle its
ms to consideration. Hence the idea of
ance. Different orders of monks soon fol-
lowed, and the monastery became to them a necessity. From these secluded homes they poured forth volumes of written lore, and Chrysostom, who was afterwards recalled to the more active duties of life, and became Archbishop of Constantinople, is said to have left one thousand sermons. His works are much vulued for the light they throw on the religion and social customs of the times. After portraying the character of Basil, Bishop of Cesarea, the Dr. referred to the erroneous idea that extreme self denial was necessary to salvation. He made some interesting and just comments upon the necessity of using rightly the good gifts of a beneficent Creator. There was force, beauty, and poetry in his illustration, but when he went so far as to throw his influence in favor of the use of intoxicating drinks—as a beverage—he impaired the value of the whole, and created a feeling of dissent in many minds.

Admitting the fact that some persons may partake with impunity, they can equally abstain for the help of those who cannot. In the one case, the sacrifice is small; in the other, the temptation is immense.

Before leaving the Hall, a stranger who sympathized with the feeling of the writer, narrated this little incident:

A gentleman of position, in an Eastern city, was solicited, for the sake of example, to connect himself with a temperance organization in the place. He declined, on the plea that, although he had no fondness himself for the article, he could not relinquish the social custom of handing a friend a glass of wine.

Two years afterward, he applied for admission into membership; his son had become a drunkard. Feeling impressed, as we do, with the importance of more care in the use of it, we must be allowed an expression of dissent when we hear a public advocacy of its use.

E.

LOCAL INFORMATION.

Western Quarterly Meeting was held on the 19th and 20th ultimo. The 19th was a stormy day; hence the Meeting of Ministers and Elders was smaller than usual. We had with us Joseph A. Dugdale from Iowa. When gathered, we were favored with a season of impressive silence. We were then reminded of the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." This the speaker thought to be an invitation of love, and he also thought that it was under the same influence of love, and a feeling sense of the calamity that would come upon the city of Jerusalem, that Jesus wept and said: "How often would I have gathered you, as a hen gathers her chickens under her wings, but ye would not."

It was thought a beautiful illustration of the saving, gathering power of Divine love. And how does the parent hen gather her brood? She calls them, invites them, puts herself in a position to receive them, expands her wings, and when gathered, imparts the vivifying influence and warmth of her own body. The subject was further commented upon by the Friend from Iowa. The writer of this thought it to be a very favored Meeting throughout; and that we had cause to "Thank God, and take courage," for the unmerited favor. The 20th presented a beautiful, mild morning without clouds. The general meeting was large, interesting and instructive. We again had the company of our brother from the West, and also David Newport and Anthony Livezey, from Abington; William Way, from Nottingham, and Thomas Stuckey, from Philadelphia, all of whom addressed the Meeting. The tender feeling in many minds was reached unto tears. The business part of the Meeting was conducted with much harmony and good feeling.

Near the close, a Friend from a neighboring Quarter introduced the subject of temperance, stating that there was a movement being made by those that are opposed to the local option law, to have it dis-annulled, upon the plea that it cannot be enforced. The Meeting took hold of the subject, adopted a minute to be sent down to the Monthly Meetings, encouraging them to petition our Legislature to sustain the law.

Under a feeling of unusual solemnity the Meeting closed W. B.

Octoraro, 1st mo. 26th, 1874.

Santee Sioux Agency, First mo. 14th, 1874.

The building for our Industrial School is now completed, and the agent is making preparations for furnishing it throughout, so as to have it ready for use by the 1st of Fourth month, and now the most important and responsible duty of Friends begins, that of selecting suitable persons as teachers and care-takers of the children, positions involving more than may appear at first sight, or will be likely to be found at any other agency under the care of Friends, for here we are between two rival missions, (if I may so speak) each teaching their own peculiar notions in the native language, with no attempt to teach the English, alone and on its own merits; while we are expected (and properly so, I think,) to confine ourselves to our mother tongue. This of course must make our progress slow and difficult, and if thou wilt carefully read the article in the Dakota paper on this subject, thou wilt see that the opposition to such a teaching has its root in theology; and could I agree with them that the Bible is the word of God, and a knowledge of it the first ess tial to their spiritual welfare, I should vocate the native tongue (now that the Bi has been so translated) as the quickest dium of making them acquainted with contents; but our Heavenly Father has left Himself without a witness in the he of any of His children, for He has shown u all what is good and what He requireth them, and when properly addressed, this W ness accords with that in the breasts of oth as "deep answering unto deep." Oh, beautiful simplicity of the gospel as pounded and lived out by Jesus, and if th was more of a disposition to walk as walked rather than to darken his coun with theological mysticisms, mankind wo be the better and happier for it.

The necessity of carefulness in old ag enforced by the *Popular Science Mont* which says: "A single hard lift, an hou heating work, an evening of exposure to r or damp, a severe chill, an excess of food, unusual indulgence of any appetite or p sion, a sudden fit of anger, an improper d of medicine—any of these, or other sim things, may cut off a valuable life in an ho and leave the fair hopes of usefulness a enjoyment but a hopeless wreck."

From "Bits of Talk."

THE REPUBLIC OF THE FAMILY.

BY H. H.

"He is lover and friend and son, all one," said a friend, the other day. telling of a dear boy who, out of his first earni had just sent to his mother a beautiful g costing much more than he could really ford for such a purpose.

That mother is the wisest, sweetest, n triumphant mother I have ever known. am restrained by feelings of deepest re ence for her from speaking, as I might spe of the rare and tender methods by which motherhood has worked, patiently and al for nearly twenty years, and made of her sons "lovers and friends." I have alw felt that she owed it to the world to imp to other mothers all that she could of divine secret; to write out, even in detail the processes by which her boys have gr to be so strong, upright, loving, and man

But one of her first principles has so di a bearing on the subject that I wish to sp of here that I venture to attempt an expla tion of it. She has told me that she ne once, even in their childish days, took ground that she had right to require a thing from them simply *because* she was t mother. This is a position very startling

average parent. It is exactly counter to ditions.

Why must I?" or "Why cannot I?" says child. "Because I say so, and I am your her," has been the stern, authorative reply r since we can any of us remember; and, resume, ever since the Christian era, since t good Apostle Paul saw enough in the hesian families where he visited to lead to write to them from Rome, "Fathers, voke not your children to wrath."

t seems to me that there are few questions practical moment in every-day living on ich a foregone and erroneous conclusion been adopted so generally and so unbtingly. How it first came about it is d to see. Or, rather, it is easy to see, n one reflects; and the very clearness of surface explanation of it only makes its stice more odious. It came about because parent was strong and the child weak. plessness in the hands of power,—that is whole story. Suppose for an instant, (and, urd as the supposition is practically, it is logically absurd), that the child at six strong enough to whip his father; let have the intellect of an infant, the mises and the faults of an infant,—which the her would feel himself bound and *would be* nd to correct,—but the body of a man; then see in how different fashion the her would set himself to work to insure d behavior.

When we realize what it is for us to dare, our own pleasure, even with solemnest pose of the holiest of pleasures, parentd, to bring into existence a soul, which st take for our sake its chance of joy or row, how monstrous it seems to assume t the fact that we have done this thing es us arbitrary right to control that soul; et our will, as will, in place of its will; to law unto its life: to try to make of it t it suits our fancy or our convenience to e it; to claim that it is under obligation is!

The truth is, all the obligation, in the outis the other way. We owe all to them. that we can do to give them happiness, pare them pain; all that we can do to e them wise and good and safe,—all is little! All and more than all can never ay them for the sweetness, the blessedness, development that it has been to us to call dren ours. If we can also so win their by our loving, so deserve their respect our honorableness, so earn their gratitude our helpfulness, that they come to be our vers and friends," then, ah! then we have enough of heaven here to make us wil; to postpone the more for which we hope ond!

But all this comes not of authority, not by command; all this is perilled always, always impaired, and often lost, by authoritative, arbitrary ruling, substitution of law and penalty for influence.

It will be objected by parents who disagree with this theory that only authority can prevent license; that without command there will not be control. No one has a right to condemn methods he has not tried. I know, for I have seen, I know, for I have myself tested, that command and authority are short-lived; that they do not insure the results they aim at; that real and permanent control of a child's behavior, even in little things, is gained only by influence, by a slow, sure educating, enlightening, and strengthening of a child's will. I know, for I have seen, that it is possible in this way to make a child only ten years old quite as intelligent and trustworthy a free agent as his mother; to make him so sensible, so gentle, so considerate that to say "must" or "must not" to him would be as unnecessary and absurd as to say it to her.

But, if it be wiser and better to surround even little children with this atmosphere of freedom, how much more essential is it for those who remain under the parental roof long after they have ceased to be children! Just here seems to me to be the fatal rock upon which many households make utter shipwreck of their peace. Fathers and mothers who have ruled by authority (let it be as loving as you please, it will still remain an arbitrary rule) in the beginning, never seem to know when their children are children no longer, but have become men and women. In any average family, the position of an unmarried daughter after she is twenty years old becomes less and less what it should be. In case of sons, the question is rarely a practical one; in those exceptional instances where invalidism or some other disability keeps a man helpless for years under his father's roof, his very helplessness is at once his vindication and his shield, and also prevents his feeling manly revolt against the position of unnatural childhood. But in the case of daughters it is very different. Who does not number in his circle of acquaintance many unmarried women, between the ages of thirty and forty, perhaps even older, who have practically little more freedom in the ordering of their own lives than they had when they were eleven? The mother or the father continues just as much the autocratic centre of the family now as of the nursery, thirty years before. Taking into account the chance—no, the certainty—of great differences between parents and children in matters of temperament and taste, it is easy to see that great suffering must result from this;

suffering, too, which involves real loss and hindrance to growth. It is really a monstrous wrong; but it seems to be rarely observed by the world, and never suspected by those who are most responsible for it. It is perhaps a question whether the real tyranies in this life are those that are accredited as such. There are certainly more than even tyrants know!

Every father and mother has it within easy reach to become the intimate friend of the child. Closest, holiest, sweetest of all friendships is this one, which has the closest, holiest tie of blood to underlie the bond of soul. We see it in rare cases, proving itself divine by rising above even the passion of love between man and woman, and carrying men and women unwedded to their graves for sake of love of mother or father. When we realize what such friendship is, it seems incredible that parents can forego it, or can risk losing any shade of its perfectness, for the sake of any indulgence of the habit of command or of gratifying of selfish preference.

In the ideal household of father and mother and adult children, the one great aim of the parents ought to be to supply, as far as possible to each child, that freedom and independence which they have missed the opportunity of securing in homes of their own. The loss of this, one thing alone is a bitterer drop in the loneliness of many an unmarried woman than parents, especially fathers, are apt even to dream,—food and clothes and lodgings are so exalted in unthinking estimates. To be without them would be distressingly inconvenient, no doubt; but one can have luxurious provision of both and remain very w retched. Even the body itself cannot thrive if it has no more than these three pottage messes! Freedom to come, go, spe'ak, work, play,—in short, to be one's self —is to the body more than meat and gold and to the soul the whole of life.

Just so far as any parent interferes with this freedom of adult children, even in the little things of a single day or a single hour, just so far it is tyranny, and the children are wronged. But just so far as parents help, strengthen, and bestow this freedom on their children, just so far it is justice and kindness, and their relation is cemented into a supreme and unalterable friendship, whose blessedness and whose comfort no words can measure.

THE Sermon on the Mount cannot be read by any good man without the strongest feeling of shame and humiliation for the contrast between the picture of Christian principles there drawn and the reality he sees around him.

IF I SHOULD DIE TO NIGHT.

If I should die to-nlght,
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And, laying snow-whlte flowers against my hair
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thou
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside.
And so I should be loved and mourned to-night

If I should die to-night,
Even hearts estranged would turn once more to
Recalling other days remorsefully.
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften, in the old, familiar way.
For who could war with dumb, unconscious cla
So I might rest, forgiven of all, to-night.

O, friends, I pray to-night,
Keep not your kisses for my dead, cold brow,
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

—*Christian Unio*

TRUE BLESSEDNESS.

It is not blessedness to know that thou thyself
bless'd,
True joy was never yet by one, nor yet by two,
sess'd.

Nor to the many is it given, but only to the all,
The joy that leaves one heart unbless'd would be
mine too small;

For when my spirit most was blessed, to k
another grieved,
Would take away the joy from all that I myself
ceived.

Nor would I seek to blunt that pain, forget
others' woe;
From knowledge, not from want of thought,
blessedness must grow.

For blessedness I find this earth of ours is ther
place,
Where still the happiest man must meet a broth
grieving face.

And only in one thought I find a joy I never mis
In faith to know all grief below will grow to f
bliss.

And he who holds this faith, will strive with
and ardent soul,
And work out his own proper good in working
the whole.

God only sees this perfect good, the way to i
dim;
God only, then, is truly blest, man only blest
Him.

Ruckert's "Wisdom of the Brahmins."

For Friends' Intelligencer.

REVIEW OF THE WEATHER, ETC.

FIRST MONTH.

	1873.	1874.
ain during some portion of the 24 hours	7 days.	9 days.
ain all or nearly all day	1 "	1 "
now, including very slight falls	7 "	7 "
loudy, without storms	4 "	6 "
lear, as ordinarily accepted	12 "	18 "
	31 "	31 "

MPERATURES, RAIN, DEATHS, ETC.	1873.	1874.
ean temperature of First mo., per Penna. Hospital	29.68 deg.	37.03 deg.
ighest point attained during month	59.00 "	65.50 "
owest do. do. do.	2.00 "	11.00 "
AIN during the month, do	6.04 in.	4.21 in.
EATHS during the month, being for 4 current weeks for each year	1,390	1,234

verage of the mean temperature of 1st month for the past 85 years	31.40 deg.
ighest mean of temperature during that entire period, 1790	44.00 "
owest mean of temperature during that entire period, 1857	22.37 "

The unusual mild weather of the month under view has attracted universal attention. Some ve even thought we have seldom, if ever, had the ce before. How far this view has been correct, ill be better set forth by a few extracts from records past years.

We first refer to PIERCE'S valuable compilation, mmencing with 1790, and continue with extracts om our own diary, commencing with 1835, and rpose giving first the mean temperature of such the First months as were remarkable for mild-ss.

90, 44 days.	1848, 35.25 days
93, 40 "	1851, 37. "
02, 38 "	1853, 33.13 "
10, 36 "	1854, 32.55 "
28, 39 "	1855, 35 50 "
38, 38 "	1858, 39.72 "
43, 38 "	1863, 38.25 "
45, 38 "	1869, 37.00 "
	1870, 41.07 "

We also append a few only of the most extraordi-ry items dotted down for several of these respec-ve years:

1790.—"Mildest January on record. Fogs pre-iled very much in the mornings, but the hot sun on dispersed them, and the mercury often ran up 70° in the shade. Boys were often seen swim-ing in the Delaware and Schuylkill Rivers! There ere frequent showers as in April, some of which ere accompanied with thunder and lightning. The common mildness continued until the 7th of bruary."

1793.—"No ice made either in the Delaware or huylkill in the vicinity of the city."

1802.—During the last week some trees and rubbery were in blossom. This was followed e next month by the closing of the Delaware.

1810.—On several days the mercury ran up to 64 grees in the shade.

1828.—The Delaware was as free from ice as it is June, and not a flake of snow was seen in Phila-lphia during the month. Early shrubbery and ees commenced budding.

On several days the mercury ran up to 70 degrees in the shade.

1838.—From the 1st to the 30th, Delaware free from ice opposite and below the city. Not a flake of snow fell in the city during the month.

1845.—But very few instances occurred in which the mercury sank below the freezing point, in the city. The Delaware below Kensington and the Schuylkill below Fairmount as free from ice as in mid-summer.

PIERCE closed his labors as a publisher of Weather Items in book-form with 1846, and we now turn to our own notes, and find in 1843, the 24th: There is now a honeysuckle on our lawn out in leaf, a number of which measure nearly two inches in length. The buds of gooseberry and currant bushes and shrubbery much swollen and just ready to burst. Most of them have an eastern exposure, without any protection whatever afforded by buildings or fences from the northern blasts, the situation being altogether a bleak one. (Note.—The precise locality was the northwest corner of Broad Street and Girard Avenue, now a vacant lot, the dwelling then occupied by the writer having been demolished within two or three years.)

1848.—We ask permission to record an item for this year of Twelfth month 14th, calling attention to a very large rosebush then in full bloom, in front of the Penn Township Bank, corner of Sixth and Vine Sts., entirely unprotected.

1851.—First month 10th. Larkspur up in my garden. The same day several shad were served up at Jones' hotel.

1854.—First month 12th. Tremendous showers accompanied with lightning and a very sultry atmosphere.

1855.—7th. Almost oppressive; people sitting at their windows with the sash open as in the spring of the year.

14th.—Frost entirely out of the ground.

26th.—First sleighing of the season.

1858.—We find dotted down at various dates through the month such facts as the following: Honeysuckles, sweet Williams, forget-me-nots, chrysantheums and some of the rose bushes in our flower beds out in leaf, particularly the prairie rose, which has a southren exposure, and has new shoots of bush several inches in length. "Several very heavy showers with lightning." On the 16th, "farmers are now plowing for corn; in some places dandelions are to be seen, japonicas are in bloom, &c. While on the 20th. yellow jessamines in full bloom in some situations in the open air. Farmers are also rolling their wheat."

1863.—Mean Temperature 38·25 degrees. Some farmers have been plowing.

1870.—Farmers again plowing. Dandelions to be had for the picking. Jessamine in full bloom. Live grasshoppers sent from Jersey as a curiosity.

Quotations from our own diary end here, but it may be well to add that Watson's Annals say of February, 1704, "*Flowers seen in the woods,*" and of the same month, 1779, "Leaves of willow, blossoms of peach, and flowers of dandelion seen," and of January, 1781, that "The earth has scarcely been frozen half an inch deep, or the smallest ponds covered with ice strong enough to bear a dog." He also confirms our account for the month of 1790, and refers to the mildness of 1793 and 1795, adding, for the latter, "Flies were seen a few days ago."

Fearing, however, we have already wearied our readers, we drop *past* years and turn our attention to

FIRST Month (*January*), 1874,

dotting down a few items of interest, viz:

4th. Thermometer ranging from 60 to 70 degrees. In some places the dandelion, blue violet, sweet elyssum and wild rose in full bloom.

6th, 7th and 8th. Very heavy rain storm, widely extended, and doing immense damage.

24th. The failure of the ice crop is causing alarm among the ice companies, not only here but elsewhere. We are also told that "the thickest ice in Hudson has been *three* inches instead of *ten* as usual." We are told that "Canada has had remarkably warm weather this winter, and some of the farmers are plowing, a thing never known before in Canada during January. The lumbermen can, of course, do nothing, and the St. Lawrence being open opposite Montreal, it is impossible to get hay and vegetables across, owing to floating ice."

As a slight offset to which, on the 27th we are told that "The ice business has commenced in earnest in Maine, and is being prosecuted with unusual vigor. Ice of thirteen inches in thickness is being cut.

30th—A member of my family saw this afternoon "*johnny jump-ups*" growing in the open air, in a flower-bed in Germantown, in flower, and was informed by the owner that they had had them all winter, and that when snow covered the ground, they could be seen at any time by scraping it off.

But the crowning item of this character is the following, for which we are indebted to the *Wilmington Commercial* of about the 27th of the month, viz:

"STRAWBERRIES IN JANUARY.—A dispatch from Crisfield, Md., to the *Wilmington Commercial*, says: 'In this immediate vicinity, and also in the vicinity of Marion Station, seven miles north of this, the strawberries have bloomed and fruited. A gentleman informed me that he gathered, a few days ago, a teacupful of well-grown berries, some fully ripe, in his field, and others tell the same story. This for a region north and east of the Chesapeake is, to say the least, worth recording in the *Commercial*, where it will remain in some well preserved files for succeeding generations as a curious item.'"

Knowing the value of *space* in the columns of the *Intelligencer*, the above is all we have dared to intrude on them, and fear that some of its readers may object to even what has thus been used; but should any desire a fuller account of warm weather of various *First months* of past years they are referred to our compilation published in the *North American* of the 3d inst., and from which the above has been abridged.

Philada., Second mo. 4, 1874. J. M. ELLIS.

PHILADELPHIA FIRST-DAY SCHOOL UNION.

The next meeting will be held at Girard Avenue Meeting House, on Sixth-day Evening, Second mo. 13th, at 7½ o'clock. All are invited.

BENJAMIN HALLOWELL, JR., *Clerk.*

FRIENDS' LIBRARY ASSOCIATION.

Stated Meeting of the Committee of Management will be held Fourth-day Evening, Second mo. 11th, at 8 o'clock, in the Library Room.

JACOB M. ELLIS, *Clerk.*

MUTUAL AID ASSOCIATION.

Stated Meeting Sixth-day Evening, Second mo. 13th, at 8 o'clock, at Race St. Monthly Meeting Room.

ALFRED MOORE, *Secretary.*

A stated meeting of Friends' Charity Fuel Association will be held in the Monthly Meeting Room of Friends' Meeting House, at 15th and Race Sts., Seventh-day Evening, the 7th inst., at 8'clock.

W. HEACOCK, *Clerk.*

ITEMS.

LAST Sixth month the Massachusetts Legislatu passed the following act:

"An act for the better protection of neglected a destitute children.

"*Section* 1.—The statutes relating to the appoin ment of guardians to minors are so amended as authorize the appointment of a guardian who sh have the custody of any minor child, whose paren or surviving parent the Probate Court, upon a hea ing, after such notice to the parents or survivi parent as the Court may direct, shall find to be u fit to have such custody."

This act was approved Sixth month 11th, 1873.

THE French Academy of Sciences proposes t establishment of an international meridian. F this purpose it suggests the meridian of Greenwi in place of that of the Observatory of Paris. T difference between the two is 2 degrees 2 minut At Trouville a column is to mark the exact sp where the meridian of Greenwich falls.

THE little island of Delos has lately been suffe ing from the attacks of archæologists. A direct of the French school at Athens, Mr. Bournouf, wi a number of his students, is uncovering there t ruins of an ancient temple which has every indic tion of being the famous Temple of Apollo, togeth with the remains of a classical city. Nearly t whole of the edifice, whose Doric columns ha long been known as offering the extreme proportic of seven times the diameter in height, of the age Philip, B. C. 359-336, has been laid bare; and t excavations are still progressing.—*The Independe*

EYES.—No branch of science has been more tho oughly mastered than optics. The principle of vi ion must be essentially the same in all eyes, b they differ remarkably, according to the habits the animal. Birds of lofty flight, as the condo eagles, vultures and carrion-seeking prowlers the feathered race, have telescopic vision, and th they are enabled to look down and discover the unsuspecting victims. As they approach noiseless from above, the axis of vision changes—shorteni so that they can see as distinctly within one foot the ground as when at an elevation of one mile the air.

This fact explains the balancing of a fish-hav on its pinions, half a mile above a still pond, watc ing for fish. When one is selected, down the sa age hunter plunges, the focal axis varying always the square view of his intended prey. As th ascend, the axis is elongated by a curious muscul arrangement, so as to see far off again.

Snails have their keen eyes at the extremity flexible horns, which they can protrude or draw at pleasure. By winding the instrument rou the edge of a leaf or stalk, they can see how matte stand on the opposite side.

The hammer-headed shark has its wicked-lool ing eyes nearly two feet apart. By will effort th can bend the thin edges of the head, on which t organs are located, so as to examine the two sid of an object the size of a full-sized codfish.

Flies have immovable eyes. They stand out fro the head like half an apple, exceedingly prominen Instead of smooth hemispheres, they have an in mense number of facets, resembling old-fashion glass watch seals, each one directing the light d rectly to the optic retina. That explains why th cannot be approached in any direction without se ing what is coming.—*Public Ledger.*

FRIENDS' INTELLIGENCER.

TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SECOND MONH 14, 1874. No. 51.

DITED ANT PUBLISHED BY AN ASSOCIATION OF FRIENDS.

IMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third nth, 1873, at Two Dollars and Fifty Cents to subscribers eiving it through the mail. To those receiving it ough our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
t is desirable that *all* subscriptions should *commence at beginning of the volume.*
EMITTANCES by mail should be in CHECKS, DRAFTS, or D. MONEY ORDERS; *the latter preferred.* MONEY sent by mail l be at the risk of the person so sending.
AGENTS:—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Stratton, *Richmond, Ind.*

CONTENTS.

Memoir of Elizabeth Newport 801
Vanity 805
Report from the Indian Aid Association 805
Ancient Discipline 806
EDITORIAL 808
OBITUARIES: 808
Sixth Annual Report of the Natural History Club of Philadelphia 808
Communicated 812
Norway and Sweden 813
The Habit of Reading 814
POETRY.—Trifles—Out in the Snow 814
Astronomy for 1873 815
The Trailing Pine of Siberia 815
Notices 816
Items 816

For Friends' Intelligencer.

A MEMOIR OF ELIZABETH NEWPORT.

(Concluded from page 789.)

From another.

9th mo. 1st, 1868.

"I did not expect to address thee so soon ain, my beloved friend, but as I have been ting here in my dear mother's hallowed amber on this the anniversary of the last urs she passed in it, the scenes which then nspired come vividly before me, and with em thou art so intimately connected that my art turns to thee with renewed feelings of ıtitude for the last words of consolation she eived on earth. They were precious to her, d the heavenly expression of her counteıce seems still to beam upon me, as when turned to me and said, "How I have been hing for this!" They were to her an evince of acceptance that she had been long; for, and I have often wondered why one pure, so heavenly-minded, who never since an remember did aught but good, should ve needed any evidence of acceptance at close of such a well-spent life; and it ises me ofttimes to exclaim, How can such one as I, whose whole life has been spent the pursuit of earthly pleasures, ever hope gain admittance within the same Heavenly nsions.

She, whose last petition was, that her erring ld might seek for more enduring treasures, l be heard no more on earth; but I trust it will never be forgotten. Oh! I feel her absence more to-day than when she was taken from us. I thought then more of the blessed change she had experienced, than the loss I had sustained; but as time has passed away I have keenly felt the privation of her Christian example and tender counsel. Thou must excuse me for thus relieving my full heart, but thou hast felt so near and dear to me this day, I could not help it.

I believe I cannot close without expressing at this late date, a deep feeling of gratitude that abides with me for thy instrumentality in awakening me to a sense of my manifold transgressions, and endeavoring to check my course in sin and folly; for although I have not alluded to it in thy presence, I have no doubt thou remembers thy close exercise in thy visit of love to our family. Many years have passed, and little progress has been made toward anything better, yet it has never been obliterated from my mind, nor have I ceased to be thankful for it, and trust it may even yet accomplish that which was intended." . .

E. N.'s answer to the preceding Letter.

9th mo. 11th, 1868.

"*My Dear Friend:*—Thy precious letter came to hand seasonably. I was not aware that at any period of my life I had been instrumental in awakening thy mind to a sense of thy responsibilities. I have no recollec-

tion whatever of my visit to your family. This may seem singular to thee, and in order to explain what has often seemed inexplicable to myself, I will relate a view I once had while wading under deep feeling in the prospect before me. Our children were young, and there were many discouragements, and besides, I felt the magnitude of the work and my own unworthiness and unfitness to engage therein. While reasoning with flesh and blood, there was presented to my mental vision a beautiful clean mat; and the impression was, such as this thou wilt find at the door of every house; examine thy feet at the entrance, for unless thou art careful to leave all that is imparted to thee at each house thou enters, the mat at the door will be soiled, and the work will be marred.

Under the responsibility that I continually felt, there lived with me such an absorbing desire to fulfil my mission with peace, that in many, and I might say, in almost all cases, I never recurred further back than to discover whether I had faithfully followed my Guide, and that I should have been instrumental in imparting consolation to thy precious mother I cannot understand.

Never did I feel my own insufficiency more deeply than during the little time I sat by her bedside.

12th.—Weariness so overcame me yesterday that my pen was laid aside.

15th.—Still unfinished, and were I to follow my inclination this letter would not meet thy eyes; but, my dear friend, my heart is yearning with emotions that are prompted by near affection, which I believe to be as enduring as the source whence it has its origin.

In regard to the future, the film is not yet removed from my eyes. This living day by day is a test, and sometimes a close one, of Faith and Trust; but I find there is no other way for me, and my continual watchword is found in the poetic language,

"Be still, nor anxious thoughts employ—
Distrust embitters present joy;
Thou canst not want when God 's thy Friend."

This often brings to me the spirit of repose and resignation. Ungrateful, indeed, it would be were I to express an idea that would cast a shade upon the holy and benign influence which results from a dependence and trust in the guidance of a loving Father. Ah, no! full well I have known the peace and rest which have been spread as a canopy over an unquiet, restless, panting heart in days past, when in a land of darkness and exile. I knew my children needed a mother's care, for amid all there came to me tidings of their sickness, and there was no evidence that our labors were of any possible service, still the sound vibrated upon the spiritual ear, that I was in my right allotment. Then was n weapon of warfare thrown down, for there we seasons when I was torn as between earth a heaven, and my peace returned unto me, a I was made renewedly sensible of the heali virtue of that Power which revives and p pares for fresh sacrifices."

Third mo. 21st, 1869.

. . . . "It is not worth while for me attempt to express my sense of thy kindne and thoughtful attention to thy friend. It as a green spot in my heart, and often whe debility seems to ve clogged all the cours of nature, and there is no ability to give e pression to the bubblings up of the spontan ous feelings of the spirit, yet in the depths humility the fervent desire has arisen to t Father of Spirits, that He would be please to preserve, purify and prepare thee for a ve sel in His house—even a "*beaten*" vessel that so the truth might be sustained and ci culated by and through thee. This appea to me to be a day in which every man ha need to find an independent standing, eve that standing which the truth only can co fer."

Third mo. 24th, 1870.

My dear:—I commenced writing to thee o Second-day, but my strength gave out for t time, and I put it aside as not worth sendin I often feel impoverished, and yet I hav cause for thankfulness; there are so man seasons of union and communion with divin and heavenly intelligences. Wilt thou b alarmed, my dear friend, when I say, I a confirmed in the belief that a kind and ben ficent Father has constituted His intelligen creature man, so as to enable him to hol communion, "large and high," with Himself and at seasons to exalt His name, His powe and glory. When He reveals Himse through the spirits of the just made perfect i such a way as to satisfy the mind of the pr sence of a dear departed one hovering nea how soul-sustaining and precious are thes emanations, or angel visits, though "few an far between" they may seem to be. Thes soothing influences have a tendency to solac and sometimes to confirm our trust in season of great weakness and distrust, for howeve we may have been favored with access to, an support from, the Great I Am, these times weakness are inseparable from humanity. . . . . I find of late I ought to have dotte down some scraps of pure, unsullied thought that have gone forth to some dear ones t whom I have felt bound by ties stronger an closer than those of consanguinity; for ar not those of affinity heaven-born? Is n their origin from the *Fountain* of love?

Sometimes when quietness and repose are
›read as a canopy over the face of nature,
ıy spirit has saluted some of these dear ones
ı their pilgrimage Zionward, in near fellow-
iip—sometimes in suffering and sometimes in
joicing, with thankfulness of heart for the
estimable blessing thus furnished, of an
termingling of spirit with spirit during our
journ here. Language fails at this time to
›nvey a full sense of the heart-felt desire for
ıe growth and advancement of those who
ıving known of the goodness of a loving
ather, yet are falling short of the mark of
ıe high calling in Christ. While in deep
ımility I have had a view of my own short
›mings, yet I have adored His name, in that I
›uld see as the book of remembrance was
›en, that all my life-long He had extended
is loving kindness to so frail a creature and
ıprofitable a servant. But I must close.

In near affection,

E. N.

Second mo. 9th, 1871.

—— —— . . . . "I am often led to won-
r that one of thy temperament should have
en attracted toward an individual with so
tle of sufficient interest to create an attach-
ent in another so richly endowed with the
essings and enjoyments of life. As I have
velt upon the subject, my spirit has been
ted, my precious friend, on thy behalf, to
im who scans our thoughts and knows the
cret workings of the heart,—that He would
pleased to continue to bless thee and aid
ee in overcoming thy spiritual enemies—
at thy Light may shine with increased
stre, and brighten the paths of those around
ee, that they may be induced more earnest-
to seek after an acquaintance with this
cret source and spring of feeling, from
ıich thou art deriving thy spiritual susten-
ce." . . . . . .

Affectionately, thy friend,

E. NEWPORT.

In the winter of 1865 our dear friend, E.
, took a heavy cold which resulted in bron-
itis. From this time she was frequently
ıable to attend meetings, and was prevented
›m entering into active duties, but her inter-
for the Society of which she was a member
ıs unabated, and her desires for its growth
d advancement always continued. Her
ends ever received a cordial welcome, even
ıen from the increase of disease, she was
able to converse much with them. Words
re not required to convince those who min-
d with her that she was supported by that
th "which overcomes the world," and which
d been her armor and shield through the
ıissitudes that had attended her life. There were times, when comparatively free from oppression, that she entered freely into conversation, and expressed her views and feelings upon both religious and secular subjects. The free institutions of our country were of great interest to her, and she regarded with apprehension and disapproval everything which threatened their overthrow. The possibility of combining Church and State was to her a matter of grave importance, and she felt that Friends had need to guard with jealous eye, any invasion upon a testimony to a free Gospel ministry. She considered this one of the strongest bulwarks of the Society, and that it needed only to be fully comprehended to be more generally accepted by the honest inquirer.

In a letter written in 1866, she thus alludes to her belief in the intermingling of spirits, even while the soul is an inhabitant of the earthly tabernacle. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friends." Prov. xxvii, 17. Truly this testimony is verified when we are brought face to face with those of kindred minds, and also when being absent in body, spirits mingle and commingle. I believe it is the will of our heavenly Father that this privilege should be at times enjoyed; and I consider it one of the strongest evidences of our spiritual nature, that we are not only permitted to mingle with absent embodied spirits, but also with the disembodied. Do I go too far in assuming this ground? Far be it from me to do so *speculatively;* it is only as my own mind has been awakened to the certainty of it, that I speak. I feel, however, whenever I approach the subject, it involves that which is sacred in its nature and character."

A few days before her death, she said to a dear friend, that she had as much faith in the growth of the soul in the next life, as she had in her own existence, and also in the recognition of spirits, and added—that it was no speculation with her, but reality—that she had nothing to do with "modern spiritualism," but such were her views long before that subject was agitated. It came to her as inspiration when attending a funeral. A clear sense of progression in the next life was presented, and she felt commanded to give expression to it, which she did, greatly to the comfort of the widow.

In the Fifth month, 1857, she met with a close trial in the death of a beloved and promising daughter. Although generally resigned, yet there were times when this sorrow was overwhelming. In speaking of her bereavement she said—"This lovely flower has been transplanted in a more congenial clime. While it was sudden to me and to us all, yet the work of preparation had been

silently going on under the pruning hand of her heavenly Father, so that when the call came, she was ready, and gave evidence to the last of her acceptance, and that the way was clear before her. Her language was, 'The dear Father will receive my spirit; mourn not for me, I am ready to go.'"

In the years 1870–71 E. N.'s physical sufferings greatly increased, but she was always cheerful and patient, and as far as was in her power, administered to the mental and spiritual wants of those around her.

At the time of the Yearly Meeting in 1871, on the afternoon of Seventh-day, she made a visit to the meeting of Ministers and Elders, and delivered a gospel message suited to some conditions present. Her physical weakness was great, but her manner was very impressive. The call appeared almost as from one whose life had been resuscitated, and it was sensibly felt by many. Not being able to remain, she left before the close of the meeting, and as she retired a feeling of sadness covered many minds, in that it was not at all probable that her voice would again be heard in the assemblies of the people.

About two weeks before her death, she remarked to one of her children, that this passage of Scripture had come freshly before her as applicable to our religious Society—"Oh Jerusalem, Jerusalem—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." "Oh, I feel that there are so many who will not be gathered into the true fold. There is a sifting time coming, and I pray for these that their faith fail not, but that they may abide the turnings and overturnings of the Hand, that would effectually separate the wheat from the chaff. If these keep humble and are obedient to the teachings of the pure inshinings of the Light, it will be as a lamp to their feet; and although they may often have to tread the wine press alone and sometimes have to wade through deep waters, yet if they are faithful and keep simple in doctrine, they will be instrumental in gathering many from the by-ways and the hedges, to seek a more intimate acquaintance with the principle of divine revelation. I see another class, who have slidden off and fallen into that dangerous stream, the love of popularity. This will not only rob them of the beautiful robe of simplicity, but they will be landed in the abyss of darkness and suffering."

She told her daughter one day, that she clearly saw that she would be with them about three weeks. She felt that the time of her departure had before been hidden in divine wisdom. She knew that her family felt her necessary to them, and she had passed through intense suffering on that account; but now her light was clear and bright, and she could give them all up and leave them in the hands of their heavenly Father, and trust them all with Him. Her work was almost done, and she felt calm and peaceful.

On the 14th of the First month, she was so ill that the family were called in the night but she rallied and soon engaged in a touching and fervent supplication adapted to each state.

A few nights afterwards, upon reviving from another sinking turn, she repeated the following lines:

> "Sweet is the scene when virtue dies
> When sinks the righteous soul to rest;
> A holy quiet reigns around—
> A calm which nothing can disturb,—
> Naught can molest the peace profound
> Which their unfettered souls enjoy,—
> So fades the summer cloud away,
> So dies the wave along the shore,
> Triumphant smiles the victor's brow—
> Oh! grave where is thy victory now?
> Oh! death where is thy sting?"

On the morning of the 20th her son, who lived in Chicago, arrived. When informed that he was in the house, she clasped her hands and exclaimed—"dear Father, I thank thee." A tribute of thanksgiving was audibly expressed for the favor, and much affectionate counsel was administered to him. On First-day, the 21st, she requested the family to gather around her, when she addressed them separately, with great sweetness and tenderness. She alluded to the approaching separation, said she knew that they would feel a great void, but when the time came she wanted them to loose their hold and let her go; the chain would not be broken, only extended, for love is immortal. Upon being queried with if she had a journal, she replied, "No; when I have thought of writing, inspiration would leave, and the text would present, "The life is more than meat, and the body than raiment." During her illness she frequently talked of her earlier life, and related many instances which occurred before her children were of an age to remember them. These, as well as those of later experience, were narrated in a manner, that led to the belief that she thought it not improbable that they would be gathered together in a manner similar to that in which they are now presented to the reader. On the evening of the 22nd, she said—"I do not seem to have been learning anything of late except the lessons of patience and faith—I feel so much like a little child."

"Joy and happiness, dear mother," said a daughter, "awaits thee in thy spirit home." She replied, "I do not aspire to any great things. I crave blessed rest, and to enjoy the

ove, the sweetness, the mercy and tenderness f the Father."

She several times said, "The time is not ong, I am only waiting and watching." Her sufferings and debility gradually in-reased, but the sweetness of her spirit con-inued, and was sensibly felt by all who were rivileged to be with her. On the morning f the 27th, about the time which she had redicted, she departed without a struggle.

She had requested that her funeral might ake place from the meeting-house, at the orner of Fourth and Green Streets, and on he 30th of First month, 1872, many Friends nd others were gathered on that occasion. The interment took place at Fair Hill.

VANITY.

Vanity is exceedingly misplaced, when anked, as she commonly is, in the catalogue f small faults. It is under her character of harmlessness that she does all her mischief. She is, indeed, often found in the society of great virtues. She does not follow in the train, but mixes herself with the company, and by mixing, mars it. The use our spiritual enemy makes of her, is a masterstroke. When he cannot prevent us from doing right actions, he can accomplish his purpose almost as well by making us vain of them." When he cannot deprive the public of our benevolence, he can defeat the effect to ourselves, by poisoning the principle. When he cannot rob others of the good effect of the deed, he can gain his point by robbing the doer of his reward.—*Hannah More.*

REPORT FROM THE INDIAN AID ASSOCIATION.

At a meeting of the Central Committee on Indian affairs, held Second mo. 4th, 1874. The following report was presented by the Indian Aid Association of Philadelphia, and request made that it should be published in Friends' Intelligencer:

On the 3rd of First mo., 1874, a telegram was received that the house of the agent at the Otoe Agency had, on the preceding night, been destroyed by fire. Subsequently we were informed by letter that agent Griest had been absent on business at Beatrice, 16 or 18 miles distant. Arriving at home between 12 and 1 o'clock, he found the premises a heap of debris and ashes, *and* that the family had barely escaped with their lives in their night clothing, and were then receiving such shelter as a neighboring wigwam afforded. At a later date, in a letter to a friend, the agent says, "we have but little room and little to put in it, as we saved nothing out of the fire, except a few things that were in the office. Yet we have now managed to get together a comfortable suit all round, so as to keep warm. The people in Beatrice, a few days after the fire, hearing of our misfortune, sent a team down with quite a number of articles for the women, and bedding, which helped to fix us up considerably. Coming voluntarily from those who were comparative strangers, we could but feel deep gratitude and thankfulness to Him who warms even the stranger's heart towards those who are unfortuate in a strange land.

There were considerable clothing and goods not made up for the Indians, in the house, all of which were lost, and it is a loss that we sincerely regret, as they will be greatly in need when they return from the hunt. Many of them who are at home came in and set up quite a wailing over the ruins, telling us how badly they felt about it. Some had stored away part of their things in the cellar until they should return, and a portions of these were also burnt."

Awakened from sleep by smoke, upon opening a door to seek the cause, the flames immediately burst out, and neither furniture, clothing, nor goods of much value were saved.

The fire-proof being upon the ground floor, not far from the out door, endeavors were made to remove it, but owing to the falling in of the floor they were unsuccessful. From subsequent information, we learn that the papers were not so much injured as to be illegible.

In addition to these painful vicissitudes, and distressing combinations, the Otoe tribe has been, up to last accounts, unsuccessful in the hunt, reduced almost to the verge of starvation, and no adequate supplies furnished from any other source than their own efforts. We sympathize deeply, and partake with those actively concerned in the anxious solicitude which their trying and desperate situation calls forth.

Efforts have been made promptly by the Yearly Meeting's Committee to relieve the exigencies of the occasion in the family of the agent, and such supplies forwarded by the Philadelphia Indian Aid, as were believed would meet their immediate wants. Two boxes of goods and made clothing were at once forwarded, one for Jesse Griest and family, and one for the Indians, but passive sympathy and words of pity and condolence are not all that is required by these wards of the government, and secondarily our assumed wards. They need the stretching forth of the hand filled with food and clothing. When their immediate physical wants are relieved, we may more successfuly pursue the guidance of their intellectual and spiritual well being. After practically saying, "be ye fed and be ye clothed," schools, farming, the carpenter, and the blacksmith may find room to complete the labor to an indefinite success.

In a letter dated First mo. 25th, the agent writes—"We found by occupying the school house that we were interfering greatly with the school, so we have fixed up the house in which the former blacksmith, now deceased, lived, and moved into it yesterday. We will resume the school in the school-house to-morrow. The two boxes, No. 79 and 80, are received, but as we are about moving, and there is no place to put them, they are not yet unpacked. The box sent by express for our own use is at Marysville. It will probably come to-morrow.

In a letter to a friend, William Margrave, the white man deputed to accompany the Indians on their hunt, writes: "We are now at Fort Hays without provisions and without resources. We leave to morrow, having heard that there are Buffalo about 130 miles south. The commissioner has given stringent orders that no rations shall be given us. We have had but one death, a child, but I have no heart to write." We believe there is no feeling mind but can readily comprehend the painful situation of the writer. It needs no comment. We hope that the members of our Yearly Meeting who have given their ready approval to the Peace Policy of the Government and heretofore have assented to aid it, will in this present emergency of the Otoes continue to supply their pressing wants.

The inarticulate wailing of the poor natives over their bitter loss by the fire: that old, old time mode of expressing grief for loss, touches every sympathetic feeling of our one common nature. We ask for prompt and liberal subscriptions to clothe these Indians, a number of whom, as they have informed us, are willing to wear the white man's kind of clothing, to walk in the white man's path, and learn the white man's ways. Most of the men who did not go, have supported themselves and families this winter by the wages given for cutting rails, &c., for fencing.

The Iowas are probably doing as well as the circumstances in which they are placed will admit. The $500 appropriated by the store for the purchase of cows to be paid for by installment, has been so used, and returned, with the exception of a small sum. We have been informed that every owner has built a shed of somekind for sheltering his stock, some having already increased this to several head.

The accounts from the industrial school continue to be favorable.

The Sacs and Foxes appear to be earnest in their desire for a better state of things amongst them. If the difficulties which lie in their way can be removed, they will probably advance as rapidly as their neighbors, the Iowas, in the work of civilization.

MARY JEANES, *Secretary.*

Friends desirous to contribute either good or money, please forward as heretofore t John Saunders, No. 34 North 4th St.

MANY Christians who have borne the los of a dear child, or all their property, wit the most heroic Christian fortitude, hav been entirely vanquished by the breaking c a dish or the blunders of a servant.—*Newton*

ANCIENT DISCIPLINE.

(Continued from page 779)

Before giving other extracts from the ol book of Discipline belonging to David Peti I shall here give some epistles, certificate and reports written about the date of extract already given, which have been borrowed b a Friend and kindly loaned to me.

J. M. T.

Epistle to London.

Philadelphia, ye 19th of ye 7th m^o.^ 1711

From our Yearly Meeting of Minesterin freinds in Philadelphia, To the Meeting o Minestring freinds in London.

Deare Friends, Bretheren and Elders:

Wee Received Yours Dated ye 13th of y 9th m^o.^ 1770, which was Read in our Meetin to our mutuall Comfort and Refreshment and was Glad that wee your fellow Servant and Bretheren in those Remote parts of th World were Remembered by you our Elde Bretheren; whome wee Love and honour i our holy Lord Jesus Christ, and Greet yo in that Divine Life and power which is th Root and foundation of all Living, Soun and Edifieing Minestrey which onely tend to the Building up of Sion.

Wee have had a very Larg and Comfor able Meeting this Yeare and a Greate A pearance of Minesters, Divers of Whome ar Goeing forth In the Work of the Minestr in the Unity of the Bretheren, and ptiqularl our D^r^ fr^d^ Thomas Story; Who is Deime for Urope in order to Viset fr^ds^ In Great Britain, &c. Know further Deare Freind that in many parts of these provinces their is Greate openness and flockings to meetings ptiqularly in that towne of Bostone (wher some of our Bretheren were martered for th testimony of Jesus), which wee Beleve yo will be Glad to heare; and of late there hav been meetings among the Indians in thi province and they very loving and Respec full in theire way desireing moore meeting among them. So D^r^ fr^ds^ heare is Good in couragement for faithfull Labourers. We are Generally in Love and Vunity as to th minestry and Beseech the Allmighty to pre serve all his minesters therein throughout th Whole World.

Thus D^r^ fr^d^ wee Dearly Salute you in Ur

eigned Love and Remaine your Loving reinds and Bretheren.

Signed in our Said Meeting By and on Behafe

John Blunston,	Griffith Owen,
Hugh Durrborrow,	Nicholas Waln,
Joseph Kirkbride,	Antho Morris,
Ralph Jackson,	Tho. Chalkley,
Christo Blackburn,	John Salkeld,
John Smith,	John Lee,
Griffith Robert,	Jacob Simcock,
Edward Rees,	Samuel Bunting.
John Smith,	
John Routledg,	

To The Generall Meeting of Ministers to e held at Burlington the 17th of ye 7th moth, 720.

The persons Apoynted to Attend on the ehalf of the Quart Meeting of Ministers for he County of Philadelphia Are Nicholas Valne, Thomas Chalkley, Antho Morris, Rowland Ellis, Edward Rees, John Cadwalader, Richard Lewis, Hannah Hill and ane Brintnall, who have by order of the aid Meeting to Report that the Accts we ave have Resieved from the severall meetngs of Ministers in the County Is that In the Generall things are Reasonably well Amongst hem And their Meetings kept up in Love nd Unity.

Signed p Antho:: Morris, *Clk.*

16 7mo. 1720. From our meeting of Mintrs held at Darbee for the County of Chester. To the meeting of Ministers to be held at Burlington the 17th of 7mo. 1720 for Pensilvenia nd the Jerseys | Greeting Dear fds and Bretheren.

In the fellowshipp of the Gospel of peac o we deerly Salute you giveing you hearby o understand that at this our Meeting Enqry was maid how ministring fds remaine in Love nd Unity with these meetings they Belong o and how truth prospers in our Quarter To which answare was made that things ware enerelly wel which was to our Mutuelly attisfaction.

Signed on behalfe of Said Meeting By

Jno. Wright.

The fds to Ettend the Ministring Meet: at Burlington are Thomas Lighfoot, Jno. Lea, no. Wright, Abra. Marchall, Caleb Pewsey, Candel Mailing and Geo. Robinson.

At a Meeting of Ministers and Elders at Middletown Meeting house the 29th of the 6th mo th. 1722. To the Generall Meeting of Ministers and Elders to be at Burlington the 5th 7mo. next Greeting.

At our Said Meeting after due Inquirey had the Elders Report that for the most part those that are Conserned in the Ministry are in good Unity with the Church and one with another, yet there is sum that appears sometimes with whom friends are not very easey, but the care of the Elders is to Admonish such. Signed by order of said meeting. p Joseph Kirkbride.

Joseph Kirkbride, Ezera Crosdale, George Clough and Thomas Canby to tend Meeting of Ministers and Elders at Burlington.

Minute to Zachariah Jess:

From our Generall Meeting of Ministering friends and Elders held at Philadelphia for Penselvania and the Jerseys The 18th of ye 7th mo. 1721.

To our friends and Bretheren in Long Island, Road Island or Elsewhere in New England where these may come.

Deare Freinds, our Freind Zachery Jess having laid before this meeting his conserne of viseting freinds in those parts as above sd and producing a certificate from the Monthly Meeting in Burlington to wch hee belongs; hee desired one also from this meeting.

Now these may Certifie you that our sd freind Goeth in the unity of this meeting, and that wee have also unity wth his Testimony Desireing that the LORD may bee with him and prosper his Worke and way before him to your Edification and his Comfort, and that in his Returne hee may have the Answer of peace.

And may the peace of GOD wch paseth the naturall understanding of Men wth Grace and Truth moore and moore abound amongst you and all the Churches of Christ throughout the World is the Desire, Labour and prayer of your freinds, Brethren and Sisters.

Signed in and on behalfe of our above said meeting by

Jane Brintnall,	Joseph Kirkbride,
Eliza Wartnaby,	Richard Lewy,
Eliza Teague,	Margret Paine,
Emma Evans,	Abigail Jenkins,
Esher Clare,	Sarah Herne,
Anne Pile,	Grace Harker,
Ann Parsons,	Eliza Webb,
Caleb Pusey,	Abraham Marshall,
Rowland Ellis,	Griffith Robert,
John Wood,	Adam Harker,
Tho. Griffits,	Richard Busby,
Hugh Durborrow,	Nicholas Austin,
William Lawrance,	Sam'l Bunting,
Walter Herbert,	Thom's Shakell,
Nicholas Waln,	Christo. Blackburn,
Antho. Morris,	Ralph Jackson,
Thos. Lightfoot,	Jno. Wright,
Richard Townsend,	John Solkeld,
Tho. Chalkley,	Jacob Simcock.

Return Minute.

From our Monthly Meeting held at Portsmouth in Rhd Island the 26th day of 10 | mo 1721. To our Friends and Brethren of The Monthly Meeting of Burlington in West Jarsey.

To whome is the Salutation of Christian Love.

Whereas our Well Respected Friend Zacha

riah Jess the barer, hath lately been concerned to Travel into these parts considering the Difficulty y^t several places is und^r by Reason of the Small Pox and also of the Season of the Year Hath visited as many Meetings as could well be attained and being now about To Return we hereby Certifie y^t our s^d friends Service and Labour in the Ministry Among us hath been very acceptable. Tending to the Consolation and Edification of the Church, and that so far as we know his Conversation hath also been sober becomeing his s^d Service. With ffervent desire to the Lord for his Preservation and y^t in Due Season he may be safely conducted to you and his habitation with the Evidence of Peace Resting on him. We Remain your ffreinds and Brethren.

Signed at and in behalf of s^d meeting by

Tho. Richardson,	Jacob Mott,
Trystrom Allen,	William Barker,
John Ecson,	Joseph Wanton,
Tho. Rodman,	Preserved Fish,
John Wan^ten,	Samuel Thurston,
George Cornell,	Sam'l Clarke,
Benj'n Slanten,	Ephream Hix,
Joseph Anthony, Jun.,	Giles Slocum,
Joseph Jackson,	Richard Michell,
John Casey,	Jno. Hooley,
Thomas Hicks,	John Parry.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 14, 1874.

SELF-CULTURE.—A new book by Geikie addressed to young men, contains a suggestive letter from Thomas Carlyle, in reply to one addressed to him asking advice in regard to a course of reading for the purpose of systematic self-improvement. In regard to the selection of books, he recommends attention to the true Desire, the Monition of Nature, and counsels the inquirer to follow that course of reading, study and investigation which seems to tend toward results the most noble and valuable, and to follow it faithfully and earnestly. That "our wishes are presentiments of our capabilities" he considers a noble saying, of deep encouragement to all true men, and not applicable alone to reading, but to all our efforts in the direction of self-improvement.

Then he wisely warns the inquirer against being unduly discouraged by mistakes and wrong directions. "There is precious instruction, says Carlyle, "to be got by *finding* that we were wrong. Let a man try faithfully, manfully to be right; he will grow daily more and more right. It is at bottom, the condition on which all men have to cultivate themselves."

Further, we are reminded that there is more true development in doing faithfully whatever present duty requires, than in any course of reading or study which can be adopted. The work required of us by family ties, and our feelings of benevolence, the daily duties of friendship and of love, are important means, we believe, for cultivating to their highest possibilities, the human mind and heart. The study of the natural world, and of books which are records of the thoughts and actions of mankind in our own and in past ages, are of very great importance as aids in the development and the culture of the mind—but faithful, earnest, useful work, must ever stand in the highest place of honor.

EDITORIAL NOTE.—"The Prayer of Agassiz" should have been credited to "the Christian Union," for which it was written.

We regret the omission.

DIED.

PALMER.—Suddenly, on 23rd of Twelfth mo., 1873, Morris Palmer, in the 64th year of his age; a member of "Centre Monthly Meeting," Delaware.

TUCKER.—In Westfield, N. Y., on the 26th of Twelfth mo., 1873, Elizabeth, wife of Samuel Tucker, in the 69th year of her age. She was stricken while in her usual health and spirits, with paralysis, and in a few hours passed to the life beyond. The sweet memory of her tender love and care will live in the hearts of her friends.

SCHOOLEY.—In Wayne Township, Henry county, Iowa, on the 17th of First mo., 1874, Mahlon Schooley, in the 86th year of his age. He was born in Loudon county, Virginia, Sixth mo. 23rd, 1788, and removed to Iowa in 1855. He was a member and elder of Prairie Grove Quarterly Meeting. His funeral was attended by a large number of sympathizing friends.

SIXTH ANNUAL REPORT OF THE NATURAL HISTORY CLUB OF PHILADELPHIA.

BY J. G. HUNT.

We greet each other, this evening, my fellow-members and friends, on the sixth anniversary of our little Natural History Club. Animated by one common impulse, and anticipating only our usual compensation of moderate social and intellectual pleasure, I will endeavor to make a rapid retrospect of some thoughts and work which have occupied us, at times, during the year.

It is not my intention to offer apologies, nor to indulge regrets, because the amount of

work we have done is small. Those qualified or the work by natural organization, and who are, at the same time, liberated by fortune's favors from the estranging routine of daily life, must still be the messengers who will bring truth from the bottom of the well. We drink on by the pure cool water which overruns from its lips.

Every year natural science is widening her domain. Already her outstretched hand weighs the planets in its palm. With an analysis, which is sublime, she tells us what chemical elements feed the ever-blazing furnace of the sun. She numbers the nightly hosts of the steadfast stars, and follows with telescopic eye, or with keener thought, those wild wanderers of the limitless heavens—the comets—who go so far away, and are absent so long, that scores of generations of men pass from the earth before they return.

The kingdom of organized beings embraces for our study a closely-linked and allied chain of forms extending, by two parallel pathways, one vegetable and the other animal, from living units so small that millions could swim without crowding, in the smallest tear-drop, up to and including man; and yet each one of these organic atoms is endowed with every essential attribute of what we call life, viz.: sensibility, contractility, nutrition and multiplication.

May I ask if this horizon is not wide enough? Yet it is not. What is the true significance of the magnitude and grandeur of the physical creation? To grasp even its visible proportions in one vigorous intellectual conception, surpasses the ability of the most gifted among men. We exhaust intellectual energy in its contemplation, but feel a want still unsatisfied, still an eternal longing for some final cause for all this display. The scientific mind of to-day accepts the idea of an omnipresent ether, itself invisible and imponderable, and known to us only by its phenomena, as light and heat, and other forms of motion, and we can give no positive demonstration of its existence except those phenomena. This great physical fact is absolutely taken for granted in order to explain those phenomena. The same scientific mind, in order to satisfy its eternal and natural craving for a final cause, and trained moreover in the habit of estimating cause and effect, accepts with equal assurance the far grander and more momentous fact, and equally beyond our clear comprehension, that omnipresent mind pervades and co-ordinates all things. In view, therefore, of man's intellectual magnitude when compared with that of other animals, and, moreover, of his eternal longing for a final cause, this longing, native and organic in every race, the grandeur of physical creation became a necessity. I speak thus not for apology, but for justification of the loyal student of natural science, because a minority of right-meaning but wrong-thinking people, who have inherited or acquired the theological bias of mind, are doing bad work in creating antagonism between those who would pursue the absolute truth. "Truth fears nothing which can be proven true. It holds no cherished doctrine that it will not have searched and scrutinized through and through; tested by every ordeal, exposed to the light of every science. Least of all, can it permit unreasoning religious dogma to disrespect the autonomy of personal conviction."*

The pleasure we have all felt in our Club studies during the year has been associated with a sense of conscious growth in a fuller understanding of things. To cultivate the habit of direct observation on natural objects, before resorting to books in which the observations of others are recorded, has been the primary idea of our organization, and we have found it to be the best or only method of efficient self-instruction. Six years before the generosity of an Anderson made Penekese possible, our little school, in grateful obscurity and without public demonstration, was studying the elementary chapters written in the great volume of life and of organization; and when I report twelve members as the average number at our meetings, no abatement of interest is manifest.

Membership in the Club fixes responsibility and places each one under obligation to contribute some matter of interest, as his or her name shall come in regular alphabetical order. The advantages of this plan are too obvious and too essential not to be acknowledged by all, and without its literal observance, except as provided for by rule, an equal division of labor and profit cannot be realized.

The custom of appointing committees to report on special subjects has been advantageous, and might be rendered more so in the future. From the report of a special committee the subject of phosphorescence and of our fire-flies was brought before the Club.

According to Say, the *Lampyris pyralis* is our common summer fire-fly. "The female differs from the male in having the elytra imperfect, they are, however margined like those of the male. But do this fire fly and the glow-worm belong to the same species? We think not. Fire-flies make their appearance in this region in May; last year they were seen on the 21st. They are abundant in the middle and latter part of June, and few are to be seen at the end of September. But during May, June, July and early in September the

* President Winchell, Syracuse University.

light of the glow-worm is not to be seen with us; we therefore think there is another species to which our glow-worm belongs. These insects conceal themselves in daytime and appear at night. The light which they emit is periodical, and it is this phenomena we call phosphorescence. It is probable that most substances in peculiar conditions may become phosphorescent. Among minerals, lime fluor-spar and Bologna stone have been seen to glow with light.

"Not only do flowers breathe perfume on the evening air, but the daughter of Linnæus discovered in 1762 that the garden Nasturtium flashed sparks of light from its petals in certain moist conditions of the atmosphere in June. Fungi often glow in the dark with phosphoric light, but in all emissions of such light, appears to be unaccompanied with heat.

"The cause of phosphorescence is not understood. Many theories have been offered in its explanation but of those special molecular changes which give origin to the phenomenon, we know absolutely nothing. That it is altogether distinct from what we call life, is apparent from the fact that it is frequently manifested by inorganic masses. Our ignorance in regard to this manifestation of light lies in the obscurity of the conditions in which it occurs, rather than in the nature of the light itself. For the properties of ordinary light, such as reflection and refraction, polarization and spectrum analysis, appear to belong equally to phosphorescent light." Chemistry offers us Noctilucine as a "special organic substance widely spread throughout the world of nature, and which shines like phosphorus." This Noctilucine is supposed to be the cause of the phenomenon under consideration, but we still ask, why does Noctilucine become radiant or visible? In all our searching for final causes, it is no disappointment to be baffled, we remain partially content to accept words as the nearest approach to the unattainable truth.

Subjects widely different in character and interest have been before us at the several meetings of the Club. I can pause in this rapid review to record only those which have embodied most originality, or have presented facts not so readily obtained elsewhere.

"Out on the flower-spangled prairie, one hundred miles west of Omaha, and in other places too, live the little prairie dogs, the *Spermophilus Ludovicianus* of Ord. This dog-town is older than Omaha, or San Francisco, or Chicago, or Cincinnati. The first white pioneers in these sublime prairie solitudes found them coexistent with the wild buffalo and the Indian not less wild. Differing from these, their natural companions, they are colonized in spots, while the others rove the land at will. A leisure drive through this dog-town, revealed a little the habits of this peculiar people. As far as the eye could reach on either side could be seen the little creatures, hopping about, standing erect on their mounds, or skirmishing hither and hither."

"The prairie dog is a burrowing animal occupying a link between the squirrel and the marmot. The burrows are made often at an angle of forty degrees for a short distance then run horizontally or rise towards the surface. The mound itself is a truncated cone two feet wide at base, and seldom rising more than eighteen inches above the soil, with the entrance either at the top or on the side, and beaten down externally, resembling a much used foot-path. The village is entirely honeycombed with such mounds in close proximity. Seated on many of these mounds were stupid looking owls, little and gray, like sentinels of lapsing time, undisturbed at our approach. This owl, according to Wilson, is the *Strix cunicularia*. Its note resembles the cry of the prairie dog, and instead of sailing forth heavily in the obscurity of the evening, it enjoys the broadest glare of the sun, searching for food in the cheerful light of day. The idea is generally maintained that the dog, rattlesnake, and owl inhabit the same burrow, but from a close observation of three years among them, we are convinced that this is false, and that the snake occupies only the deserted holes and, moreover, as the snake is a deadly enemy of the dog—often feeding on their young—it is not reasonable to suppose such is the case."

The custom of reading at our Club meetings extracts from authors has been practised more frequently in the past year than during former meetings of the Club. Additional information is obtained in this way on subjects foreign to our own observation or in support of our own views, but such reading should not come in place and as a substitute for original matter.

The life of our stated meetings consists in the results of direct observation on whatever is beautiful or new to us in the natural world, and the fact that others may have anticipated us in the work lessens neither the profit nor the pleasure we derive. Facts are not, perhaps, of greatest value in science after all, but that sense of growth in intellectual power which results from systematic and vigorous use of every faculty, robing the student in a mantle of light, and ordaining him to be something more than a mere fact-registering machine, even to become the inspired interpreter of the beautiful and true for all who have ears to hear.

The forces concerned in crystallization and in the complex organization of plants have interested us at times during the year. The imagination may conceive the play of polar

orce which can aggregate the molecules of matter into the glittering crystal, the sparkling and coveted diamond, or moulds the myriads of flashing stars in the softly-falling now. The life force which builds a seed, arranges its molecules also according to a law s unvarying in its results as the polar force hich builds the crystal. In the seed, its tructural boundary lines are curves, in the rystal straight lines only form the angles. If a beam of polarized light be sent into the rystal it reveals with more or less clearness ow the molecules are arranged, when a grain f corn in section is examined by similar light hromatic phenomena not dissimilar from hose noticed in the crystal are observed. In ither case the molecules are not amorphously elf-posited, but are built into definite forms, y a force whose results manifest some phe- omena of intelligence. Placed in the earth, nd kept by the same force in that condition f agitation we call warmth, the grain and ubstances which surround it interact, and a efinite molecular architecture is the result." A bud is formed, and reaches the surface, xposed to the specific motion of the sun's ays, the now green bud is enabled to feed pon carbonic acid and the aqueous vapor of he air. Forces are active at the root, forces re active in the blade, the matter of the arth and the matter of the air are drawn o the root and to the leaf, and the plant ugments in size, completes the cycle of olecular action by the production of granules imilar to those with which the process be- an."

Is not this picture of the silent grouping of he organic molecules, a grouping going on ll over the earth, astonishing in its very si- nce, and sublime in its results?

In the contemplation of such phenomena, an's most serious and higher life is appealed o, and he feels that himself is one with all hings, and that a chain of brotherhood links im to every organization beneath the sun.

"The beat of a pendulum occupies only a econd of time. Divide that period into a illion of equal parts, then divide each of hese brief periods into a million of other qual parts. A wave of yellow light during he of the last small intervals has vibrated ve hundred and thirty-five times. Yet that ellow light has been the chief instrument in uilding a tree. In the delicate texture of s leaves it has overcome molecular force; it as beaten asunder the elements of an invisi- le gas, and inaugurated a new arrangement f atoms. The old dragon tree of Teneriffe epresents forty centuries of this dynamic ork—a sublime monument reared without il, by the silent forces of nature. In the ter air it has awakened every note of sound, from the softest monotone to the rhythmic roar of the tempest, but in its inner chambers has been a murmur and music of life, in the ceaseless movement of fluids and marshalling of atoms, as one by one they take their place in the molecular dance, which eludes the dull sense of hearing, and becomes obvious only in results.."*

A member of the Club brings a contribution illustrating the habits of our hummingbird, the *Trochilus colubris* of Wilson. This smallest of our birds appears in Pennsylvania about the 25th of April, and seldom remains with us later than the middle of September. Its voice, not noted for melody, is only a chirp, resembling the note of the cricket, while the humming is made by the rapid vibration of powerful though minute wings. The sternum of this little bird is very large in comparison with the body of the bird, and this allows ample attachment for the thoracic muscles, fitting the creature for rapidity of flight. Its nest, constructed of lichens and moss, and woven together with hair or bits of thread, is equal in size to half an ordinary egg shell, and only two pure white eggs, equally large at both ends, are all we find within this minute specimen of forest architecture. It is an error to suppose that the humming-bird subsists only upon the sweet exudation in the flowers; much more probable is it that insects which have been lured by the honey of the plants, form the diet of the bird, for such insects have been found in its stomach after dissection.

A few of the nuts which are used as food by omnivorous man have been objects of study in the past year. "Most common and, perhaps, coarsest of our domestic nuts is the black walnut, *Juglans nigra*, the nut of Jove of the Romans. It is supposed to be native in Persia, and is probably the 'Persian nut' mentioned by Theophrastus. The variety *cinerea*, butter-nut, has oblong fruit deeply carved with ragged edges. The richer and sweeter *Juglans regia*, the English walnut, has never become naturalized here. The walnut grows rapidly and attains full size in about sixty years. In some parts of Germany there is little other timber, and it is supposed to have been introduced into England from France previous to 1562. When the leaves and husks are macerated they yield a juice which stains the skin a persistent brown color, and it is said the gypsies of Hungary use this liquid in the transformation of stolen white children into gypsy children. The hickory, shellbark, and especially the pecan nut, all from the genera *carya*, are palatable and nutritious, and with the walnuts, contain large

* Professor Draper.

amounts of oil, which has been serviceable when eaten in early stages of pulmonary disease. The chestnuts, genus *castanea*, are natives of Asia, though now found growing over large parts of the earth. In some provinces of France and Corsica chestnuts form the principal food of the poor; they are ground into flour and made into bread—less nutritious, however, than wheat bread. Another important home nut is the hazel-nut or filbert, genus *corylus*. The catkins of this plant appear in September on the shoots of the previous year, but are not fully developed until the following February, when the staminate flowers appear.

The *Berthollettia. excelsa*, Brazil nut, or cream nut, is one of the most extraordinary fruits of South America. The tree which produces this nut is a palm, and though only two or three feet in diameter, it rises to a height of 120 feet. "No other production of the torrid zone can give a more forcible idea of the power of vegetable life in those regions, than these enormous ligneous pericarps. In fifty or sixty days a shell is formed half an inch in thickness, which it is difficult to open with the sharpest instrument. Four, five and sometimes eight nuts are attached to a central membrane. The fruit, in falling from a height, is generally fractured, and the monkeys and the natives vie with each other in activity in gathering it. Nothing can exceed the elegance and economy of the arrangement within this outer shell."* The members will recall the demonstration, and will not quickly forget this and many other recollections which remain as fruits of our humble Club studies —of nuts which we have cracked, or roasted in the glowing coals of our united thought.

(To be continued.)

For Friends' Intelligencer.

COMMUNICATED.

The following thoughts were induced by reading a letter from a dear friend, who, with a large family, has removed from a quiet rural home to a busy populous town. As I was contrasting the different situations, the query arose, which is the most favorable to the attainment of the great object of life, viz: true happiness? In their former home it required the principal part of the day to attend one meeting, often travelling twenty and never less than eight miles. Their seats were seldom vacant, as they were not discouraged by inclement weather or bad roads. Now, with much less effort, they can attend three meetings without fatigue of body; and which produces the greatest reward? Such is the constitution of our nature that happiness is purchased by activity. This shows itself early in life. W behold it in the playful infant and in t frolicksome school boy, and it continues wi us through life. I cannot believe anyone c be truly happy, except in the exercise of cheerful industry and activity in making tho happy around him, always cultivating liberal forgiving spirit, although this m cost something. We may have to mal sacrifices, but like an old garment, it will b come easy by continual use. And here is t great point, that this activity has its directi from the right source—we are so liable to d ceive ourselves—we honestly believe a requ sition is laid upon us, which may be ver much in harmony with our desires; we ent into the work with zeal in the belief that w are doing the Lord's work, when in reality may be very much mixed up with the huma and yet we feel our Divine Father sanctio our course.

One instance I remember of a Friend, wh in early life was called to walk in the straig and narrow path, and, I believe, he was o of the Lord's anointed servants. He no has seemed to miss his way so far as to li in direct contradiction to what he former called others to, and believes he is release from his public labors, and remains quietly home. I have sometimes contrasted his sit ation with that of E. Newport—a frail, del cate woman, who, in order to obtain th peace her soul desired more than the comfor of home, hazarded health and life in h Master's cause, with an unwavering Fait that the Lord would take care of His ow I have queried how can these things be Upon reading some articles in the Intelligencer as to the causes of the decline of our S ciety, I have been led into a train of thoug somewhat different from what has been expre sed. We may sometimes forget that rivers an large streams are all made up of little rivule and springs, and if the Fountain fails, th rivers must cease to flow. The query wit me is, why is it that the great Husbandma sends His laborers to our Yearly and Qua terly Meetings, while our small meetings, th streams and springs receive so little notice It requires but little effort to go from city t city to large meetings, but somewhat of a sa rifice of bodily comfort to get to our countr meetings. Are we always found bearing th cross?

W. C. H.

WHAT a world of gossip would be prevente if it were only remembered that a person wh tells you of the faults of others intends to tel others of your faults.

IF you have a bright thought, express it i the simplest language possible. A diamon should have a plain setting.

* Humboldt;

NORWAY AND SWEDEN.

The following report of the lecture of Paul Du Chaillu in New York on "The Land of the Midnight Sun," contains many facts of public interest:

There is a country far away from our shores—far away toward the icy north. It is a glorious land, with bold and magnificent mountains; with deep, narrow, well-sheltered valleys, wild ravines, picturesque and lovely lakes, immense glaciers—the largest in Europe, and perhaps the largest in the world—immense forests of pine, birch and fir trees, the solitude of which seems to soothe the turbulent spirit of man: countless rivulets, which, in their flight toward the sea, fall in a thousand cascades; rivers and streams which rush into the chasms below in gigantic waterfalls that astonish the delighted beholder. In the north of that land the sun shines day and night in June, July and part of August. At that period no stars are to be seen. The moon sheds no lustre upon the earth. The summer is short. It is just long enough to give time to the wild flowers to bloom and fade away. Then cold winds blow and grass begins to look yellow, and leaves begin to wither, and swallows and other birds fly toward the South; the moon shines once more, and at last there is no more sun to be seen. Then the heavens seem to be in a blaze of light. How many nights have I travelled miles and miles, and enjoyed the magnificent scenery and glorious climate of that country! It is the "Land of the Midnight Sun." I love these Scandinavians. I love these pleasant-hearted and blue-eyed people. I love their kindness, their honesty. There is no people in the world so good as this northern people of Europe. Churches are seen everywhere. and the church in that country is the grand standpoint. Schools also abound. Of course they are not like our public schools, but nevertheless they are good schools. The People are Protestant and Lutheran. I had an idea before I went to Scandinavia that it was a sort of wild country, having a population that was only half civilized, but that is a mistake. They all know how to read and write. In the public schools the pupils are obliged to learn French, English and German. It is a good land—"Land of the Midnight Sun"—and I am going to try to lead you into it. On a fine summer's day I left Stockholm, which, by the way, is one of the most delightful and interesting cities in Europe. Toward mid-day we came to a place where we were going to get dinner. I came to a large hall in the midst of which was a table, on which was a very white table-cloth. The meat and vegetables were cooked, and I sat down expecting one of the servants to ask me what I was going to eat, when, to my astonishment, every man commenced to help himself. I ate also, and when I had finished the meal I expected to be asked for money. Nothing of the kind. When we had done we went to the counter, our word was trusted, we paid the cost (twenty-five cents) and then left. While I was in Stockholm, I thought I would very much like to see the king. He came to the city two days after my arrival, and received me in the most charming and agreeable manner. He asked me to spend the next day at his summer palace, a few miles from Stockholm, and of course I gladly accepted the invitation. When I went there I saw no policemen, no soldiers, no servants, and when I entered the apartment in which the king was, I found him in his shirt-sleeves engaged in painting. I then left to see the "midnight sun," and, to my astonishment, met an old gentleman of seventy-six, from Philadelphia, who was bound on a similar mission.

It was in the summer, and there was no snow. After a time I got to the farms, and to my utter astonishment found that the cows were fed on raw fish. Then after a while I found that not only the cows but the sheep and goats were fed on raw fish. Finally I reached Finland. The Fins are exceedingly agreeable people. Now and then I would come upon a church in the desert, as you might say, and there around the church was the graveyard. No matter if you die two hundred or three hundred miles away, your people carry your body to that graveyard to be buried there. I found the clergy well educated, and exceedingly simple and amiable. Then I went on following that "midnight sun" days and days. Finally I reached the northern extremity of Europe, and what a grand finish it was to my journey. There stood that "midnight sun" and that polar sea in all its stillness and beauty. At last I was obliged to leave it. I went to study the Norwegians. I found that three of my books had been translated into Norwegian and Swedish, and that the people knew me somewhat by name. I admired the simplicity of the rich, the modesty of the women, and the simplicity of the whole people. Never have I seen such honesty as I have experienced among the people there. The simplicity of manner among the rich surprised me. I remember being in a magnificent country seat in the south of Sweden, owned by a man whose annual income from land was $15,000, and yet his wife daily appeared in a calico dress, with nothing in the shape of adornment except a velvet ribbon round her neck. The simplicity of their engagement rings is remarkable. Even the king would not think

of giving more than a simple gold ring as an engagement ring. After marriage two rings are worn, and three when the lady has a family of children. The way to travel in Sweden is exceedingly pleasant. The roads are just as good as in Central Park. People fancy it is a long way to go to Sweden. It only takes twelve days. Go direct to London, and from there two boats a week leave for Christiana and Stockholm, the duration of the journey being about fifty or sixty hours. The more I knew the people the more I loved them. They are a grand, noble race—a good steady, honest, law abiding people, and I hope lots of them will come here.

THE HABIT OF READING.

"I have no time to read," is the common complaint, and especially of women whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. It isn't the books we finish at a sitting which always do us the most good. Those we devour in the odd moments, half a dozen pages at a time, often give us more satisfaction and are more thoroughly digested than those we make a particular effort to read. The men who have made their mark in the world, have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or five hours.

It is the habit of reading rather than the time at our command that helps us on the road to learning. Many of the most cultivated personswhose names have been famous as students, have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands are busy. A new idea from a new volume is like oil which reduces the friction of the machinery of life. What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of the most precious deposits in the treasury of our recollection. All knowledge is made up of small parts, which would seem insignificant in themselves, but which, taken together, are valuable weapons for the mind and substantial armor for the soul. "Read anything continuously," says Dr. Johnson, "and you will be learned." The odd minutes, which we are inclined to waste, if carefully availed of for instruction, will in the long run make golden hours and golden days that we shall be ever thankful for.—*Scribner's Monthly.*

TRIFLES.

How is it o'er the strongest mind,
That trifles hold such sway?
A word—nay, e'en a look unkind
May darken all life's day.
Oh, in this world of daily care,
The thousands that have erred,
Can any hardship better bear,
Than they can bear a *word!*

Alas, the human mould's at fault,
And still by turns it claims
A nobleness that can exalt,
A littleness that shames!
Of strength and weakness still combined,
Compounded of the mean and grand;
And trifles thus will shake the mind
That would a tempest stand.

Give me that soul-superior power,
That conquest over fate,
Which sways the weakness of the hour,
Rules little things as great;
That lulls the human waves of strife
With words and feelings kind,
And makes the trials of our life
The triumphs of our mind!

OUT IN THE SNOW.

BY S. M. WALSH.

Merrily down from the dreary gray clouds
Dances the feathery snow,
Trimming with down the stiff green hedge,
And the frozen ground below.

The evergreens catch on their bristling arms
The snow-flakes soft and pure,
And little brown birds come fluttering down,
Like leaves around the door.

But hark to the laughter and joyous shout
That ring through the falling snow,
As troops of merry-eyed boys and girls
Go skipping to and fro.

How eager the fingers that gather up
The treasures from the sky!
No matter how stiff and red they grow—
The snow-balls merrily fly.

And the very sleds, as they skim along,
Seem to feel the rampant glee
That brightens the eyes of my tiniest boy
As he bounds away from me.

But I put down the ear-laps, soft and warm,
And button the little coat,
Press into their mittens the restless hands,
And muffle the fair white throat.

And out goes my baby—a baby no more,
But a "great big boy" is he,
And the little red mittens scoop up the snow
And toss it back to me.

And I think the snow not a whit more fair
Than the brow on which it falls,
Or the tiny hands that gather it up,
And shape it into balls.

Oh! the dancing eyes! may they ever flash
With as clear a light as now!
And the eager hands—the treasures they grasp
Be ever as pure as snow!

—*Christian Union.*

ASTRONOMY FOR 1873.

A SUMMARY BY PROF. KIRKWOOD.

To the Editor of the Tribune.—The following brief sketch of the progress of Astronomy during the year of 1873 may not be without interest to some of your readers.

New Asteroid.—Seven minor planets have been discovered since the commencement of the current year, all in our own country. Four of these were detected by Prof. Watson of Ann Arbor: three by Dr. Peters of Clinton, New York. The race between these distinguished observers has been recently quite interesting. The astronomer of Clinton is still slightly ahead, though closely pressed by his industrious rival. The discoveries of the present year make the whole number of known asteroids 134.

Comets.—Beside the return of three periodic comets previously observed, four others have passed their perihelia during the year 1873. On the 3d of April M. Stephan of Marseilles detected the second comet of 1867. This body, on its first observed approach to the sun, was discovered by M. Tempel. Its period, which is a little over six years, varies considerably on account of Jupiter's disturbing influence. Its orbit approaches more nearly the circular form than that of any other known comet. Two other comets of short period—those of Brorsen and Faye—were discovered by the same fortunate observer; the former on the 1st, and the latter on the 3d of September.

On the third of July M. Tempel of Milan, discovered a telescopic comet, which proved to be a member of the Jovian group. Its period is five years and two months; its motion is direct, and its orbit has about the same eccentricity as that of Faye's comet.

The other comets of the year presented no phenomena of special interest. It is remarkable that while the seven asteroids were all discovered in America the seven comets were all detected in Europe.

Memoirs.—A number of valuable astronomical memoirs have been read during the year before the various scientific societies in Europe and America. At the April meeting of the National Academy, Prof. Alexander of Princeton, read a paper of great interest on the Harmonies of the Solar System. Several papers on the mutual relations of the planetary orbits have been communicated to the American Philosophical Society, by Prof. Chase of Philadelphia. At the Paris Academy of Sciences, Leverrier has presented two or three elaborate memoirs on the theory of the four outer planets. Prof. Newcomb is understood to have completed his investigation of the orbit of Uranus, and we may expect his work to be shortly issued by the Smithsonian Institution. Mr. Abbott, a few months since, read a paper before the Royal Society of Tasmania, giving the results of his recent observations on the grand nebula in Argo. These observations are of great interest as indicating a process of rapid transformation where it was supposed the changes must be of a secular character. "The dark space in the nebula," Mr. Abbott remarks, "are extending and becoming more undefined, gradually filling up with small stars." During the year preceding the date of Mr. Abbott's memoir, the number of visible stars in the dark portions of the nebula had increased fully 50 per cent.

Important papers have also been published by Mr. R. A. Proctor, the distinguished Secretary of the Royal Astronomical Society, Prof. Watson of Ann Arbor, and many others. In short, although the year has not been distinguished by any astronomical discovery of extraordinary brilliancy, the science has certainly made substantial progress.

D. K.

Bloomington, Ind., Dec. 13, 1873.

THE TRAILING PINE OF SIBERIA.

The curious tree or bush known to the Russians as "kedrevnik," and rendered in the English translation of Vrangel's Travels as "trailing cedar," is one of the most singular productions of Siberia, I hardly know whether to call it a tree, a bush, or a vine, for it partakes more or less of the characteristics of all three, and yet does not look much like any of them. It resembles as much as anything a dwarf pine tree, with a remarkably gnarled, crooked, and contorted trunk, growing horizontally like a neglected vine along the ground, and sending up perpendicular hunches through the snow. It has the needles and cones of the common white pine, but it never stands erect like a tree, and grows in great patches from a few yards to several acres in extent. A man might walk over a dense growth of it in winter, and yet see nothing but a few bunches of sharp, green needles, sticking up here and there through the snow. It is found on the most desolate steppes, and upon the rockiest mountain sides from the Okhotsk Sea to the Arctic Ocean, and seems to grow most luxuriantly where the soil is most barren and the storms most severe. On great ocean-like plains, destitute of all other vegetation, this trailing pine lurks beneath the snow, and covers the ground in places with a perfect net-work of gnarled, twisted, and interlocking trunks. For some reason it always seems to die when it has attained a certain age, and wherever you find its green, spring foliage, you will also find dry, white trunks as inflammable as tin-

der. It furnishes almost the only fire-wood of the wandering Koraks and Chookchees, and without it many parts of northeastern Siberia would be absolutely uninhabitable by man. Scores of nights during our explorations in Siberia, we should have been compelled to camp without fire, water, or warm food, had not nature provided everywhere an abundance of trailing pine, and stored it away under the snow for the use of travellers. —*Tent Life in Siberia.*

DO NOT complain of life's trials. Through these you may gain incomparably higher good than through indulgence and ease.

NOTICE.

Wanted at the Pawnee Indian Agency in Nebraska, *a suitable friend*, to take the position of farmer and instructor of Indians in the process of agriculture. A person thoroughly conversant with farm labor and the management of laborers on a farm is required.

Salary $600, and a comfortable dwelling house for a family at the Agency. Applicants can address Wm. Dorsey or John Saunders, of Philadelphia; Samuel M. Janney, Loudon county, Va, or B. Rush Roberts, Secretary, at Sandy Spring, Montgomery county, Maryland.

ITEMS.

GAS FLAME.—In ordinary gas-burners, the light giving power of the gas is more or less lost because the inner part of the flame is not hot enough to burn all the carbon. A recent Belgian patent seeks to remedy this by placing a small piece of platinum between the two holes of an ordinary fish-tail burner. The platinum is heated in the flame, and causes the more complete combustion of the gas. It is said to double the amount of light.

THE INDIAN AFFAIRS COMMITTEE AND THE INDIAN QUESTION.—The Indian question will soon come before the House and give rise to much discussion. The Committee on Indian Affairs are taking measures which look to a change in the management of Indian affairs, dispensing with the present board of Indian commissioners and restoring it to the War Department. A bill will also be reported from that committee to more effectually carry into effect the Indian-intercourse act by rigidly excluding spirituous liquors. Already a bill has been reported, with a view of securing publicity to the acts of Indian agents by ready access to their books, and a general reform in Indian agencies will be recommended.

JAMES PHILLIPS, of Linwood, Delaware County, has in his possession a Bible which he claims to be the oldest book in the United States. It was translated by William Tyndall, and published in 1551. The book was brought to this country in 1682, and has been in the Phillips family ever since. It is printed in large size old English type, and is in a good state of preservation.—*Ex. Paper.*

IT is said by leading scientists, that since the death of Prof. Agassiz, Spencer F. Baird, of the Smithsonian Institute, takes rank as the most able and distinguished professor of natural science in the United States. Prof. Baird is a native of Reading, Pa.—*Exchange Paper.*

The hydrate of chloral, which in 1869 cost eighty dollars a pound, so that each sleep produced by it could be reckoned at one dollar, is now advertised on the list of a German chemical factory at abou two dollars a pound. Such an enormous reductio in the price of a chemical product in so short time has rarely occurred. Perhaps the only paralle case is metallic sodium, which, a few years ag could not be had for two hundred dollars a pound but can now be made for seventy-five cents. Ac cording to Dr. Richardson, the secret use of chlora in England has become so great that the victim must be put in the same class as the opium eaters. I proof of the enormous consumption, he states tha during the last year and a half, four dealers hav sold forty tons, sufficient to give narcotic doses t 36,000,000 people—in other words, every person i England could have had one good sound sleep ou of the amount sold.

Wooden water-pails, whether to be used in th kitchen or at the stable, should receive two or thre good coats of gum shellac varnish, dissolved i alcohol, well laid on both inside and outside. Thi will last a year or more, before the wood will begi to soak water. It is much better than lead pain for the inside of pails. Lead is poison and soo peels off in freezing weather, and then the pail soak water and get very heavy to lift; beside which, they rot fast and leak through the pores o the wood. Shellac can be procured of any painter ready mixed, and, if corked tightly, will keep an length of time.

UTILIZING THE WASTE OF COAL MINES.—Mr. Lois eau intends to erect at Nesquehoning, in Carbo county, machinery for the manufacture of artificia fuel from anthracite coal dust or waste, by quite different method from any hitherto used. From th moment that the coal dust is pushed into the coa hopper it is to be kept in motion, and the whol process of manufacturing it into artificial fuel is t be carried on automatically. The machinery to b used is ingenious, but too intricate for merely ver bal description. The binding material, ordinar clay, and the coal dust are emptied into separat stationary cylinders containing revolving partitions and five per cent. of the clay and ninety-five pe cent. of the coal dust are discharged together int a receiver. As the coal and clay fall together the are sprinkled with the milk of lime, which the ma chinery delivers in due proportion. The moistene mass is carried by a screw propeller into the mixin machine, and the product is then moulded int lumps the size and shape of hen's eggs. Thes lumps are then immersed in a solution of rosin, and are carried on a wire belt through evaporating an drying tunnels, and are thence discharged automat ically into coal cars, being then ready for the mar ket. In Europe the artificial fuel, after bein varnished with rosin, is dumped into cars with per forated sides and bottoms, and the lumps are the baked in an oven, the process requiring much tim and unnecessary handling, and consuming a larg amount of fuel. Mr. Loiseau has been engaged ex perimenting at Nesquehoning, under the auspices o the Lehigh Coal and Navigation Company, fo nearly a year, and the process above described an the machinery are the results of the experience h has thus obtained It is said that the cost of man ufacture at the mines, of this artificial fuel, will b about eighty-five cents per ton, but the machiner for its production will be very expensive. At th mouth of nearly every mine there is a mountain o coal dust several hundred feet in height, and if an process can be found whereby this immens amount of fuel can be cheaply utilized, the expense of mining coal may be reduced, and cumbersom heaps of waste material may be cleared away.—*P Ledger.*

FRIENDS' INTELLIGENCER.

TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

VOL. XXX. PHILADELPHIA, SECOND MONTH 21, 1874. No. 52.

EDITED ANT PUBLISHED BY AN ASSOCIATION OF FRIENDS.

OMMUNICATIONS MUST BE ADDRESSED AND PAYMENTS MADE TO
JOHN COMLY, AGENT,
t Publication Office, No. 144 North Seventh Street.
OFFICE OPEN from 9 A. M. to 4 P. M.

TERMS:—TO BE PAID IN ADVANCE.

The Paper is issued every week.
The THIRTIETH Volume commenced on the 1st of Third month, 1873, at Two Dollars and Fifty Cents to subscribers receiving it through the mail. To those receiving it through our carriers, THREE DOLLARS.
SINGLE NOS. 6 CENTS.
It is desirable that *all* subscriptions should *commence at the beginning of the volume.*
REMITTANCES by mail should be in CHECKS, DRAFTS, or P. O. MONEY-ORDERS; *the latter preferred.* MONEY sent by mail will be at the risk of the person so sending.
AGENTS:—T. Burling Hull, *Baltimore, Md.*
Joseph S. Cohu, *New York.*
Benj. Stratton, *Richmond, Ind.*

CONTENTS.

A Religious visit to Friends of Concord, &c..... 817
Dr. Lord's Lectures..... 819
A Lesson of Contentment..... 820
Cheerfulness..... 820
Ancient Discipline..... 822
Scraps from Unpublished Letters..... 823
EDITORIAL..... 824
Sixth Annual Report of the Natural History Club of Philadelphia..... 825
MARRIAGES..... 825
OBITUARIES:..... 825
The Education of Girls in Russia..... 828
POETRY.—Prayer—My Guest..... 830
"Go to the ant"..... 831
The weather, &c., at Santee Agency..... 831
Notices..... 831
Items..... 831

Some Account of a Religious Visit to Friends of Concord, Caln, Western and Southern Quarters, by Amos Peaslee.

On Third-day, 7th of Second month, 1826, I set off with George Craft as companion, and after crossing the river we rode to Darby and lodged with John H. Bunting. Fourth-day attended Newtown Meeting, which was small but satisfactory; dined at Jonah Pratt's and rode to Jeffery Smedly's. Fifth-day attended Willistown Meeting, where the power of Truth arose into dominion in a good degree, and in the afternoon visited some dear aged Friends, and were favored to break a crumb of Heavenly bread, to our mutual consolation. Sixth-day at Whiteland, and on Seventh-day at Goshen, and on First-day morning at West Chester, and in the afternoon had a meeting at Birmingham—all to the solid peace of my own mind. Second-day came on Concord Select Quarterly Meeting, which was small. Third-day the General Quarterly Meeting, for business, in which I was led to preach that faith that was once delivered to the saints, that still remains to stand in the power of God, and many solemn Truths of the Gospel were livingly opened. Rode that evening to G. Ferris's, and on Fourth-day attended Caln Select Quarterly Meeting. The watchword was, "Have salt in yourselves, and be at peace one with another." On Fifth-day was held the meeting for church business, which was mercifully owned by the great Head of the Church; the Book of Life seemed renewedly opened. Sixth-day at West Caln. Seventh-day at Bradford, and rode to Downingtown, and lodged with our friend Thomas Edge, and attended their meeting on First-day, which was large and favored with the Master's help, without whose immediate presence we can do nothing to His glory or the good of the church. Our dear friend Moses Baily bearing us company, we lodged at his house. On Second-day attended the Select Quarterly Meeting at Londongrove, and on Third-day the General Quarter, in which the doctrines of the Gospel were largely and livingly opened, showing the Christian religion to be a revelation from Heaven. Lodged at our dear friend Joseph Pennock's. On Fourth-day attended a small indulged meeting at Bernard's school-house; on Fifth-day at Fallowfield; Sixth-day at Doe Run, and on the 7th of the week and 25th of the month at West Grove—all of which were in some good degree owned by the great Head of the Church, especially the latter, in which I sat down poor and dependent; but He, who is ever mindful of those who have no dependence but upon His Almighty arm, was pleased to be unto me strength in my weakness and riches in poverty in opening the mysteries of the Kingdom of Heaven in man and comforting the mourners in Zion, and a baptizing time it was. We dined with our dear aged friend William Jackson, who seemed

green and alive in the blessed cause of Truth in his old age; lodged at Thomas Lamborn's. On First-day, the 26th, at West Grove—the meeting large and crowded—the watchword was, "Brethren, mind your calling, knowing that ye are called to inherit substance," my mind being reduced to deep humility, so that I seemed of myself to know nothing, but to rely entirely on the openings of Truth, and in this weakness I was made strong in the Lord and in the power of His might, and it was a heavenly watering season, to the refreshment of many minds. Rode that evening to Joshua Johnson's, and on Second-day to Sarah Cowgill's, at Little Creek. On Third-day attended the Southern Select Quarterly Meeting, and had some close remarks to make on the importance of the upright standing of the pillars of the Lord's house, that much was depending, for if they lean but a little to the right hand or to the left, it is easy to conceive they are rendered unable to support the building or even to stand themselves. Fourth-day was held the meeting for business, and on Fifth-day the Youth's Meeting, which were seasons of favor. On Sixth-day we had a meeting at Camden with a few Friends and others, among whom the doctrines of the Gospel flowed freely. Seventh-day at Mother Kill, which was a tendering time, to some I hope not easily to be forgotten. First-day at Milford; Second-day at Centre; Third-day at North West Fork—all of which were open, satisfactory meetings, especially the latter, in which the great commission of our Lord Jesus Christ, given to His disciples, "Go, preach the Gospel to every creature under Heaven; he that believeth and is baptized shall be saved, and he that believeth not shall be damned," was brought livingly under consideration, and the willing and the obedient were by the one Spirit baptized into the one body of which Christ is head, and a Heavenly, glorious meeting it was. Blessed forever be the great name of Israel's Shepherd, who raiseth the poor out of the dust and the beggar out of the dunghill, revealing the Gospel power of His dear Son in the heart, and gives the power of believing, and here, as the creature is passive, with the whole heart resigned, faith springs up in the immediate operative power of God in Christ, and thus the humble soul becomes immersed or baptized in the power of God, and this baptism cannot but be saving, because the passive believer is made partaker of the Divine nature, and so becomes heir of God and joint heir with Christ. Put up with L. Pooles, with whose precious family we had a religious opportunity to good satisaction.

On Fourth-day, at Marshy Creek, with a few Friends and others, we had a very oper favored meeting. Dined at Jacob C. Wil son's; had a heart tendering opportunit with a company of young people. Fifth-da at Easton—in a slave-holding country.. M soul mourned over the baneful effects of sla ery, and I consider the disadvantages resul ing to the slaveholder and his offspring greate than the misery of the black, as it introduce idleness, pride and haughtiness, which utterl disqualify for Church and State. Sixth-da we had a meeting at Choptauk among a fe Friends and a large collection of Methodist among whom I found great openness, and th glad tidings of the Everlasting Gospel flowe forth freely, and I did believe that man hearts were prepared (as Lydia's, of old, whor the Lord's power had opened) to receive th ingrafted word, and to stand in the day the Lord; that is, as when a melting fi burneth.

On Seventh-day, at Tuckahoe, a small an trying meeting; yet some encouragement wa administered to a few deeply tried ones.

First-day of the week, and 12th of th month, at Tuckahoe Neck, we had a meetin to good satisfaction. On Second-day, at th head of Chester, and though there are fe there under our name, and the life of Trut *in them* nearly extinct, yet a crowded mee ing of others, in whom there seemed a goo degree of preparation and openness to receiv the ever blessed Truth in the love of it.

Third-day at Smyrna, and Fourth-da at Appoquinimink, where I had to mour over the low state of things. Yet there wer a hopeful few; may the Lord bless the sca tered remnant and increase their number.

Fifth-day at Stanton; Sixth-day at Hoc essin—both open, satisfactory meetings, esp cially the latter; the Truth reigned over al the mourners in Zion were comforted, th burden bearers were strengthened, and th feeble in heart and maimed were pressingl invited to come boldly to the throne of Grac Lodged with James Philips. Seventh-day Centre. Truth arose in great dominion.

First-day, attended their morning and a ternoon meetings, in the latter of which I fe my mind led into a deep sense of that sta which Jesus in a peculiar manner pronounce "blessed," saying, "Blessed are the poor i spirit, for theirs is the Kingdom of Heaven representing that state of self-reduction i which the mind is stripped of its carnal trea ures, all its self-seeking, and its own will.

On Second-day had a meeting at Kennet and Third-day at Kennett Square, Fourt day at Marlboro, in all of which the Graciou Helper of his people was pleased to be nea my mind being reduced to the simplicity of little child, not attempting the least mov

ment but as matter and utterance were furnished by Him who has the Key of David, who opens and none can shut; and shutteth and none can open. Therefore He is to be waited upon with full confidence, and my soul was renewedly made a living witness of the gracious dealings of the great Teacher of teachers, who is wonderful in council, leading down into the very bottom of Jordan, wherein there is a death known of everything that cannot live by faith in that power that makes the mighty waters to stand in heaps on either hand. The Holy oil ceased not to run until every vessel was filled. Paid a visit to several sick Friends, in company with our dear friend John Parker and others, and lodged with Edward Temple.

On Fifth-day attended meeting at Chichester. Sat down in great weakness and deep dependance on Him who is alone able to open Divine Truths. Knowing my own utter inability for any good word or work without the fresh anointing; and in this state of self-abasement and poverty of spirit the Everlasting word of Life arose and my mind was enlarged in the Love of the Gospel, and many hearts were contrited before the Lord. Sixth-day at Chester I labored hard with some lukewarm professors without much relief. Seventh-day at Middletown we were favored with an open satisfactory meeting, dined at James Emlen's. First-day at Springfield when the testimony of Truth went forth with clearness and with searching power. Second-day we attended Providence Monthly Meeting, in which the ever blessed Truth was in dominion. A time not easily forgotten. Third-day attended Darby Monthly Meeting. The doctrins of the Gospel of Jesus Christ were largely and livingly opened to the tendering of many minds. Thence we returned home, and found my dear wife and precious children in usual health.

For Friends' Intelligencer.

DR. LORD'S LECTURES.

(Continued from page 795.)

The 8th, 9th and 10th lectures brought into view, the life and times of Constantine, Ambrose and St. Augustine. The Life of Constantine made an important Era in Ecclesiastical History. He is represented as being the first Christian Emperor, and combined great military skill with unusual personal attractions. He exerted a more powerful influence upon society than any of his cotemporaries, and used it for the benefit of the Church. His conversion to christianity, though by some historians considered fabulous, the Dr simply stated, with but few comments, leaving his hearers to draw their own inference.

Alone in his camp oppressed by the military dangers which encompassed him, he besought the "Divine Father" to instruct and protect him, when a luminous cross with the letters "By this thou shall conquer" made its appearance in the heavens. The miracle, for as such he received it, produced the desired effect. Some authors speak of it as a vision, and this idea could be more readily adopted. Fierce dissensions divided the church, and for the better promotion of unity he assembled a Council of Bishops, that they by wise deliberation might forever set at rest disputed points of doctrine; but the conclusions of the human mind, when true to its own instincts, cannot be thus disposed of—one generation cannot write a formula of faith for the next. The Arians had become powerful, they denied the doctrine of the Trinity. This doctrine the Council condemned, and the Famous Catholic Creed was adopted, and known as the Nicene Creed.

But the relation between the Father and Son could not be settled by human reason, and not until Lord Bacon, and at a later period Pascal, separated the realm of reason from that of faith did these violent dissensions cease.

Civilization was promoted during the reign of the Emperor. Christian principles modified the laws, and privileges were awarded to the clergy which in after years grew into abuses that bore bitter fruit. The seat of the Empire was removed from Rome to Byzantium, afterward called Constantinople, the city of Constantine.

St. Ambrose, a Latin Father of the fourth century, came upon the stage of action with the prestige of noble birth and fine talents enriched by education. These placed him at once in the arena of public life. He was Governor of Liguria, of which province Milan was the capital. The contest between the Catholics and the Arians was at its height. He advocated the cause of the Catholics with such eloquence and ability that they declared him Bishop. Let us mark that the Arians, though banished in the reign of the Emperor, were again in the ascendant. The human mind knows no boundaries, and persecution generally inspires energy. The history of the times is little more than a history of contending factions, and their rivalries resulted in a gain for freedom. Some writings highly prized by the church were left by St. Ambrose.

St. Augustine, the most illustrious of the Christian Fathers, was born in Numidia, A. D. 354, of humble parentage and without the inheritance of wealth. His early life gave little promise of usefulness, but his mother, a devout Christian, devoted all the

energies of her mind to arouse the talent which she believed was hidden by a torpid exterior. He studied Greek, rhetoric and philosophy, and became a teacher of rhetoric, and was afterward appointed Professor in the College at Milan. His early life was stained by many vices. Having adopted the heresy of the Manicheans he was for many years a disciple, but it failed to satisfy his ardent craving for truth. St. Ambrose was attracting the Roman world by the power of his eloquence. Led by curiosity he joined the crowd, and became a convert to his teaching. His time and talents were now devoted to the church; he was ordained Bishop and became an eminent preacher and controversialist.

He combated with zeal and tenacity the opinions of others, maintaining with ardor that which had been adopted through suffering.

About this time appeared Pelagius, a monk of blameless life, with pleasing address and great abilities. The doctrines which he taught found many adherents; and the fathers were again alarmed for the interests of the church, so at variance were they with the received opinions that it may not be out of place to name them here. He rejected the dogma of original sin and denied that mankind were affected by the transgression of Adam. That what was within man was sufficient for his salvation. That prayer was only useful as it strengthened the virtue of the supplicant. For these and other heresies, so-called, he was tried, condemned and banished by the council. St. Augustine brought all the energies of his mind to effect their overthrow, and although few, if any, of his writings have been preserved, his doctrines found acceptance in other minds. Thus does history repeat itself; thus does it teach toleration for the opinions of others; with the lesson of to-day legibly written—Life—not Doctrine.

In taking a review of the whole subject as thrown before us by the lecturer, this impression was left upon the mind of the writer: That had the Christian Fathers, so gifted in intellect, devoted their energies to the propagation of that which they knew to be Truth, leaving the unknowable where it properly belonged, the darkness of the middle ages, which succeeded, might have been averted.

E. P. C.

A GOOD solid bit of work lasts; if it's only laying a floor down, somebody's the better for its being done well, besides the man that does it.

LET there be in necessary things unity, in everything charity; and then there need not be in everything uniformity.

A LESSON OF CONTENTMENT.

"Give me your sweet music," said the ros to the nightingale, "that I may enliven th garden with melody."

"Give me your soft light," said the nigh ingale to the evening star, "that I may floo the woodlands with brightness."

"Give me your strength and motion," sai the evening star to the sea, "that I ma exert a real power over the world."

"Give me your brilliant colors," said th ocean to the rainbow, "that I may gladde the hearts of men, instead of affrighting ther with my wrath of storm."

"Give me your ruddy warmth," said th rainbow to the fire, "that I may assist in r pening the harvest field."

Each one replied that it was impossible as it was created so it must continue. Th rose is a censer of summer perfumes. but i cannot pour forth a flood of music. Th nightingale is a fountain of melody; but i has not even the brightness of the fire-fly The star is an unquenchable lamp of splendor but it cannot affright the heart of man wit the terror of storm. The ocean is one of th sublimest objects of the world: but it has no the mild beauty of the bow of promise. An why should man be ever striving for some thing he does not possess? On one is be stowed the power of intellect, on another th attraction of a loving heart. One can thril the world with a burst of eloquence; anothe can influence the life with a quiet earnestness The poet can charm it with song, the mer chant enrich it with commerce, the historia enlighten it with the story of bygone times And each one is its benefactor so long as h remembers that the Great Master has give him his work to do and strives to do it a ever in his sight.

CHEERFULNESS.

There are none who can thoughtfully ob serve society without noticing how potent benefactor is cheerfulness. As the rays o the sun penetrate darkness, dispel gloom chase away the vapors of night and purif the air, warming and animating every sepa rate existence and gladdening the whole fac of the earth, so cheerfulness comes like bright spirit, clearing away the vapors of dis content, purifying the moral atmosphere penetrating every heart with sympatheti gladness and spreading its happy influenc with beautiful liberality. The question ma well be asked, if its effects are so benign why is it so rare a blessing? If it is capabl of shedding so much happiness, why does i not overflow from every heart and beam i every face? If all recognize it as a universa good, why do not all strive to acquire it, tha

hey may enjoy it themselves and dispense it o others?

Cheerfulness, to a great degree, is a constiutional matter. Some men are naturally anguine, hopeful and light-hearted. Their lood circulates freely, their pulses beat regularly and their spirits have an elasticity hat causes them to rebound from pressure. The bright side of life naturally presents itelf to their minds, and they as naturally present it to others in their enlivening preence, good humor, ready smile and quick ympathy. Others of an opposite temperanent are sober and gloomy. Life sits heavily pon them. They are full of trouble and nxiety. They hope little and fear much. They enjoy little and suffer much. Their presence is a perpetual shadow, hiding all the unlight of hope and joy, and casting a gloom wherever it enters. Between these two extremes of temperament there are all degrees, ending to either side.

We do not believe in meekly resigning ourelves to our constitutional tendencies, and uietly drifting in whatever direction they ay carry us. Rather should we study their earings, and when we behold danger ahead anfully stem the current and steer for a afer port. When we discover that any qualty of mind or heart produces univeral happiess, a new revelation of duty and responsiility has dawned upon us. To cultivate heerfulness, then, becomes a duty which apeals to all. But how is it to be done? To eign a cheerfulness that we do not feel, to retend light-heartedness when really heavy nd care-worn, would be a mere insincerity hat would avail nothing. The basis of a heerful demeanor is undoubtedly a cheerul spirit, and although by no effort of the ill can we produce this where it is lacking, here are certain mental and moral habits, hich, if we cultivate them, will do much owards cherishing and strengthening it.

We may, in the first place, resolutely conemplate the bright portions of life in gene al, and of our own particular circumstances. here is nothing more depressing to the ind than to allow it to dwell continually n painful subjects. The eye that always oks upon black surfaces will soon lose its rilliance. There is a habit of brooding over roubles and anxieties that weakens the mind nd robs it of the courage necessary to bear em manfully. Every life has its bright de, and he who most persistently contemlates it, with a thankful heart, is thereby ultivating a cheerful spirit. There is someing, too, in having pleasant surroundings. very one who is harassed by numerous petty tails, perplexed by difficulties he cannot lve, or overloaded with work he cannot perform, knows how difficult it is to maintain cheerfulness under such circumstance. Yet too often they are the result of an overweaning ambition, which grasps at what is beyond the reach, and has to pay the penalty in jaded nerves and a fretful disposition. System and order, the proper divison of labor, and the curtailment of business or care within reasonable limits, will do much to correct this evil. Hours for complete relaxation should be set aside; enlivening society and amusements should be encouraged; and the mind, thus relieved and refreshed, will unconsciously reflect the cheering beams that have been cast upon it. A tasteful and well-ordered home has very much to do with the cheerfulness of its inmates. Rich and gorgeous appointments are not necessary for this; indeed, some of the most gloomy rooms ever entered are filled with costly and heavy furniture not meant for use. It is the bright, cheery and homelike appearance of some apartments that is so attractive, and seems to chase away many of the shadows that would otherwise darken them.

Above all, however, the habit of sympathy is the best promoter of cheerfulness. Selfishness and gloom ever go hand-in-hand. He whose heart is fixed on selfish interests—whose eyes are turned inward, and whose thoughts are centred upon getting much, and giving little, will ever wear a downward look and a contracted brow. He shuts himself away from the light of human brotherhood and the warmth of human affection, and grows dark and cold. His disappointments are more bitter than those of others—for no one shares them; his successes afford him less pleasure—for no one rejoices with him. The benevolent man, on the contrary, whose sympathies are deep and warm, who delights in promoting happiness and soothing sorrow, whose heart beats in quick response to the joys or woes of his fellow man—will have within him a fountain of cheerfulness, from which all may draw. If any one is habitually cheerless and joyless, he may be very sure that something within or around him is wrong, and needs correction. Let him examine his life and character, and so purify their springs that he may be enabled to shed abroad upon the world the sweet and refreshing influence that can only emanate from a cheerful spirit. —*Public Ledger.*

The pleasure of doing good is the only one that never wears out.

It is certainly a very important lesson to learn how to enjoy ordinary things, and to be able to relish your being without the transport of some passion or gratification of some appetite.—*Steele.*

ANCIENT DISCIPLINE.

(Continued from page 808)

Ministers and Elders.

1724. We tenderly Recommend to Faithful Friends and especially Ministers and Elders to watch over the Flock of Christ in their respective places and stations, always Approving themselves by their holy Examples in Conversation and Conduct to be such as faithfully and diligently walk up to the Testimony of the Blessed Truth whereunto the Lord hath gathered us, in this his Gospel Day.

1730. Declared That it is the sense of this meeting (as it hath been the practice of Friends for several years past) That any Person coming forth or offering themselves in the Ministry be approved of by the Monthly Meeting to which he or she doth belong, and by them be Recommended before they are permitted to sett in the Meetings of Ministers and Elders or to travel abroad in the Ministry.

1732. The Quarterly Meetings of Bucks and Burlington signify their Dissatisfaction with the Yearly Meeting Minute made here in the year 1730 relating to young Ministers not being permitted to sitt in the Meeting of Ministers and Elders before they are recommended by the Monthly Meeting to which they belong, and request this Meeting would resume the consideration thereof.

Which matter is referred to a Committee of 14 Friends who are desired to bring their sense thereof to the next Yearly Meeting.

1733. The Friends to whom the Reports of Bucks and Burlington Quarters last year was referred Report as their Sense, that it might become generally Satisfactory and equally useful to have it expressed ("without the permission of the Monthly Meeting to which the Said Young Ministers belong, first had and Signified to the Meetings of Ministers and Elders by one of the Elders or other weighty Friend belonging to such Monthly Meeting, which report was approved by this meeting.

In 1734 the above minute was confirmed.

1740. This meeting being informed that doubts have arisen concerning the intent of the Minute of 1714 about the appointment of Elders to sitt with Ministers in their Meetings. This meeting for the removing thereof declares it as their opinion, it ought to be understood to extend to the appointment of prudent Solid Women Friends to that Service as well as of Men.

1755. It is unanimously agreed that in such Quarters where Monthly Meetings of Ministers and Elders have not been already settled they ought without further delay to be established and agreable to the Rules of our Discipline that Solid Women Elders should be appointed to sitt therein, and the following Queries were agreed to be proposed at such Meetings, viz.:

1st. Are Ministers and Elders careful duly to Attend all their Meetings for Worship and Discipline bringing with them as many of their families as they can? And are they good examples in humble waiting therein not giving way to drowsiness.

2d. Are Ministers Sound in Word and doctrine Careful to Minister in the Ability God only gives and thereby kept from burthening the Living.

3d. Are the lives and Conversations of Ministers and Elders clean and blameless amongst Men adorning the doctrine they deliver to others, being Examples of the believers in Word, in Conversation, in Charity in Spirit, in Faith, in Purity.

4th. Do they rule their own houses well bringing their families up in Plainness, which Truth still requires in Dress, language and true Moderation and are they good Examples in those respects themselves.

5th. Are they Peacemakers in families and in the Church, not concerned in raising or spreading Evil reports against any, nor busy bodies, where they have no proper business.

6th. Are they careful to maintain the Discipline of the Church in every part thereof not to hide even their own families from Truths judgment, if occasion be given, but impartially administer Justice as faithful servants in the house of God?

7th. Do any travel abroad as Ministers without being first recommended to and accepted by the Quarterly Meeting they belong to as such? And do any appoint Meetings out of the limits of the Quarterly Meeting they belong to, without a certificate from their Monthly Meeting of Business, or the concurrence thereof?

8th. Are Ministers and Elders in Unity one with another and with the Meeting they belong to; harmonously laboring together for Truth's honour and Careful to give no just occasion of offence to either Jew, Gentile or to the household of Faith?

9th. Do you watch over one another for Good to help those who are young in the Ministry in the right line discouraging forward Spirits that run into words without Life and Power, advising against Affectation of Tones and Gestures and every thing which would hurt their service, yet encouraging the humble careful traveller, speaking a word in due season to them that are weary? And let all dwell in that which gives ability to labor successfully in the Church of Christ.

And it is the judgment of this meeting that no Ministers should travel in Truths Service

to parts beyond the seas, without the concurrence of both the Quarterly and Monthly Meetings of business, to which he or she belongs, signified by an indorsement made at the Quarterly Meeting on the certificate granted by the Monthly Meeting and as the most weighty clear and deliberate evidence should be obtained on the undertaking this important service, in which the reputation of Truth is immediately concerned, it is therefore earnestly recommended that unless such considerations should prevent, which the Quarterly and Monthly Meeting may judge sufficient, the approbation of the General Meeting of Ministers and Elders should be likewise obtained on such occasions.

1755. It is recommended to the several Quarterly and Monthly Meetings to collect as full as they can some account of what Ministers and Elders have deceased in their respective Meetings, since the last account was sent into this Meeting, and such Memorials as they think necessary concerning such whose lives and doctrine are still remembered with a sweet savour among them, and the particular care of Friends is desired every Year hereafter to send up such accounts to the Yearly Meeting, that our concern may thereby be manifested to preserve the Name of the Righteous in remembrance.

1765. Also agreed that the seven following be here after read and Considered in the Meetings of Ministers and Elders and that it may be sufficient to make a general report in writing to the Quarterly Meetings of Ministers and Elders, three times in the year, comprehending a clear and intelligible account of the State of Ministers and Elders in their respective Stations; and that particular and distinct answers be given in writing to the said seven Queries from each Monthly Meeting of Ministers and Elders once a year, to the Quarterly Meeting preceding the Yearly Meeting and particular and distinct answers transmitted from thence to the Yearly Meeting of Ministers and Elders.

Of these queries the 1st and 7th are the same as just given, the 2d, 4th and 5th have immaterial verbal changes. In the 6th the words "of the church" and "in the house of God" are omitted. The 3d includes that part of the 3d as given to "men,', adding the 8th with a slight change to suit the connection and substituting "offence to any" for the concluding words..

The former 9th Query and the remainder of the 3d are placed as advices.

In 1795 the 1st Query was revised to read

1st. Are Ministers and Elders careful to attend Meetings for divine worship, and in bringing their families with them; and are they careful to attend Meetings for Discipline and to encourage such of their families to this Duty as are of proper age and suitable deportment; and are they good examples in humble waiting, not giving way to drowsiness.

In 1806 these queries were reduced to 4.

J. M. T.

Scraps

FROM UNPUBLISHED LETTERS.

A desire to hear through thy own pen of thy faring brings me to thee this quiet sabbath afternoon. Our meeting this morning was quite large and was to me a season of favor. A time in which the spirit rose above earthly things, in a secret song of thanksgiving and praise to our great Creator, that His mercies are new every morning—His blessing withheld not in the evening—and His holy guardian care around us in the noontide brightness as in the midnight gloom. When this fullness of feeling is our portion, temptation seems to stand aloof. There is no foothold for its insinuations. The love that fills our hearts goes out to our neighbor, and there arises from the spirit the grand anthem, "Glory to God in the highest, peace on earth and good will toward men."

But we do not tarry here long, at least that is my experience. We have to descend from the mount; still, we may not forget these seasons of gladness and their ministrations help us. They are incentives to greater faithfulness and trustfulness, and earnestness of desire that we may be more worthy to receive the glory and brightness of our Father's love, when it pours in and floods the heart with thanksgiving.

Our invalid is somewhat better. Gets out to meeting, but often feels discouraged. His inability to do anything has, I think, much to do with this feeling; but he has many evidences of heavenly remembrance and seasons not a few, when he can acknowledge that the "banner over him is love."

My mind has turned toward you all this day, and I would much love to meet with you this morning in social worship, and in the afternoon take my place at the school, in which I have long been so pleasantly engaged, and now that I am separated from it I often feel that if it was not of benefit to the children it was much to me, for I can truly say, I learned much. I am glad to hear so good a report of the school, and I am especially pleased to hear that you occasionally have the company, at your small even-

ing meetings, of several of your oldest pupils. Their willingness to come so far as many have to walk to sit with you is surely encouraging, and must make you feel that your labor of love, in devoting to them your First-day afternoons, has not been in vain.

My friends here are very kind, and appear anxious I should remain with them, but my heart is so much with some of you, and I so much miss my meeting, that it would be hard to do so.

I feel a great interest in our dear young friends ——— and ———, may they hold fast their faith without wavering.

As I mingle with the world and different religious professors I feel more and more thankful that I have accepted a faith that is stripped of all externals, and which leaves the soul to draw its nourishment fresh from the Fountain every day.

I have met with many who have never before seen a *Friend*, and I have been subject to many questions as to our principles. I trust I have been able to give a clear reason for the hope that is in me, and I can truly say the people generally hear me gladly.

Much talk on religious subjects may be compared to great reactions, which are pretty sure indications of approaching bankruptcy. —*Geo. Dillwyn.*

When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.

FRIENDS' INTELLIGENCER.

PHILADELPHIA, SECOND MONTH 21, 1874.

Note.—It will be well for those who wish to subscribe for Friends' Intelligencer to send their address without delay to the Agent John Comly, No. 144 N. Seventh St., and if there are any who wish to discontinue their subscriptions, such should notify him at once.

☞Terms—Payable in Advance.

Our Paper.—With this number the present Vol. of the "Intelligencer" closes.

In retrospect we are brought into close proximity with the past, and we believe that throughout the year there has been an unremitted effort, so far as practicable, to adapt the contents of our paper to the wants of our readers both old and young. If all have not been pleased the failure can readily be accounted for, when we remember the variety of tastes, the different degrees of intellectual culture and of religious experience existing among its readers.

The judgment or criticisms of some of these have not, we have thought, *always* been tempered with charity, or in reference to the equal right of another to entertain views which do not harmonize with our own. Yet we have been gratified to observe a marked improvement in this particular, and would encourage a still greater liberality, with the belief that in non-essentials we may safely differ, if the faith be firmly established upon the Rock which is eternal and immmovable. If Christ—the Light—be our guiding Star, we have naught to fear although our paths may diverge somewhat.

The teachings of Jesus form ample scope for this liberty. There is deep instruction in His rebuke to His disciples, when upon a certain occasion they had forbidden others to speak in His name because they followed not after them.

Our "Fundamental Principle" is increasingly appreciated as intercourse with our fellow men unfolds the dependence which is placed by many upon doctrines founded in mystery, and adhered to at the expense of individual thought, and the exercise of an *enlightened* reason. And in proportion as we enjoy the conviction that Truth is simple, and a knowledge of it is to be derived through the Light which has appeared unto all men that they may not walk in darkness, but have the light of life, we are concerned that our younger members especially should become acquainted with its teachings in their own breasts,—whereby they will not only be prepared to "give a reason for the hope that is in them," but will realize the blessed truth that He who is within them is greater than he that is in the world.

This is the sure safeguard from temptation —the mighty bulwark against the sin and iniquity which abound in the earth.

If encouragement shall have been derived from our pages to seek "the better way," which lies in obedience to the inshinings of heavenly light, we shall not have missed our aim, and may hope, if not for an increase, for a continuance of the support which we have heretofore received.

MARRIED.

GARRETT—SPEAKMAN.—On the evening of the th inst., at the residence of the bride's parents, 28 Cherry St., Philadelphia, under the care of hiladelphia Monthly Meeting of Friends, Maurice arrett of Wilmington, Delaware, to Virginia J., aughter of Thomas H. Speakman.

BROSIUS—HOOPES.—On Second month 12th, 74, at the house of F. Pratt Hoopes, with the ap-obation of London Grove Monthly Meeting, Au-istus Brosius to Mary J. Hoopes, all of Chester ., Pa.

BARNARD—SCARLETT.—On Fifth-day, the 8th First mo., 1874, at the residence of the bride's par-its, under the care of Kennett Monthly Meeting, mos Barnard and Lizzie H. Scarlett, both of New arden, Pa.

DIED.

ASH.—On the morning of the 21st of First mo., 74, at the residence of her father Robert P. Ash, ickingham, Bucks Co., Pa., Mary Ash, a member Buckingham Monthly Meeting.

BOGARDUS.—At the residence of her son-in-w, Giles Brown, in Binghampton, Madison Co., N. , on the 7th of Tenth mo., 1874, Phebe Bogardus, wife of Lewis M. Bogardus, rmerly of DeRuyter, in the 65th year of her e; a consistent and exemplary member of the So-ty of Friends. Her body was taken for interment DeRuyter. Her illness was attended with severe ffering, which she bore with the patience and eekness of a Christian. She manifested great care r her family, and was thoughtful of others until e last, but was enabled to resign them unto the nds of Him whose all sustaining presence had ng been her comfort and support. In her death any have lost a tender, sympathetic friend, and ong the needy poor her memory will long be easured, as one whose generous hand was ever en for their relief. Knowing that her peace was lly made, we mourn for her not without hope.

JACKSON.—Ann P. Jackson, of West Chester, the 82d year of her age; a member of Birming-m Monthly Meeting, Pa.

NEWPORT.—On the evening of the 9th inst., sse W. Newport, aged 80 years; a member of rmingham Monthly Meeting Pa.

PROCTER.—Suddenly of disease of the heart on ird-day morning, 10th inst., William Procter, Jr., the 57th year of his age; a member of Spruce eet Monthly Meeting, Philadelphia. This valued iend was professor of theoretical and practical armacy in the Philadelphia College of Pharmacy, d his death will leave a blank in this department science, which cannot be easily filled. Many ars of his life have been devoted to advancing the ofession of pharmacy, and the contributions of pen have made his name extensively known, th at home and abroad. On the evening of the inst. he was engaged in lecturing on his favorite me to a large class of young men, and on return-home was cheerful and apparently as well as ual. Soon after retiring his breathing became ored and the vital spark took its flight. As a n he was simple and unostentatious in manners d habits, honest and upright in conduct, and his nscientiousness was proverbial among his asso-tes. Making but little profession, he was faithful d sincere in the fulfilment of every-day duties, and life was an illustration of the practical Chris-n. He has left upon the minds of survivors, the nsoling assurance that he has entered upon the t prepared for the righteous.

SIXTH ANNUAL REPORT OF THE NATURAL HISTORY CLUB OF PHILADELPHIA.

BY J. G. HUNT.

(Concluded from page 812.)

You would not pardon me if I were to pass over in silence our Club visit to the sea. The coast at Atlantic City is not remarkable for the richness of its fauna, nor the beauty of its flora; yet we found in the personality of the ocean, in its immensity, in its sublime representation of force, and in its tumbling breakers, and racing and vanishing white-capped waves, its marvelous gradations of color, ample compensation for a day spent on the beach. Our sail beyond the inlet, out on the swelling waves, now lifted on their curling tops, then plunging into the trough of the boiling sea, until cheeks grew white and an unwonted silence crept over the crew—a silence enforced, perhaps, by a full perception of the wild beauty and sublimity of the situation, perhaps by other causes—some members will recollect. Our white sail wafted us, too, into calmer water, up among the oyster beds, where enthusiastic men were wading about like flamingoes, gathering the oysters into heaps before sending them into market. New sensations, novel and fresh emotions, are as precious to the student as new species of animals, or plants which are yet undescribed. I will not say that we have too many registering machines in the world of science, but I do think if we had more tongues to tell the thoughts which cluster around our vivid perceptions of the beautiful and the grand in nature; if we had more interpreters of those deeper emotions which sometimes stir the soul as the tides stir the sea, our lives would be richer, because the finest results of scientific work would be thus addressed to the general public who could appreciate such compensation, but who cannot estimate the severer facts of science.

On the beach, still wet with the retreating tide, only the green ulva, polysiphonia, and callithamnias much broken by the waves, rewarded our search. But a creature some higher in organization than these plants contributed its share to the satisfaction of the Club. A living "squid," belonging to the cephalopod mollusca, was found in the wet sand. Portions of its body, on being touched with the finger, rapidly changed in color from a rosy tint to a paler white. The skin of this animal, although quite dense and firm as a protective covering, is nevertheless movable and easily a little displaced by pressure. In fact it seems to be composed of layers of elastic tissue, contractile perhaps at the will of the animal. In a layer of this skin just beneath the surface were innumerable bright and carmine spots—the so called chromato-

phores. These pigment cells are contractile and present very different forms. From round or oval outlines they give off numerous prolongations, retract and radiate in many directions. These alterations in form and color may be observed in a piece of skin taken from the living creature and placed under the microscope. Its two curved and strongly developed jaws, resembling those of a parrot, and its one transparent bone extending the length of the body, its curious ink-sacks filled with colored liquid, and eyes attaining a fuller development than in any other order of mollusca, were studied in detail by the Club. But most interesting of all were the beautiful and curious suctorial disks arming its tentacula. Each disk is a thick fleshy, adhesive organ, circular in outline, and has developed in its circumference a thin, bony, serrated ring, armed with sharp, short and curved teeth, while strong muscular fibres radiate towards the central cavity. This cavity descends into the tentaculum of the animal, and contains a conical projection of elastic tissue, like the piston of a syringe. "When the sucker is applied to a surface for the purpose of adhesion, this piston, having been previously raised to fill the cavity, is retracted, and a vacuum is produced, which may be further increased by retraction of the plicated central portion of the disk. So admirably are these air-pumps constructed, and so tenacious is their grasp, that when they have once seized their prey it cannot possibly disengage itself from their murderous embrace."*

The important subject of respiration, in both its types, aerial and aquatic, with the diversity of organs set apart to accomplish this vital function in both invertebrates and vertebrates, has been a subject of study in the Club during the year, but I cannot linger in this report to gather up even the cardinal facts or to recall the demonstrations. This, with much other profitable matter, must be relegated to the custody of recollection, my office being only to call up, perhaps, forgotten memories, or to select a few facts from the unclassified past, and arrange them, like flowers in a boquet, that their fragrance may be more enduring, and may remain for our refreshment and delight.

The diversity in pursuit and taste always to be found in a number of thoughtful people, has brought a corresponding diversity of subjects before the Club. The insects which sport in beauty in the summer sun, or chase their retreating prey on wings more agile and vigorous than those of the eagle in comparison of size, and with a volition so savage that its gratification seems the only object, have been subjects of study at our past meetings. Th order *Neuroptera*, with some history of it transformations, illustrated with natural spe cimens remarkable for brilliancy and richnes of color, has been studied. The genera *Agrio* and *Chrysopa* are not excelled in beauty perhaps by any other insects, and such color as tint their wings are not mixed on a pair ter's pallet; like flashing sunbeams playin among flowers they flit among the gree leaves where the green aphis lives. and "wel they know how to empty his soft fat body, a the rate of three in half a minute."

"About the first of July the *Orgyia ant qua* or vaporer moth was observed devastatin the maple leaves in the squares of our city The caterpillars of this moth do not associat in colonies like others of their order, but ar independent, each being able to take care o itself. About the middle of July they de scended from the trees in great numbers swinging from the branches and stretching silken cord to the ground; then, after crawl ing up posts or trunks of the trees, commence their cocoons, which they formed of whitish silken threads woven so loosely that the in closed chrysalids could be seen through thei walls. Hairs derived from the caterpillar themselves were used in constructing thes cocoons. Most of them were placed on th trunks and under-sides of the limbs, an even under the benches and railings in th squares. While in the cocoons they wer often attacked by the ichneumons, and it wa interesting to watch them moving with res less energy among the cocoons; now and the pausing for a moment over one, it would dar its long and slender ovipositor into the un suspecting chrysalis, and then with utmos unconcern continue its search, leaving it victim writhing in agony, but which, after time, quieted down to dose away the remain der of its short existence, for the parasitic eg hatches early, and feeding upon the fatt matter of the larva soon exhausts its energies About the first of August the moths mad their appearance: the males were not readil discovered, as they lay close against the bar of the trees, which they nearly resemble i color; but the females were more readil found, and upon nearly every tree and pos were seen multitudes depositing eggs. Th wings of the females are rudimentary, an can scarcely be seen when alive; they there fore cannot fly, and merely crawl from th inner to the outer side of their cocoons. Th eggs are placed on the outside of the cocoo from which the insect came, and are enve oped in a large quantity of viscid whitis matter, which glues them to the cocoon, an hardening by exposure protects these curiou nests from the storms of winter.

* Hartwig, "The Sea and its Living Wonders."

"The sparrows in the square did not eat ese caterpillars, probably on account of the merous hairs which cover their bodies, and hich discharge an excretion quite irritating delicate skins."

In our study of parasitic plants we entered field presenting many anomalies of form d habit, but so rich and uncultivated that ture work only will prepare the soil to ring forth a harvest most profitable to the lub. Without much further study we may ot even speculate upon the significance of arasitism in the vegetable kingdom. and hile we see the fact we can describe only the olated phenomena. If we make a fine ansverse section through the stem of a ru-us, around which our common dodder has ound its golden parasitic threads, we may e the structural elements which come in ntact. I am a convert to the belief in the ecessity to see all visible structural elements any organization before venturing to ex lain function. The dodder grasps the rubus y coiling its stem snake-like around it. The rface of the dodder thus brought in contact ith the rubus is differentiated into columnar lls with delicate walls, the $\frac{1}{500}$ of an inch length, and fitting with graftlike accuracy e outer row of cells in the bark of the ru-us. This union of the parasitic cells with ose of the rubus is so intimate that a ce-enting substance is developed between them d the line of contact may be stained like e lines of cell-contact elsewhere. The bark lls of the rubus are not destroyed by this ntact, but remain active and reveal their ual thickening deposits within. At other ints of contact the hungry parasite breaks rough these columnar cells in its own tissue d thrusts nail like processes or roots through e seven or eight rows of firm bark-cells of e rubus quite into the pith. The entire fi-o-vascular bundle with its investing thick-ed cells is carried in this way among the culent cell structures of the plant on hose sap it feeds, getting thus probably a ubly sure and doubly necessary supply om the cells of the bark by means of its n columnar cells, and from its root-like gers, which tap the life currents of the ru-s at their central fountains. The tentacles the mollusk we studied a little while ago e not more wonderful, though of different nction, perhaps, than these suckers of the dder. Softer at first contact than an in-nt's finger, they press steadily on until, by process of growth, the parasitic cells creep among those on which they feed. If art uld imitate more closely this natural graft-g of the vegetable parasites it might become ssible to rear on one common stock more rieties of plants than we now think possi-ble. All efforts to cause the dodder to adhere to cryptogams have been fruitless; it is probable, therefore, the sap of flowering plants only can give it nutrition.

In the interesting department of special microscopic work, the members of the Club have not been altogether idle throughout the year. An algæ, not before recorded in our flora, to my knowledge, was detected last July in the basin at the Camden waterworks, New Jersey. On examining this water microscopically, I found it saturated with a plant belonging to the *Nostochaceæ*, diffused in gelatinous masses of opalescent faint olive-green color.

These jelly like masses were much broken up, indeterminate in form, and they enveloped innumerable spiral and brittle filaments, each having from three to fifteen turns. Cells of two kinds make up these filaments. Several subquadrate cells, about $\frac{1}{2000}$ of an inch in diameter, are arranged in linear series; then at regular intervals, globular cells—perhaps heterocysts—of equal size as the other cells are interposed. All the cells are filled with granular contents. Owing to the extremely brittle character of these filaments it was impossible to tell how many spirals completed an adult plant. If placed in pure water all the cells became quickly separated, and the ripest exploded like miniature bombs, scattering their granular contents all around. This made it very difficult to preserve a specimen unbroken, but the difficulty was overcome by using a medium of glycerin alcohol and water, nearly the specific gravity of that belonging to the plant. It is possible this is the same plant Mr. Thompson found in Lake Ballydrain, near Belfast, Ireland, and described in *Mag. Nat. Hist.* for 1837, as *Trichormus Thomsonii*. His figure is rude, and fails to give the character of our plant clearly.

It is characteristic of the *Nostoschaceæ* to increase with great rapidity under peculiar conditions. During June, this year, little or no rain fell on the Camden basin for nearly thirty consecutive days, and the sun shone with almost unobstructed power on the still surface of the water. These are all the known conditions which marked the appearance of this curious plant at that place, and if our ignorance of cause and result forbids speculation reaching beyond ascertained facts in similar cases, we may, nevertheless, smile with distrust or commiseration at those premature pseudo scientific conjectures which find causes for the origin of things in regions beyond our clear comprehension.

By help of new processes of demonstration, not practiced elsewhere, we succeed in dispensing largely with the necessity for

dissection, and are thus enabled to demonstrate many delicate structural arrangements in all their natural relationship of parts. The crystals, raphides, and cystoliths, scattered so abundantly in plant tissues, and whose significance we cannot yet read; the delicate and beautiful special cells for holding the aromatic or essential oils in many fragrant plants, we can now study in all their marvellous perfection without mutilation or structural change. The recently-discovered absorbent organs, located in leaves at the terminations of the veins in many cases, and which Herbert Spencer demonstrated only after elaborate dissection, become entirely transparent under the lenses used by the Club; and thus, when kindly and rightly solicited, and in that love which becomes enthusiastic with all earnest students, do our friends the plants give up their long-kept secrets. No words that I can employ would give dimmest conception of the complex and beautiful cell structures revealed in this way, in the transparent leaf of *Sanguinaria*. The epidermal cells, with sinuous outlines on the upper and lower surfaces, may be seen to be distinct from the true cuticle, a point often obscure in the minds of botanists, then the parenchymal cells of many forms, reaching out processes like friendly hands to join their fellows on either side, all *distinctly nucleated*, with all the intercellular spaces, we study now at *one* view. Doubtless, the day is coming in which a profounder study of cell forms and of cell position in plants will assume more importance in specific descriptions; even now we may decide between doubtful species in some ferns, by means of the peculiar marginal cells to be always found in the fronds. We are familiar too, in our Club work, with the latex vessels rendered apparent throughout the *entire leaf* without dissection, forming a complex system of anastomosing vessels, whose direction and distribution differ widely from that of the veins in many leaves, showing, by our processes of demonstration, the existence of distinct vascular walls. In some leaves, moreover, we have detected reservoirs for the latex, distinct from the vascular system, lying like innumerable lakelets in the parenchymal tissues, and filled with milky sap in the living leaf. These delicate organs are among the most difficult to study in natural position, but all such hindrance disappears before our new processes of investigation.

We have gathered the floating heart, *Limnanthemum lacunosum*, from its soft cradle on the brown lakes and ponds of Jersey. Imbedded within this leaf are organs of curious and irregular form, giving off many curved or straight processes, organs having structural peculiarities unlike all other plant tissues and possessing a physiological significance much interest, but whose existence is unknow to botanists. I believe they are air reservoi because in life they are filled with air, a thus the floating heart rides securely on t water, bouyed up by innumerable life-p servers which no slight accident will displa The veins in this leaf are rudimentary or b slightly developed; the fibro-vascular tiss in them is exceedingly delicate, and the co tiguous supporting cells, which are found abundantly in leaves pendant from branch and swayed by the winds, are nearly abse in *Limnanthemum*, and this significant fact only one in a long series which must be r cognized in all attempts to explain the exis ence of special structures in organization.

But I am warned that this imperfect repo of our work and of our play must conclud The flowers have bidden us adieu, the bea tiful birds that sang so sweetly in the summ time have gone into warmer climes, the gre fields and pathless woods which lured us i the past are undressed and asleep, but all wi return with the vernal sun. Not things b thoughts feed the intellectual life, and he wh has most of thought knows most of lif What men think is more beautiful and endu ing than their deeds, and that life which en bodies and uses most thought is the richest an the best. The fashionable world is illum nated by a sun which gives only a yello light, but happily a higher standard than gol regulates values in the intellectual life.

THE EDUCATION OF GIRLS IN RUSSIA.

Translated from the French of Alfred Rambaud.

BY ANNA C. BRACKETT.

To one interested in types and physiogn mies a class-room in a Russian gymnasiu presents an interesting collection.

. . . . . .

In order to have an idea of the teaching i the Russian gymnasia we will follow th French from class to class. In the low classes we find them occupied with the fir difficulties of reading, the names, conjug tions, etc. The majority of the little gir not understanding French well, the lesso must be given in Russian, but the mistre takes care to give also a French translatio of what she says, so as to educate the ea Here can be seen at once the great facilit with which the Russian organs accommodat themselves to the sounds of the French la guage. There is already a marked differenc of pronunciation between the little Russia and the little German student.

The children are accustomed to make rapi oral translations from Russian to French a from French to Russian. While one reci sentences in French, another writes them o

he blackboard. It was wonderful to see vith what care a little girl of eleven or twelve, timulated by the presence of the inspector nd perhaps of the visitor, traces the down nd up strokes, puts words in columns, un- erlining, when desired, either verbs or nouns vithout seeming to see or to listen to any- hing else. In the upper classes the lesson is iven in French, the questions and answers eing all in this language. By the perfection f the pronunciation one would think himself n a French class where the language was poken without any provincial accent.

But the bell strikes and the school pass ut into the corriders to enjoy five minutes' est. Then there is an animation and move- ient easily understood when one has been eated for a long time, like the buzzing of a ast hive of bees. Great and small, the pu- ils of the higher and lower classes mingle nd talk freely. . . . . If it be the noon ecess, the lunch baskets are opened and the esks are transformed into frugal tables. In ome of the gymnasia a sideboard may be ound, where one can obtain a cup of broth or f chocolate.

Such is the organization of the Russian ymnasia in its essential features. These may e found in other countries, but nowhere, per- aps, established on so vast a scale or with so niform a plan; nowhere else has the sover- ign shown for them so great a care.

In 1872, when the Empress was unable to e present, she sent a telegram from Linadia, here she then was, congratulating the grad- ates of the gymnasium and wishing them appiness upon their entrance into life.

The instruction of women is also of prime ioment in public opinion. Nothing can ar- est the movement of the gymnasia. The umber of applications for admission has rown to be so large that classes are being dded to all the schools, and new schools are ontemplated. The gymnasia have now their wn presses and books, and manuals are pub- shed specially for them. They have also a ournal, *La Feuille Pedagogique*, which ap- ears periodically, like the *Berliner Blatter ur Schule and Erziehung*. It publishes all fficial acts relating to the gymnasia, and pecial articles on the utility of the living anguages, the duty which the pupil ought to erform at home, the duty of the family in ducation, etc. Its aim is, according to Froh- ch, to bring into relation the school and the mily for a common work, and to secure the o-operation of parents by keeping them in- rmed of the state of the principal questions f education. In one word, the female gym- asia have become a part of Russia. They re preferred to the institutes, especially be- ause they do not remove the child from home. However, that all may be accommo- dated, there are near some of the female gym- nasia boarding-houses which are subject to the superintendence of the school administra- tion.

Nothing assuredly will contribute more to the progress of the middle class in Russia—a class not very numerous, but already very la- borious and intelligent—than these institutions. The middle class in Russia tends to a concen- tration of all its force. It contains a part of those who are called noble, and is continually augmented by additions from the people. The distance is much diminished between the wife of a judge and the wife of a merchant, when the former remembers that the latter was a fellow-sudent at the Gymnasium Maria. The different elements of the female middle class are fusing in the gymnasia as much as those of the men of the middle class. Female rivalry, pride, vanity which break up society with so much power, are weak before the sol- idarity which a common education, an equal instruction, bring. Such is the first social advantage of the female gymnasium. Some of the objections do not seem well founded. It is said that it may create a learned *prole- tariat*. It is true that many girls graduate from the gymnasia, who, besides being well educated, are also poor; but were they rich before they entered, could they have support- ed themselves better if they had not entered it? Has the instruction which they have re- ceived deprived them of a single one of the ways of labor which any ordinary woman possesses, and does it not assure to them new resources, a more lucrative and honorable field of labor? A young girl who, by her own exertion, has become mistress in a gymnasi- um, is in a situation which every other one might envy. She earns her own livelihood, often supports others. She is truly emanci- pated and possesses true independence. She has no need of entering upon a hasty or thoughtless marriage in order to secure what is called a position, for she has conquered one for herself, and she is under obligations to no one for it. Nothing hastens her, for she is not dependent upon her family for support, and if marriage at last wins her from her official situation, she has secured for herself an intel- lectual and moral dignity which gives her the right of choosing from the higher ranks of society. Even if we consider the woman who, in the gymnasium or the normal school, has sought not a career of which she has no need, but solely intellectual culture, how much more able is she to conquer in the struggles of life, before the years have brought to her the experience whose place nothing can supply. How many more advantages has she for ap- preciating and knowing men; for between an

educated girl and young men subjects of conversation are multiplied, because many studies are in common, and the qualities and the defects of mind or heart are much better revealed the more varied the conversation. One ceases to be an enigma for the other, and if they choose each other it is for some rational reason. . . . . .

We quote the words of M. Dupanloup, the Bishop of Orleans: "What! you would arrest the development of the divine work, of a mind in which God has implanted a germ of ideal life! You respect this gift in a man, because it is to be of use in practical life, that is to say, when it helps him to acquire money and to rise in the social scale, but because great talent in a woman is less lucrative, you would crush it out? The dangerous thing for a woman is half knowledge, half talent, which, while it opens to her view wider horizons, does not give her the strength to reach them, makes her believe that she knows that of which she is really ignorant, and arouses in her mind a restlessness and a pride which betray her often into the saddest follies. If you do not supply this flame with its proper food, it will devour the grossest food on earth."

A young woman, like a young man, always desires to exhibit recently acquired knowledge. This tendency is especially seen when they are about to pass an examination, and are, as it were, permeated with this subject—a disagreeable transitional epoch. The woman regains more quickly than the man grace, ease and a certain modesty which always accompanies more learning, arising from a distrust of the same learning. The moment at which a man and woman appear to greatest advantage, is when they have known much and commence to forget much.

We must add to the advantages already spoken of with regard to the relation of classes and to the relation of the sexes, which cannot fail to result from so well organized an education of woman, the advantage that these women themselves as mothers will communicate to their sons their acquired knowledge. Those who fear that women will be taught too much, do not consider sufficiently the influence which they have over their children. They contribute largely to make or to unmake nations.

PRAYER.

When prayer delights the least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by thy right line again.

Oh, come, warm sun, and ripen my late fruits,
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the tree;
That sweet henceforth its brackish waves may be

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace won,
Withdrawn from thence. 'twas cold and hard ar

Flowers, from their stalk divided, presently
Droop, fail and wither in the gazer's eye.

The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.

The largest river, from its fountain-head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance w
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold
When angel hands from heaven are scattering go

—*R. C. Trench.*

MY GUEST.

How shall He bend His kingly brow, crown-lad
To pass the threshold of my humble door?
Or with those feet that starry courts have trodd
Press the unsightly barrenness of my floor?

My fire burned low—the wind without was wail
Its dirge for summer, and the days gone by—
Behind the drift of stormy clouds low trailing,
The Christmas sun dropped down the western s

Yet while I spake, my garden gates swung slow
Before my door, a stranger knocking stood,
A solemn hush as of a presence holy,
Softened the gloom of my despondent mood.

"Enter" I said. The outer wind's rough riot
Fell to a whisper, 'round his coming feet;
The western cloud-rack floated into quiet
As of a summer twilight, fair and sweet.

Straightway the embers pale and white with ash
Glimmered and glowed in luminous accord,
While in the brightness of their quivering flashe
I saw my guest none other than the Lord!

Abashed, I rose. "Oh gracious King and Savi
I mourn my poverty, and low estate.
How shall I rightly meet such royal favor,
Or grant Thee welcome as shall suit Thy stat

My humble guest-chair rose in stature stately,
Into a throne, most beauteous to see,
And my poor floor, so worn and warped but lat
Stretched a broad pavement fitting His degree

Then made He answer, "Not in *place*, but *Spirit*,
May My disciples fittest welcome make.
Till my poor children do their wealth inherit,
So I the Lord, would of their need partake.

"Yea, when they weep, the Man of Sorrows we
eth—
In their afflictions, stricken sore is He.
While they stand watch, He slumbereth not or sle
eth,
But till the morning, bideth patiently."

Then straight I wakened from my beauteous dree
ing,
The light had faded, and the room was chill,
Yet something of His gracious voice and seemin
Though many days have passed—abideth still.

—*Christian Advocate.*

"GO TO THE ANT."

Some one having an expressive wit called Goldsmith's Animated Nature" the Romance of Natural History. The writer of whom Johnson said that he "touched nothing but to adorn it," certainly did preserve in fascinating form many of the wonderful narratives which tradition or the imagination of superficial observers offered. Yet careful observation, by the present race of close and systematic investigators, is giving to the world remarkable instances of animal wisdom or experiment, which make the term "instinct" seem no longer applicable. For the irrational creatures, and even insects furnish us with examples which can hardly be referred to any mere intuitive faculty given them to meet natural and expected dilemmas or conditions.

A work published in England, entitled "The Naturalist in Nicaragua," gives some remarkable accounts of a species of ants found in that country. The author fully endorses the opinion of the French naturalist, some time since noticed in the Ledger, that the ants "approach nearest to man in their social condition." He goes further, and avows his belief that "if we could only learn their wonderful language, we should find that in their mental condition they also rank next to humanity." This is assuming a great deal; but the author's facts give color to his theory of mental action in insects. We quote some instances: The Nicaragua ants move in foraging armies, sending out scouting columns in advance. If these skirmishers encounter a spider or beetle they immediately seize and kill the luckless creature, and convert the carcass into provision—not devouring it themselves, but instantly conveying it to the rear, turning it over to the "commissary department." The author of the book tried the experiment of placing a small stone on a straggling ant. His comrades immediately dragged him out by the legs! The next experiment was to cover an ant with wet clay. His comrades nibbled off the clay and set him free. In one case, where the clay-plastered ant could not readily be released by another ant, which discovered him, the discoverer hurried away and returned with a reinforcement of a dozen or so, who soon set the prisoner at liberty. When the army reached a slippery descent, down which safe progress was too slow, strings of ants made themselves into ladders or steps, holding on to the ground and to each other, while the rest ran briskly down on their bodies. They would widen a twig which crossed a stream, holding on at each side, and thus making a bridge over which three or four could run abreast, whereas only one at a time could pass over on the twig itself. A railway coming in the path of the ants, over which cars were continually passing, there was for some time a fearful destruction of insect life. At length the little engineers flanked the destructive danger. They made a tunnel under each rail, and passed in safety. The operations of the railroad having broken up one of the insect settlements, another one was constructed; and the food stored in the old was transferred to the new. This was remarkable enough—but greater skill still remains to be told. Between the deserted burrow and the new was a steep slope. One set of ants brought the food to the edge of the declivity and tossed or pushed it over. Another working party took it from the bottom and moved it off to its destination. Here was a very sensible division of labor.

In one thing more the ants of Nicaragua resemble man. Thy cannot be warned or avoid temptation. Their ravages in kitchen gardens are fearful. As a remedy, the settlers throw powdered corrosive sublimate in their paths. As soon as one of the ants touches the white powder, it commences to run about wildly and attack every other ant that it meets. In a couple of hours round balls of ants will be found, interlaced and biting each other, some being bitten quite in two, others having lost legs or antennæ. News of the commotion having reached headquarters, some of the larger ants stalk down, with a resolute air, as if they would soon right matters. As soon, however, as they touch the fatal powder, all their stateliness leaves them. They rush about, are soon caught by the legs, and, biting and being bitten, become the centres of fresh balls of rabid ants, tearing each other to pieces. Certainly these ants *are* like men, in their "social" and "mental" condition. For this is a game men have been playing ever since Bacchus first sqeeezed a bunch of grapes. The chief difference is that, unlike man, ants do not provide their own "sublimate." They have not "rational powers" enough for that, nor even "mental capacity" to seek willfully their own destruction. —*Public Ledger.*

[For Friends' Intelligencer.]

THE WEATHER, &C., AT THE SANTEE AGENCY.

With a feeling that these statistics from a distance are somewhat distasteful to some of the readers of the *Intelligencer*, the writer has omitted furnishing them regularly of latter times (although regularly received from our kind friend G. S. T.), but believing those of First month possess more of interest, in comparison with the temperature in our own locality, than usual, they are here given very briefly, viz.:

	At Agency.	At Philada.
Mean temperature,	17·16 deg.	37·03 deg.
Highest "	49·00 deg.	65·50 deg.
Lowest " *	2·00 deg.	11·00 deg.
Rain and melted snow,	4·90 in.	4·21 in.

Our friend adds:

"Taken as a whole, the month has been an uncommonly pleasant one, enabling us to thresh and store our grain without much interruption, which was certainly a favor, as the prevailing sickness had compelled us to defer to this inclement season what should have been done long ago. The quality of the grain is very good and the yield satisfactory, being over 20 bushels to the acre of spring wheat."

It will be seen that, with a mean temperature of less than one-half of ours in height, the month was deemed "an uncommonly pleasant one." J. M. E.

Philadelphia, Second month 14th, 1874.

ROBERT HALL says, "War is nothing less than a temporary repeal of the principle of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included."

REST satisfied with doing well, and leave others to talk of you as they please.—*Pythagoras.*

NATURE is a frugal mother, and never gives without measure. When she has work to do, she qualifies men for that and sends them equipped.—*Emerson.*

A Stated Meeting of Friends' Charity Fuel Association will be held on Seventh-day evening, the 21st inst, at eight o'clock, in the Monthly Meeting room of Friends' Meeting House, at Fifteenth and Race streets. WM. HEACOCK, *Clerk.*

MUTUAL AID ASSOCIATION.

Stated Meeting on Sixth-day evening, Second mo. 27th, at eight o'clock. ALFRED MOORE, *Secretary.*

CIRCULAR MEETINGS.

2d mo. 22, West Nottingham, Md., 3 P. M.
" Centredale, Iowa, 3 P. M.
3d mo. 1, Reading, Pa., 3 P. M.
" Abington, Pa., 3 P. M.
" Chester, Pa., 3 P. M.

NOTTINGHAM QUARTERLY MEETING FIRST-DAY SCHOOL ASSOCIATION.

The next meeting will be held at Little Britain Meeting House on Seventh-day, Second mo. 28th, at ten o'clock. A general attendance is desired.

THOMAS P. KING, } *Clerks.*
MARY F. BROWN, }

---

*A little doubtful whether this is two *above* or two *below*.

ITEMS.

THE Bishop of London, in the course of a recen sermon at St. Paul's Cathedral, made a protes against a form of religion much in vogue amon the educated classes at the present day. It is, h said, a kind of sentimental religion, which love to dream over devotional books, over what ma be termed the poetry of Christianity, which make much of the beauties of architecture and music and longs for a gorgeous ritual such as primitiv Christianity never wanted, and such as is not re quired now. This religion, said the Bishop, know nothing of the stern realities of life, for mere re ligious sentiment by no means necessarily involve self-denial.—*Exchange Paper.*

THE OLDEST COIN.—H. N. Humphreys says: "B a very high authority, an Ionian coin of the city o Miletus, now in the British Museum, has been con sidered to exhibit marks of more ancient fabric tha any coin hithereto discovered." The type of thi coin, which is probably of the 8th century B. C. is a lion's head, frequently associated by the Greek with their mythological legends, especially in th worship of Cybele. It is a good coin, and of very rude workmanship.—*The Friend.*

THE DEPARTMENT OF AGRICULTURE has received favorable reports from nearly all of the Southern States with regard to the experiments made in th culture of jute. That raised in Louisiana is said t be superior to the original jute of India, and a Georgia planter believes that at five cents pe pound net, it will pay better to raise jute than cot ton. Gunny bags and ropes are made from jute, th finer qualities of which are used for making imita tions of human hair.—*P. Ledger.*

To remove the putrefying organic matter from water, a writer in the *Chemical News* recommends a mixture of permanganate of potash, and sulphate o alumina. He says he has seen the sewage of large cities converted by such means, in the course of a quarter of an hour, from an offensive-looking, vile smelling liquid, into water bright, clear, inodorous and tasteless, and so free from injurious matter as to allow delicate fish to live and thrive in it.

MAKING POSTAGE-STAMPS.—As soon as they emerge from the hydraulic press, postage stamps are gummed. The paste is made from clear starch, or rather its dextrine, which acted upon chemically and then boiled, forming a clear, very smooth and slightly sweet mixture. Each sheet of stamps is taken separately, placed upon a flat board, and its edges covered with a light metal frame. Then the paste is smeared on with a large whitewash brush, and the sheet is placed on two wire racks and placed on a pile with others to dry. Great care is taken in the manufacture of this paste, which is perfectly harmless. This gratifying fact has been satisfactorily proved by an analysis recently made by an eminent chemist. After the gumming another pressing in the hydraulic press. Then more counting, in fact, stamps are counted no less than thirteen times during their process of manufacture. The sheets are then cut in half, each portion containing one hundred stamps; this being done by girls with ordinary shears.

Next follows the perforation, which is performed with machinery. The peforations are first made in a perpendicular line. Another pressing follows, this time to get rid of the raised edges on the backs of the stamps made by the dies, and this ends the manufacture. A separate department is devoted to packing and sending off the stamps made to the different post-offices.—*The Moravian.*

4569